

# ع

The nineteenth letter of the alphabet: called **عَيْنٌ**. It is one of the letters termed **حَلْقِيَّةٌ** [or faucial], (L, TA,) its place of utterance being the upper part of the fauces, near to that of **ح**, (TA in art. **عِين**), the same place as that of **خ**, (L, TA,) [from which it differs in being pronounced with the voice, for] it is of the letters termed **مَجْهُورَةٌ** [or vocal], (L, TA, and K in art. **عِين**) and of those that are termed **مُسْتَعْلِيَّةٌ** [q. v.]; one should not reiterate the voice in uttering it, so as to exceed what is right, nor neglect exactness in respect of its place of utterance, so as to render it obscure, but should make it thoroughly distinct, and clear: it is not an augmentative letter: and [it is said that] it is not substituted [for another letter]: (K in art. **عِين**;) [but this is a mistake; for] it is substituted for two letters; for **ع**, in **عَطَّرَ بِيَدِهِ**, aor. **يَعْطُرُ**, meaning **عَطَّرَ**, aor. **يَخْطُرُ**, mentioned by IJ and several others, (MF, TA,) and in **عَطَّرَ غَطْرَ بَدَنِهِ**; **عَطَّرَ** (TA in art. **عَطَّرَ**); and for **ع**, in **لَعْنٌ** for **لَعْنٌ**, mentioned by Ibn-Umm-Kásim and others, (MF, TA,) [and in **نَشُوعٌ** for **نَشُوعٌ**,] and in **أَرْمَعَلٌ** for **أَرْمَعَلٌ**, and also in **الْعَيْنُ** as signifying "thirst" and "the clouds." (TA in art. **عِين**.) — [As a numeral, it denotes *A thousand*.]

## عَب

1. **عَبَّتِ الْإِبِلُ**, (S,) or **الْمَاشِيَةُ**, (Msb, K,) aor. -, inf. n. **عَبَّ** (S, Msb, K) and **عَبُّوبٌ**, (Msb, K,) *The camels, (S,) or cattle, (Msb, K,) came to water, (S,) or drank, (Msb, K,) on alternate days; one day and not the next day.* (S, Msb, K.) — Hence, (Iath, TA,) **عَبَّ** said of a man means *He came visiting at intervals of some days, or after some days.* (AA, Iath, TA.) [See also **عَبَّ**: and see **عَبَّيْسٌ**.] — And **عَبَّ عَنِ الْقَوْمِ**, (Ks, S, Msb, K,) aor. -, the verb in this case being of the class of **قَتَلَ**, [but this is contr. to analogy, as well as to the derivation,] inf. n. **عَبَّ**, with **kesr**, *He came to the people, or party, day after day:* (Msb:) or, as also **عَبَّ الْقَوْمَ**, *he came to the people, or party, on alternate days, coming one day and not the next:* (Ks, S, K:) or *he came to them once in two days or more.* (TA.)

Bk. I.

It is said in a trad., **أَغْبُوا فِي عِيَادَةِ الْمَرِيضِ وَأَرْبَعُوا** *Visit ye the sick on alternate days and after intervals of two days:* (S, TA:) not every day, lest he find your visits to be troublesome. (TA. [See also art. **رَبَعَ**].) And you say, **أَغْبَيْتُهُ**, inf. n. **إِغْبَابٌ**, meaning *I visited him [once] in every week.* (A.) — And hence **عَبَّتْ** said of a fever. (Msb.) **عَبَّتِ الْحُمَى** and **عَبَّتْ** signify the same: (S:) you say, **عَبَّتْ عَلَيْهِ الْحُمَى**, *The fever came upon him,* (Msb,) or *attached him,* (K,) *one day and intermitted one day;* (Msb, K;) as also **أَغْبَيْتُهُ** and **أَغْبَيْتُهُ عَلَيْهِ**. (K.) [See also **عَبَّ**.] — You say also, **عَبَّ**, (S, L, K,) and **عَبَّ**, (L, K,) *He passed the night, or a night, at our abode.* (S, L, K.) Hence the saying, **رَوَيْدُ الشَّعْرِ يَغْبُ** [so accord. to the TA, **عَبَّ** being understood, accord. to the explanation of Meyd, but in the CK, and in one of my copies of the S, and in Freytag's Arab. Prov. i. 522, **يَغْبُ**,] (S, K,) i. e. *Leave thou the poetry until some days shall have passed, that thou mayest see what will be its result, whether it will be praised or dispraised:* (Meyd, TA:) or it may be from **عَبَّتْ** said of a fever, and may thus mean, *leave thou the poetry to be kept back from people, [or to be intermitted,] i. e. do not repeat it to people in an uninterrupted manner, lest they become weary.* (Meyd. [See also art. **رَوَد**].) — And [hence] **عَبَّ**, (T, S, L, Msb, K,) aor. -, (L, Msb,) inf. n. **عَبَّ** and **عَبَّ** and **عَبُّوبَةٌ**, (L,) said of food, (L, Msb,) and of dates, or especially of flesh-meat as some say, (L,) *It remained throughout a night, whether it became corrupt or not:* (L, Msb:) and, said of food, *it became altered [for the worse] in its odour:* (L:) or, said of flesh-meat, *it became stinking;* (T, S, K;) as also **عَبَّ**: (T, K:) and it (a thing) *became corrupt.* (TA. [See also 2.]) — **عَبَّتِ الْأُمُورُ** means *The affairs, or events, came to, or arrived at, their ends, conclusions, latter or last parts or states, issues, or results.* (S, TA.) — And **عَبَّ الشَّيْءُ فِي نَفْسِهِ**, aor. -, inf. n. **عَبَّ**, [app. meaning *The thing came into his mind,*] is a phrase mentioned by Th. (TA.)

2. **تَغَيَّبَ**, (K,) inf. n. **تَغَيَّبٌ**, (S, O,) *He was remiss; or did not exert himself, or act vigorously or strenuously;* (S, O, K;) *in the needful affair:* (S, O:) [and] so **تَغَيَّبَ فِيهَا** [if not a mistranscription]. (Thus in a copy of the A.) [Hence,] **كَتَبَ إِلَيْهِ يُغَيِّبُ مِنْ هَذَا الْمُسْلِمِينَ**, (TA,) or **عَنْ هَلَاكِ الْمُسْلِمِينَ**, (thus in the O,) *He wrote to him not acquainting him with the great number that had perished of the Muslims:* (O, TA:) a metaphorical mode of expression; as though he were remiss, or fell short, in making known the essential state of the case. (TA, from a trad.) — And **عَبَّ** signifies also *It (a thing) became very corrupt.* (TA. [See also 1, last sentence but two.]) — **عَبَّ الشَّاةُ**, (O, L,\*) inf. n. as above, (L, K,) *He (a wolf) seized the sheep, or goat, by its throat, (O, K,) and fixed his canine teeth in it:* (O:) or *attached the sheep, or goat, and broke its neck:* and also *left it with some remains of life in it.* (L.) And **عَبَّ الذَّنْبُ فِي الْغَنَمِ** *The wolf made, or did, mischief among the sheep, or goats.* (TA.) — And [hence, app.,] **عَبَّ عَنِ الْقَوْمِ**, (S, O,) inf. n. as above, (K,) *He repelled from, or defended, the people, or party:* (S, O, K:) so say Ks and Th. (TA.)

4: see 1, in seven places. — You say also, **لَا يَغْبِيْنَا عَطَاؤُهُ** *His gift will not come to us on alternate days, but will come every day.* (S, O, K,\*) — And **عَبَّتِ الْحَلُوبَةُ** *The milch camel yielded milk on alternate days.* (A.) And **عَبَّتِ الْإِبِلُ** *The camels did not yield milk every day.* (TA.) — See again 1, last sentence but two. — **عَبَّ الْإِبِلَ** *He watered the camels on alternate days:* (S, O, Msb:\*) from **عَبَّ** [q. v.]. (S, O.) — And **عَبَّيْتُ** is said by Th to signify **وَقَعَ بِي** [app. meaning *He fell upon me in fight*]. (TA.)

[5. **تَغَيَّبَ** is app. from **عَبَّ** in the sense of **الْعَاقِبَةُ**, and thus syn. with **تَعَقَّبَ** signifying *He looked to the consequence, end, issue, or result, of an affair:* see its part. n. **مَتَغَيَّبٌ**, below.] — See [also] 2, first sentence.

8. **اِغْتَبَّتِ الْحَيْلُ**: see **اِغْتَبَّتِ**.

R. Q. 1. **عَبَّ** *He acted dishonestly in buying and selling.* (AA, TA.)

غِبُّ *A sea dashing so that it goes far, or runs, upon the land:* (JK, K, TA:) pl. غِبَّان. (TA.) — And *Depressed land:* pl. [of pauc.] أَغْيَابٌ and [of mult.] غُيُوبٌ (K, TA) and غِبَّان. (TA.)

غِبُّ [a subst., like ظُهُرٌ,] *A coming (of camels, S, O) to water on alternate days; coming to the water one day and not the next day:* (S, O, K:) or *after [being kept from it] a day and two nights: or pasturing one day and coming to the water the next day; and this is the غِبُّ of the ass.* (TA.) [And *وَرْدُ الْغَيْبِ* signifies *The coming of camels to the water in the second of two nights* (as is shown by the context of a passage in which it occurs in the S and O and K voce طَلَّقُ), or *in the second of two days.*] But the saying of a rájiz,

وَحَمْرَاتُ شَرِبْنَ غَيْبًا

means *And hummarahs [a species of birds] whose drinking is every hour or every little while (كَلَّ سَاعَةً). (S, O.)* — Also [for سَيْرٌ غَيْبٌ] *A journey of two days [whereof one is without any watering of the camels; i. e. in the case of which they are watered only on the first and third of three days]. (TA in art. نَبَج.)* — And *A visiting once in every week:* (S, O, K:) so says El-Hasan: (S, O:) or *at intervals of some days: after some days:* (AA, IAth: [see also its verb:]) from the same word used in relation to camels. (IAth.) One says, *جَبَّأً*, [or, accord. to common usage, *جَبَّأً*,] to assimilate it to *غَيْبًا*, *Visit once a week, or at intervals of some days; not frequently, or not every day: so thou shalt have more love: a prov., respecting which see Freytag's Arab. Prov. i. 587; where غَيْبًا is put for جَبَّأً.* (S, O.) [See another ex. voce *تَرَجَّلَ*, last sentence.] The saying of Zeyd-el-Fawáris

يَرَانِي الْعَدُوُّ بَعْدَ غَيْبٍ لِقَائِهِ

means [The enemy will see me] *after the day of meeting with him by a day.* (Ham p. 732.) — And *The coming, or attacking, of a fever one day and intermitting one day: from the same word used in relation to camels.* (S, O, Mṣb.) — And *A tertian fever; that attacks one day and intermits one day:* (K, TA:) you say *حُمَّى غَيْبٌ* [a tertian fever]; using it as an epithet: (TA:) and *حُمَّى الْغَيْبِ*. (Mṣb in art. ثَلَّث.) — And *The end; conclusion; latter, or last, part or state; issue; or result; syn. عَاقِبَةٌ*, (S, A, MA, O, Mṣb, K,) and *آخِرٌ*; (S, O, TA;) of an affair, (S, A, O, Mṣb,) of any kind, (S, O,) or of a thing; (K;) as also *مَغْبَةٌ*, (MA, O, Mṣb, K,) and *مَغْبٌ*. (MA.) And [hence] *غَبٌّ* means *After*; syn. *بَعْدٌ*: thus in the phrases *غَبُّ الْأَذَانِ* [After the call to prayer] and *غَبُّ السَّلَامِ* [After salutation or the salutation]: and one says,

غَبُّ الصَّبَاحِ يَحْمَدُ الْقَوْمَ السَّرِيَّ

[After daybreak, the party commend night-journeying: but more commonly, *عِنْدَ الصَّبَاحِ*: see art. سَرَى]. (TA.) — *غَبٌّ مَا*: means *Distant*

*water:* (A, TA:) and *مِيَاهُ أَغْيَابٍ* *distant waters.* (A, K, TA.)

غَيْبَةٌ *A sufficiency of the means of subsistence:* (O, K, TA:) and so *غُضَّةٌ*. (TA.) — And *غَيْبَةٌ*, (S, O,) without *ال*, (K,) [and imperfectly decl.,] is the name of *An eaglet that belonged to the Benoo-Yeshkur, (S, O, K,) and to which a certain story, or tradition, relates.* (S, O.)

غَيْبٌ and *غَيْبٌ* *The flesh that hangs down under the part beneath the chin and lower jaw:* (K:) or *what hangs down beneath that part of an ox or cow [i. e. the dewlap], and beneath the beak of the cock:* (S, O:) and *the wrinkled skin of the part where the lower hairs of the chin grow: and the former word, what hangs down under the part beneath the lower jaw of the ox or cow and of the sheep or goat: and the غَيْبُ is [what hangs down under the part beneath the lower mandible] of the cock and of the bull [i. e. the wattle of the cock and the dewlap of the bull]: (Lth, TA:) and this is also used in relation to an old woman: (Ks, TA:) and, metaphorically, in relation to the chameleon: and in like manner in relation to the stallion-camel, [as meaning the part below the under jaw,] as the camel has really no *غَيْبُ*: (TA:) [the pl. of *غَيْبٌ* is *أَغْيَابٌ*: see *طَيْطِيرٌ*.]*

غَابٌ: see *غَابٌ*. — Also *A small and narrow water-course, from the hard and elevated part of a mountain, or of a tract of land: or in plain, or level, land:* (TA:) and *a watercourse that is not deep, and in which are [trees of the species called] طَلْحُ*: pl. [of pauc.] *أَغْبَةٌ* and [of mult.] *غَبَّان*. (JK.) — [And *An affair or a business* (“res, negotium”). (Freytag, from the Deewán of Jereer.)]

غَيْبِيَّةٌ *Milk (S, O, K) of sheep or goats (S, O) drawn in the early morning, upon which other is milked at night, and which is then churned (S, O, K) on the morrow:* (S, O:) [and] accord. to IAḡr, *camel's milk such as is termed مُرُوبٌ* [q. v.]: and the milk that is termed *رَائِبٌ* [q. v.]: (TA:) A'Obeyd is related on the authority of Sh to have assigned this last meaning to *غَيْبِيَّةٌ*. (TA, voce *غَيْبِيَّةٌ*.)

غَيْبِيَّةٌ and *غَيْبِيَّةٌ*: see *غَيْبِيَّةٌ*, in art. عِب.

غَابٌ [part. n. of *غَبٌّ*]. You say *إِبِلٌ غَابَةٌ* and *غَوَابٌ* *Camels coming to water, or drinking, on alternate days.* (Aḡ, S, O, K.) — And *Flesh-meat that has remained throughout a night:* (S, O:) or *stinking flesh-meat:* (TA:) or food, and dates, and, as also *غَيْسِبٌ*, *flesh-meat, that has remained throughout a night, whether it have become corrupt or not:* (L:) and applied also to bread. (S and K in art. بَيْت.) — And *نَجْمٌ غَابٌ* means *A fixed star* [app. because of its twinkling, or shining with intermitted light]. (A.)

غَيْبٌ: see *غَيْبٌ*. — Also *A place where victims are sacrificed:* (O, TA:) or *الغَيْبُ*, (S, O, K, TA,) particularly, (TA,) *a small mountain, (S,*

*O, K, TA,) which is the place of sacrifice, (S, O,) in Minè:* (S, K:) or *the place in which was El-Lát, at Et-Táif: or the place where they used there to sacrifice to El-Lát: or غَيْبٌ is an appellation of any place of sacrifice in Minè.* (TA.) — And *الغَيْبُ* is the name of *An idol (صَنَمٌ), (O, K, TA,) which they used to worship in the Time of Ignorance, and upon which (عَلَيْهِ) they used to sacrifice; (O, TA:\*) and IDrd says that some called it العَيْبُ [q. v.], with the unpointed ع: (O:) or a stone which was set up before the idol, for, or [dedicated] to, Menáf, opposite the corner of the Black Stone [of the Kaabeh]; and there were two [whereof each was] thus called.* (TA.)

تَغْبَةٌ *False testimony:* (K, TA:) of the measure *غَبِّ الدُّنْبُ*, [being originally *تَغْبِيَّةٌ*,] from *غَبَّ* signifying “it became very corrupt.” (IAth, TA.)

رَجُلٌ مُغْبٌ [A man having a tertian fever, as is indicated in the TA,] is mentioned on the authority of AZ, in the form of an act. part. n. (TA.) — And *المُغْبُ* means *The lion.* (O, K.)

مُغْبٌ } see *غِب*, last sentence but two.  
مَغْبَةٌ }

مُغْبِيَّةٌ *A ewe, or goat, that is milked on alternate days.* (IAḡr, S, K.) — And *مُغْبٌ* *A bull having a غَبٌّ [or dewlap].* (Ham p. 293.)

[مُتَغْبِيٌّ app. *A man looking to the consequence, end, issue, or result, of an affair; like مُتَعَقِبٌ*: see a verse in the Ham p. 154, and the verse next preceding it: and see its verb, above.]

## غِبْت

1. *غَيْبَتُ*, (S, O,) aor. ٔ, (TK,) inf. n. *غَيْبْتُ*, (S, O, K,) *He moistened, and beat up, or mingled, [the preparation of curd called] أَقِطٌ with clarified butter.* (Fr, S, O, K.) [See also *عَبَّتْ*, of which it is a dial. var.; and *عَبَّتِ الْمَرْأَةُ*, and *عَبَّتْ الأَقِطُ*.]

9. *اغْبَتُ*, inf. n. *اغْبَاتُ*, *He, or it, was, or became, اغْبَتُ*, (S, O, K,) i. e., *of a colour inclining to that of dust, (S,) or dust-coloured.* (O.)

غَبَّتُ [formed by transposition from *بَغَّتُ*] *A colour inclining to that of dust:* (TA:) or *dust-colour.* (O.)

أَقِطٌ *غَيْبِيَّةٌ* [The preparation of curd called] *أَقِطٌ moistened, and beaten up, or mingled, with clarified butter.* (Fr, S, O, K.) [See also *عَيْبِيَّةٌ*, of which it is a dial. var.] — And *I. q. عَيْبِيَّةٌ* in its [other] meanings. (O,\* K.)

أَبْغَتُ *i. q. ابْغَتُ*, (S, O, K,) from which it is formed by transposition, (S, O,) *Of a colour inclining to that of dust:* (TA:) or *dust-coloured.* (O.)

غبر

1. غَبِرَ (S, Mṣb, K,) aor. ʔ, (S, Mṣb,) inf. n. غَبِيرٌ (Mṣb, K,) *He, or it, (a thing, S) remained, lasted, or continued*: (S, Mṣb, TA:) and (Mṣb) *he (a man, JK) tarried, stayed, or waited.* (JK, Zbd, Mṣb, K.) — And *He, or it, passed, passed away, or went away.* (Mṣb, K.) It is sometimes used in this latter sense; (Mṣb;) and thus it has two contr. significations. (Mṣb, K.) — And *It was future.* (KL.) — See also 9. — غَبِرَ: see 5, last two sentences. — Also, this last, aor. ʔ, (S, K,) inf. n. غَبِرَ (S,) said of a wound, (S, K,) *It was, or became, in a corrupt state*: (K:) or *it became in a healing state, and then became recrudescent*: (S:) or *it was always recrudescent*: and *it became in a healing state upon, or over, corruptness*: (IKṭṭ, TA:) or *it healed externally while in a withering state internally.* (L.) — And [hence, perhaps,] غَبِرَ said of a man, † *He bore rancour, malevolence, malice, or spite; or hid enmity, or violent hatred, in his heart.* (IKṭṭ, TA.)

2. غَبِرَ النَّاقَةَ: see 5. — [Hence, app., as inf. n. of the pass. verb,] التَّغْبِيرُ signifies *The milk's becoming drawn up or withdrawn* [from the udder]. (TA.) — غَبِرَهُ, inf. n. تَغْبِيرٌ, *He sullied, or sprinkled, him, or it, with dust.* (K.) — See also 4, in two places. — [Hence,] تَغْبِيرٌ signifies also *A reciting of poetry, or verses, in the praising, or glorifying, of God, in which the performers trill, or quaver, and prolong, the voice*; whence the epithet مَغْبِرَةٌ; as though the persons thus called, being affected with a lively emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the saying *لَا إِلَهَ إِلَّا اللَّهُ* (IDrd, IKṭṭ, K, TA,) *in the praising, or glorifying, of God*: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKṭṭ, K, TA,) the *reiterating the voice in reciting* [the *Kur-án*] &c. (IDrd, IKṭṭ, K, TA.) Esh-Sháfi'ee is related to have said that, in his opinion, this تَغْبِيرٌ was instituted by the زَنَادِقَةُ [pl. of زَنْدِيقٌ, q. v.], in order that they might turn away [others thereby] from the [simple] praising, or glorifying, of God, and from the reciting of the *Kur-án*. (Az, TA.) — غَبِرَ ضَيْفَهُ, inf. n. as above, *He gave his guest, to eat, غَبِرَانُ* [meaning *dates thus termed*]: (TA:) the verb thus used is like تَجَحَّجَ [and تَجَحَّجَ &c.]. (L, TA.) — مَا غَبِرَتْ إِلَّا لَطَلَبِ الْمِرَاءِ is a saying mentioned by AZ [app. meaning *She did not oppose and then acquiesce save for the purpose of obstinate disputation*]: see غَبِرَ. (TA.)

4. اغبر He (a man) raised the dust; (S, Mṣb, K;) as also غَبِرَ (S, K,) inf. n. تَغْبِيرٌ. (S.) [Hence,] غَبِرَ فِي وَجْهِهِ [so, evidently, but written in the TA without any syll. signs, lit. *He raised the dust in his face*; meaning,] † *he outwent him; outstripped him; went, or got, before him.* (TA.) — And اغبر في طلب الحاجبة † *He strove, laboured, exerted himself, or employed himself vigorously or diligently, in seeking after the thing that he wanted*; (ISK, S, K;) *he hastened, made haste, or was quick, in doing so*; as though, by

reason of his eagerness and quickness, he raised the dust. (TA.) — اُغْبِرْتُ فِي الشَّيْءِ † *I set about, or commenced, doing the thing.* (IKṭṭ.) — اُغْبِرْتُ السَّمَاءَ † *The sky rained upon us vehemently.* (S, K, TA.) — See also 9.

5. تَغْبِرُ النَّاقَةَ He milked the camel, drawing what remained in her udder; (Z, Sgh, K, TA;) as also غَبِرَهَا. (Ham p. 527.) — Hence the following saying, of a people who had increased and multiplied, on their being asked how it was that they had increased: *كُنَّا لَا نَلْتَبِئُ الصَّغِيرَ وَلَا نَلْتَبِئُ الْكَبِيرَ* † *We used not to take the first seed of the young, nor the remainder of the seed of the old*; meaning the marrying them, from eagerness to procreate. (TA. [But ى is there omitted in both clauses, and نَلْتَبِئُ is put by mistake for نَلْتَبِئُ.]) [See also art. لَبَأَ.] — And hence, (TA,) تَغْبِرُ مِنَ الْمَرْأَةِ (S, K) † *He got offspring from the woman* [she being old]. (K.) It is related that a certain man, (S, K, TA,) an Arab of the desert, (Z,) 'Othmán, accord. to the K, but correctly, as in the Genealogies of Ibn-El-Kelbee, Ghanm (غَمْرٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Hābeeb (K, TA) the son of Kaṣb the son of Bekr the son of Yeshkur the son of Wāil, (TA,) married a woman advanced in age, (S, Z,) Rakāshi the daughter of 'Amir, (K,) and it was said to him, “She is old.” (S, K, TA:) whereupon he said, *لَعَلِّي أَتَغْبِرُ مِنْهَا وَلَدًا*, (S, K) *May-be I shall get from her offspring*: (TA:) and when a son was born to him, he named him غَبِرَ (S, K,) like غَمْرٌ; (S;) and he became the father of a tribe. (TA.) — تَغْبِرُ also signifies *He, or it, became sullied, or sprinkled, with dust*; (TA;) as also غَبِرَ. (L.) You say also *غَبِرَ التَّمْرُ* † *The dates, or dried dates, became dusty.* (TA.)

9. اغبر (S, K,) inf. n. اِغْبِرَارٌ (S,) *It was, or became, dust-coloured; of a colour like dust*; (S, K;) as also غَبِرَ (K,) inf. n. غُبُورٌ and غُبُورَةٌ; (TA;) and اِغْبِرَ (K,) inf. n. اِغْبَارٌ. (TA.) — *It (a day) became very dusty.* (Abou-'Alee, K.)

غَبِرَ A remain, remainder, remnant, relic, or residue, (S, K,) of a thing; (K;) generally, of the blood of the menses, (K,) and of milk in the udder: (S, K:) as also غَبِرَ: (Mṣb, K:) or غَبِرَ is a pl. of غَبِرَ: [but if so it is extr.:] (TA:) or the pl. of غَبِرَ is اِغْبَارٌ: (S, K:) and غَبِرَ is pl. of غَابِرٌ [used as an epithet in which the quality of a subst. is predominant]; (A'Obeyd, TA;) and signifies *remains, &c.*: (A'Obeyd, S, TA:) and غَبِرَاتٌ is a pl. pl.; i. e., pl. of غَبِرَ. (A'Obeyd, TA.) You say *بِهَا غَبِرٌ مِنْ لَبَنِ* *In her (the camel) is a remain of milk.* (S.) And غَبِرَ الْحَيْضِ signifies *The remains* [of the blood] *of the menses*; (S;) as also غَبِرَةٌ. (Ham p. 37.) And in like manner, غَبِرَ الْمَرَضِ *The remains of the disease.* (S.) And in like manner, غَبِرَ اللَّيْلِ (S) *The last part, and the remains, of the night.* (TA.) It is said in a

trad. of Amr Ibn-El-Áq, *مَا تَابَطْتَنِي الْإِمَاءُ وَلَا حَمَلْتَنِي الْبَغَايَا فِي غَبِرَاتِ الْمَالِي* [Female slaves did not carry me under their armpits,] i. e., female slaves did not have the office of rearing me, nor did prostitutes carry me in the remains of the rags used for the menses. (TA.) And in another trad., *غَبِرَ أَهْلٌ*, or *فَلَمْ يَبْقَ إِلَّا غَبِرَاتٌ* † *من أهل الكتاب*, accord. to different relations, i. e. *And there remained not save remains of the people of the Scripture, or the remains &c.* (TA.) And in a trad. of Mo'áwiyeh, *بِفَنَائِهِ أُعْزِزُ دَرَهْنَ غَبِرَ* [In the court of his house were some she-goats whose flow of milk was a mere remain of what it had been,] meaning, *little.* (L.) [See also غَابِرٌ.]

غَبِرَ † *Rancour, malevolence, malice, or spite; or concealed enmity and violent hatred*: (K, TA:) like غَبِرَ. (TA.)

غَبِرَ A remaining, lasting, or continuance; (TA;) and so مَغْبِرٌ. (Ham p. 225.) — [And by some of the grammarians it is used as signifying *The future*: see also غَابِرٌ.] — Also *A certain disease in the interior of the foot of a camel.* (K.) — And *A morbid affection in a vein, that will hardly, or in nowise, be cured.* (TA.) [See also غَبِرَ.] — دَاهِيَةُ الْغَبِرِ (said by A'Obeyd to be from the phrase جَرَحَ غَبِرَ [q. v.], TA) means *A calamity, or misfortune, (JK, S, K,) of great magnitude, (S,) which, (JK, S,) or the like whereof, (K,) is such that no way of escape therefrom will be found*: (JK, S, K:) or *a trial, or an affliction, that will hardly, or in nowise, depart*: (TA:) or *a person who opposes thee, disagreeing with thee, and then returns, or has regard, to thy saying*; (K, TA;) whence the saying, mentioned by AZ, *مَا غَبِرْتُ إِلَّا لِطَلَبِ الْمِرَاءِ*. (TA. [See 2, last sentence.]) — صَمَاءُ الْغَبِرِ, occurring in a verse of El-Hirmázee in praise of El-Mundhir Ibn-Járood, to whom it is applied, is expl. by Z as meaning *The serpent that dwells near to a small water in a place where it collects and stagnates, and that will not be approached.* (TA.) And [it is said that] الْغَبِرُ signifies *Water little in quantity.* (O.) — Also *Dust, or earth*; syn. تَرَابٌ. (K.) [See also غَبَارٌ.]

جَرَحَ غَبِرَ A wound in a corrupt state: (K:) or *that becomes in a healing state upon, or over, corruptness, and then becomes recrudescent after having healed.* (TA.) — Hence, عَرَقَ غَبِرَ A vein constantly becoming recrudescent; (S, TA;) called in Pers. [and hence in Arabic] نَاسُورٌ [q. v.]. (TA.) — نَاقَةٌ غَدِرَةٌ غَبِرَةٌ غَمْرَةٌ A she-camel that remains, or lags, behind the other camels in being driven. (L in art. غدر.)

غَوْبِرٌ A kind [or species] of fish; as also غَوْبِرٌ. (O, K.)

غَبِرَةٌ A sullyng, or sprinkle, of, or with, dust. (TA.)

غَبِرَةٌ Dust-colour; a colour like dust: (S, L, K:) and a dusty hue of complexion arising from

grief or anxiety and the like. (L.) — See also **غَبَارٌ**.

**غَبْرَةٌ**: see **غَبَارٌ**: — and see also **أَغْبَرُ**, latter half.

**غَبْرَاءٌ**: see **غَبْرَاءٌ**. [For other meanings, see the masc., **أَغْبَرُ**.]

**غَبْرَانٌ** *Two ripe dates upon one base*; pl. **غَبْرَانِينَ** (K, TA:) so says A'Obeyd: or *two, or three, full-grown unripe dates upon one base*; and it has no pl. of its own radical letters: or, accord. to AHn, *several small green dates that come forth upon one base*. (TA.)

**غَبْرُورٌ** *A certain small bird of the passerine kind*, (O, L, K, TA,) *dust-coloured*: (O, L, TA:) so says AHn in the "Book of Birds." pl. **غَبْرَارِيرٌ**: (O:) it is the same as is mentioned in an earlier part of this art. in the K by the name of **غَبْرُونٌ**, which is a mistranscription. (TA.)

**غَبْرُونٌ**: see what next precedes.

**غَبَارٌ** and **غَبْرَةٌ** signify the same, (S, L, K,) as also **غَبْرَةٌ**; (IAq, K;) i. e. *Dust*; syn. **رَهَجٌ**: (L:) or the first, *dust raised and spreading*: (L:) or *what remains of dust raised and spreading*: (B, TA:) and the second, the *moving to and fro of dust*. (L.) — You say **طَلَبَ فُلَانًا فَمَا يَشَقُّ غَبْرَاهُ** [He pursued after such a one but did not cleave his dust;] i. e., *he did not overtake him*. (TA.) And **مَا يَشَقُّ غَبْرَاهُ**, and **مَا يَحْطُّ غَبْرَاهُ**, + *He is not to be outgone, outstripped, or got before*. (TA.) [See also **بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ** in art. **بِيعَ**.] — **لَا غَبَارَ عَلَيْهِ** — [There is no dust upon it; meaning, it (a phrase or the like) is clear, or perspicuous, or free from obscurity; like the saying **لَا عَفْرَ فِيهِ**, or **لَا عَفْرَ لَهُ**.] (TA, in many places.)

**غَبِيرٌ** *A sort of dates*. (K, TA.)

**غَبِيرَاءٌ** [dim. of **غَبْرَاءٌ**]: see **أَغْبَرُ**, in two places. — Also *A certain plant [or tree]*, (K,) *well known*, (S,) *growing in the plains*; (TA;) [the *service-tree*, or *sorb*: or *its fruit*: so called in the present day: as is also the "inula undulata:"] and so **غَبْرَاءٌ**: (K:) so called *because of the colour of its leaves; the fruit of which, when it appears, becomes intensely red*: (TA:) or the former is the *tree*, and the latter is the *fruit*: or the converse is the case: (K:) the sing. and pl. are alike: all this says AHn, in his "Book of Plants." (TA.) — Also *A kind of beverage*, (**شَرَابٌ**, S, K, or **نَبِيدٌ**, Mṣb,) *which intoxicates, made by the Abyssinians*, (S,) *from ذُرَّةُ [or millet]*; (S, Mṣb, K;) also called **سُكْرُكَةٌ**: (Mgh, Mṣb, K;) or *wine [or cider] made from the well-known fruit of the same name [the service-apple]*. (Th, TA.) [See also **مَزْرُورٌ**.] It is said in a trad., **إِيَّاكُمْ وَالْغَبِيرَاءَ فَإِنَّهَا خَمْرُ الْعَالَمِ** (S, Mgh, TA) *Avoid ye the beverage called غَبِيرَاءٌ; for it is like the wine that is commonly known of all men: there is no distinction to be made between the two drinks* (Mgh, TA) with respect to prohibition. (TA.) In another trad., it is called **غَبِيرَاءُ السُّكْرِ**;

to distinguish it from a kind of **غَبِيرَاءٌ** made of dates, or dried dates. (Mgh.)

**غَبْرَاتٌ** and **غَبْرٌ**: see **غَبْرٌ**, passim.

**غَابِرٌ** *Remaining; lasting; continuing*: (Az, S, IAmb, Mgh:) this is the sense in which it is used by the Arabs: (Az:) or it is the meaning most commonly obtaining among them: (IAmb:) *tarrying; staying; waiting*: pl. **غَبِيرٌ**: (K:) and the pl. of **غَابِرَةٌ** is **غَوَابِرٌ**. (TA.) You say **قَوْمٌ غَبِيرٌ** [A people remaining, &c.]. (TA.) And **غَبِيرُ النَّاسِ** *The later of mankind*. (TA.) And **هُوَ غَابِرٌ بَنِي فُلَانٍ** *He is the relic of the sons of such a one*. (TA.) And **الغَابِرُ مِنَ اللَّيْلِ** *What remains of the night*. (TA.) And **جَوْفُ اللَّيْلِ الْغَابِرِ** *The last division of the night*. (Mgh.) And **العَشْرُ الْغَوَابِرُ** *The remaining, or last, ten nights of the month of Ramadān*. (TA.) And **قَطَعَ اللَّهُ غَابِرَهُ وَدَابِرَهُ** [May God cut off the last, and what remains, of him, or it: or may God extirpate him]. (TA.) See also **غَبْرٌ**. — **Passing; passing away; going away: past**: syn. **مَاضٍ**; (Az, S, IAmb, Mgh;) or **ذَاهِبٌ**: (K:) so accord. to some of the lexicologists: (Az:) or so used sometimes, as, for instance, by the poet El-Aashā: (IAmb:) thus it bears two contr. significations. (S.) You say, **أَنْتَ غَابِرٌ غَدًا وَذِكْرُكَ غَابِرٌ أَبَدًا** [Thou passest away to-morrow, but thy fame remaineth for ever]. (TA.) — [Future time. See an ex. in the first of the verses cited voce **حَبِثٌ**. The meaning of "remaining" seems equally appropriate in that verse: but **غَابِرٌ** is often used by grammarians in the last of the senses expl. above.]

**غَوْبَرٌ**: see **غَبْرٌ**.

**الغَابِرَةُ** means **الباقية** [The lasting, or everlasting, state of existence]; (K, TA;) i. e. **الآخِرَةُ** [the latter, or last, state]. (TA.)

**أَغْبَرٌ** *Dust-coloured; of a colour like dust*: (S:) [fem. **غَبْرَاءٌ**: and pl. **غَبِيرٌ**.] — **الأَغْبَرُ** + *The wolf*; (K, TA;) because of his [dusty] colour: like **الأَغْبَرُ**. (TA.) — And **الغَبْرَاءُ** + *The female of the حَبَل [or partridge]*. (K.) — Also **الغَبْرَاءُ** + *The earth*; (S, IAth, Mṣb, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to **الغَبْرَاءُ**, which means "the sky," or "heaven." (IAth.) — And you say, **جَاءَ عَلَى غَبْرَاءِ الظَّهْرِ** + *He came on foot*: (Z, TA:) [i. e.] *he came upon the earth, or ground*; and so **جَاءَ عَلَى غَبْرَاءِ الظَّهْرِ**: (M, TA:) or the latter means, *he returned without his having obtained, or attained, anything*: (T, TA:) or *he returned without his having been able to accomplish the object of his want*. (El-Aḥmar, TA.) And **تَرَكَهُ عَلَى غَبْرَاءِ الظَّهْرِ** + *He left him in the possession of nothing*: (M, TA:) accord. to Zeyd Ibn-Kethweh, it is said by one who has contended in an altercation with another and overcome him so as to become master of all that was in his hands: in all the copies of the K, [probably in consequence of an omission by an early transcriber,] it

is expl. as meaning *he returned disappointed, or unsuccessful*; and so **تَرَكَهُ عَلَى غَبْرَاءِ الظَّهْرِ**. (TA.) — **بنو الغَبْرَاءِ** + *The poor, needy, or indigent*; (S, IB, K, TA;) [to which is strangely added in one of my copies of the S and the *guests*;] so called because of their cleaving to the dust: (IB, TA:) and **الغَبْرَاءُ النَّاسِ** likewise means *the poor of mankind*: or, as some say, the former means *strangers from their homes*: (TA:) or *strangers, (K,) or persons, (TA,) who assemble together for [the drinking of] beverage, or wine, without mutual acquaintance*: (K, TA:) or *persons who contribute equally to the expenses which they have to incur in journeys*: all of these meanings have been assigned to it in explaining a verse of Tarafeh: [see EM p. 85:] and it is also expl. in the A as meaning *persons of whom one knows not to what family, or tribe, they belong*: (TA:) and [it is said that] **ابْنُ غَبْرَاءَ** signifies *the thief, or robber*. (T in art. **بَنِي**.) — **غَبْرَاءٌ** also signifies + *Land abounding with coverts of the kind termed خَمْر [q. v.]*: (TA:) and *land abounding with trees*; (K;) or so **أَرْضُ غَبْرَاءَ**: (TA;) as also **غَبْرَةٌ**. (K.) — Also + *Herbage in plain, or soft, land*. (Sgh, K.) [This is said in the TA to be more probably with **ث**; but I do not find any meaning like this assigned to **غَبْرَاءَ**.] — And + *A species of plant*. (S. [App. that called **غَبْرَاءُ**, q. v.]) — **وَطَأَ غَبْرَاءَ** + *A footstep, or footprint, that is becoming obliterated, or effaced*: (S, A, K:) or *such as is recent*. (K.) [See also **دَهْمَاءٌ**, voce **أَدَهَمَ**.] — And **عَزَّ غَبْرَاءَ** + *Might departing*; (K, TA;) *becoming effaced*. (TA.) — **سَنَةٌ غَبْرَاءٌ** + *A year of drought*; (IAth, K;) *a year in which is no rain*: (TA in art. **شَبَّ**;) pl. **غَبْرٌ**: so called because of the dustiness of the tracts of the horizon therein from paucity [or want] of rain, and of the ground from there being no herbage. (IAth.) — And **جُوعٌ أَغْبَرٌ** + *Severe hunger or famine*. (TA.)

**مَغْبَرٌ**: see **غَبْرٌ**, first sentence.

**مَغْبَرٌ** *A camel the interior of whose foot is in a withering state*. (Aṣ, TA.)

**مُعْبَرَةٌ** *A party of men praising, or glorifying, God, by saying لا إِلَهَ إِلَّا اللَّهُ and reiterating the *the voice in reciting [the Kur-an] &c.*: (Lth, K, TA:) accord. to Zj, (TA,) so called because of their exciting men to be desirous of the **غَابِرَةٌ**, which means the **باقية** [or lasting, or everlasting, state of existence], (K, TA,) and to be undesirous of the evanescent, which is the present, state. (TA.) [See 2.]*

**مَغْبَارٌ** *A palm-tree (نَخْلَةٌ) that becomes over-spread with dust*. (AHn, K.) — And *A she-camel that abounds with milk after the abounding therewith of those that have brought forth with her*. (K.)

**مَغْبُورٌ** i. q. **مَغْبُورٌ** [q. v.]: (Kr, K:) the latter is the more approved term. (TA.)

#### غيس

1. **غَيْسٌ**, (K,) aor. **غَيْسَ**, (TK,) inf. n. **غَيْسٌ**; (TA;) and **غَيْسٌ**, aor. **غَيْسَ**, inf. n. **غَيْسٌ** and **غَيْسَةٌ**; (IKt,†)



And **أَغْبَطَ عَلَيْنَا الْمَطْرُ** † *The rain continued upon us incessantly, rain following close upon rain.* (Abou-Kheyreh.) — And **أَغْبَطَ الشَّيْبَاتُ** † *The herbage covered the land, and became dense, as though it were from a single grain.* (K, TA.)

8. **اِغْتَبَطَ** *He was, or became, regarded [with unenvious emulation, i. e.,] with a wish for the like of his condition, without its being desired that it should pass away from him: (S:) or he was, or became, in such a condition that he was regarded with a wish for the like thereof, without its being desired that it should pass away from him: (Taj el-Masádir, TA:) or he rejoiced, or became rejoiced, in being in a good condition; (K;) or in blessing bestowed upon him: (TA:) or he was grateful, or thankful, to God for blessing, or bounty, bestowed upon him: (L:) and the same, (K,) or † اِغْبَاطٌ, inf. n. اِغْبَاطٌ, accord. to the L, (TA,) he was, or became, in a good state or condition; in a state of happiness; (L, K;) and of enjoyment, or wellbeing. (L.) You say, مَا لَقَى نَعْمَى يُغْتَبَطُ عَلَيْهِ [He met with, or experienced, that for which one would be regarded with unenvious emulation, i. e., with a wish to be in the like condition, without its being desired that it should pass away from him]. (TA in art. فُوز.) = The saying,*

• **خَوَى قَلِيلًا غَيْرَ مَا اِغْتَبِاطٍ** •

cited by Th, but not expl. by him, is held by ISd to mean [*He (referring to a camel) lay down, or did so making his belly to be separated somewhat from the ground*], not resting upon a wide **غُبِط** [q. v.] of ground, but upon a place not even, and not depressed. (TA.)

**غُبِطٌ** [originally an inf. n.]: see **غُبِطَةٌ**. = Also, and † **غُبِطٌ**, *Handfuls of reaped corn or seed-produce: pl. غُبُوطٌ, (K, TA,) and, it is said, غُبِطٌ: or [rather] accord. to Et-Táifee, غُبُوطٌ signifies the handfuls which, when the wheat is reaped, are put one by one; and غُبِطٌ is the sing.: or, as AHn says, غُبُوطٌ signifies the scattered handfuls of reaped corn or seed-produce; one of which is termed غُبِطٌ. (TA.)*

**غُبِطٌ**: see the next preceding paragraph.

**غُبِطَةٌ** *A strap in the [leathern water-bag called] مَزَادَةٌ, (Ibn-Abbád, O, K,) like the شَرَاكُ [of the sandal], (Ibn-Abbád, O,) which is put upon the extremities of the two skins [whereof the مَزَادَةٌ is mainly composed] and then strongly sewed. (Ibn-Abbád, O, K.)*

**غُبِطَةٌ** *A good state or condition; (S, L, Mṣb, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also † غُبِطٌ, in the saying, اللَّهُمَّ غُبِطًا لَا هَبِطًا, meaning, O God, we ask of Thee a good state or condition [ &c. ], (S, K,) and we put our trust in Thee for preservation that we may not be brought down from our state, (S, TA,) or that we may not be abased and humbled: (TA:) or place us in a station for which we may be regarded [with unenvious emulation, i. e.,] with a wish to be in the like condition without its being desired that it should pass away from*

us, (K, TA,) and remove from us the stations of abasement and humiliation: (TA:) or [we ask of Thee] exaltation, not humiliation; and increase of thy bounty, not declension nor diminution. (TA.) [See also 1, second sentence.]

**سَمَاءٌ غُبِطِي** † *A sky raining continually (Jm, K) during two or three days; (Jm;) as also غَمِطِي. (TA.)*

**غَبُوطٌ** *A she-camel whose fatness is not to be known unless she be felt with the hand. (K, TA.)*

**رَحْلٌ غُبِطٌ** *A [camel's saddle of the kind called] رَحْلٌ, (S, Mṣb,) for women, (S,) upon which the [vehicle called] هَوْدَجٌ is bound: (S, Mṣb:) or an elegant kind of رَحْلٌ, depressed in its middle: (TA:) or a vehicle like the pads (أَكْفٌ [in the CK, erroneously, أَكْفٌ]) of the [species of camels called] بَحَاتِي, (K,) which is tented over with a [framework such as is called] شَجَارٌ, and is for women of birth: (Az, TA:) or, as some say, of which the pad (قَتَبٌ) is made not in the [usual] make of pads (أَقْتَابٌ): (TA:) or a رحل of which the pad (قَتَبٌ) and the [curved wooden parts called] أَحْنَاءٌ are one [i. e., app., conjoined]: (K:) pl. غُبِطٌ. (S, Mṣb, K.) The pl. is also applied to the pieces of wood in camels' saddles; and to such are likened Persian bows, (S, TA,) because of their curvature. (IAth.) — [Hence,] † *Depressed land or ground: (S, K:) or a wide and even tract of land of which the two extremities are elevated, (K,) like the form of the camel's saddle so called, of which the middle is depressed: (TA:) also † a channel of water furrowed in a tract such as is termed قَفٌّ, (K, TA,) like a valley in width, having between it and another such channel meadows and herbage: pl. as above. (TA.)**

**غَابِطٌ** act. part. n. of 1, (S, K,) as expl. in the first sentence: (S:) = and also as expl. in the second sentence: (K:) pl., accord. to the K, غَابِطٌ, like كَتَبٌ; but correctly, غَابِطٌ, like سَكَّرٌ, as in the L. (TA.)

**فَرَسٌ مُغْبِطٌ الْكَائِبَةِ** † *A horse high in the withers; likened to the form of the غُبِطٌ; accord. to Lth: in the A, as though he had on him a غُبِطٌ. (TA.) — أَرْضٌ مُغْبِطَةٌ, with fet-h, (K,) i. e., in the form of the pass. part. n., not with fet-h to the first letter, (TA,) Land covered with dense herbage, as though it were from a single grain. (AHn, K.) — سَبِيرٌ مُغْبِطٌ † *Journey continued without rest; as also مُغْبِطٌ. (ISh.)**

**حُمَى مُغْبِطَةٌ** † *Continual fever. (TA.)*

**مُغْبِطٌ** and **مُغْبِطَةٌ** *Regarded [with unenvious emulation, i. e.,] with a wish for the like condition, without its being desired that it should pass away from him: (S, TA:) in a good state, or condition; in a state of happiness; and of enjoyment, or wellbeing; as also † مُغْبِطٌ. (TA.)*

**مُغْبِطٌ** and **مُغْبِطَةٌ**: see the next preceding paragraph.

غُبُق

1. **غُبُقَةٌ**, (S, O, K,) aor. **غُبِقَ** (S, O, TA) and **غُبِقَ**, (TA,) inf. n. **غُبُقٌ**; (O, TA;) and **غُبِقَهُ**, inf. n. **تَغْبِيقٌ**; (TA;) *He gave him to drink an evening-draught, or what is termed a غُبُوقٌ. (S, O, K, TA.) لَا أَغْبِقُ قَبْلَهُمْ أَهْلًا وَلَا مَالًا*, in a trad. respecting the companions of the cave [to which allusion is made in the Kur ix. 40], in which the verb is thus written by El-Yooneenee with kees to the ب, means *I did not give to drink to any one [of family nor of cattle] the share [of the evening-draught] of milk of them two. (TA.)*

2: see the next preceding paragraph. One says also **غَبِقَ الإِبِلَ**, and **الغَمَرَ**, *He gave to drink to the camels, and the sheep or goats, in the evening: or he milked them in the evening: and غَبِقَ النَّاقَةَ † *he milked the she-camel after sunset. (TA.) [See also 5.]**

5. **تَغْبِقُ** *He milked in the evening. (Lh, O, K.) [See also what next precedes.] — And He drank in the evening. (TA.) [See also what next follows.]*

8. **اِغْتَبِقَ**, (S, O, K,) inf. n. **اِغْتَبِاقٌ**, (TA,) and **مُغْتَبِقٌ** may be an inf. n. as well as a n. of place, (O, K,) *He drank an evening-draught, or what is termed a غُبُوقٌ. (S, O, K.) [See also what next precedes.] — And اِغْتَبِقَ لَبَنًا* *He drank her (a camel's) milk in the evening. (TA.) — See also 2.*

**غُبُقَةٌ** *A single case of the evening-drink, or of what is termed غُبُوقٌ. (TA.)*

**غُبُقَةٌ** *A string, or cord, (IDrd, O, K,) or a plaited thong (عَرَقَةٌ), (IDrd, O,) which is tied to the transverse piece of wood upon the hump of the bull [in the TA of the camel, or, accord. to the T, of the bull,] when he [draws the plough that] turns over the ground for cultivation, or is used for the drawing of water [to irrigate land in the manner expl. voce سَانِيَةٌ], in order that the piece of wood may be firm. (IDrd, O, K.)*

**غُبِقَانٌ**, applied to a man, and **غُبِقِي** [for which the CK has **غُبِقَاءٌ**], applied to a woman, (O, K, TA,) epithets similar to **صَبْعَانٌ** and **صَبْعِي**, (O,) irregularly formed, for **فَعْلَانٌ** is not to be formed from **اَفْعَلٌ** nor from **تَفَعَّلٌ**, (TA,) *Who has drunk an evening-draught, or what is termed a غُبُوقٌ. (K.)*

**غُبُوقٌ** *An evening-draught; i. e. a draught, drink, or potation, [and particularly of milk, but also applied to one of water, and of wine, &c.,] that is drunk in the evening, or the last, or latter, part of the day. (S, O, K.) [See also صَبُوحٌ.]*

See an ex. in a verse of Khuzaz Ibn-Lowdhán cited voce **كَذَبَ**. One of the Arabs said to a companion of his, **إِنْ كُنْتَ كَادِبًا فَشَرِبْتَ غُبُوقًا**, **بَارِدًا** [If thou be lying, then mayest thou drink a cold evening-draught]; meaning, may there not be milk for thee, so that thou shalt drink water not mixed with anything; this being called by him **غُبُوقٌ** by way of comparison: or meaning, may that be to thee in the place of **غُبُوقٌ**. (TA.)

And one says, لَقِيْتَهُ ذَا غُبُوقٍ [lit. I met him at a time of drinking the evening-draught], meaning, in the evening; a phrase used only adverbially; like ذَا صَبُوحٍ (TA.) and ذَاتُ الْغُبُوقِ [which has a similar meaning]. (T in art. ذُو.) — Also, and with ة, A she-camel whose milk one drinks in the evening: or, accord. to Lh, that is milked after sunset: epithets like صَبُوحَةٌ and صَبُوحٌ. (TA.)

مُغْتَبِقٌ an inf. n. [of 8, q. v.]: and also a n. of place [signifying A place in which one drinks the draught termed غُبُوقٌ]. (O, K.)

غبن

1. غَبْنَهُ (S, MA, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. غَبِنَ (S, MA, Mṣb, K, KL) and غَبِنَ, or the former is [the inf. n. used in this case, i. e.] in selling [and the like], and the latter is in judgment, or opinion, (K, agreeably with a positive statement in the S,) He cheated, deceived, overreached, or defrauded, him, (S, MA, K, KL, TA,) in selling; (S, MA, K, TA;) he endamaged him, or made him to suffer loss or damage or detriment, (Mṣb, KL, TA,) in selling, (KL, TA,) &c., (KL,) or in the price, or otherwise: (Mṣb:) [or] he overcame him in selling and buying. (Mṣb.) And غَبِنَ He was cheated, or deceived [&c. in a purchase]: (S, K, TA:) and انغبن [in like manner signifies] he became [cheated or endamaged or] overcome in selling and buying. (Mṣb.) And it is said that غَبِنَ فِي الْبَيْعِ, inf. n. غَبِنَ, signifies He was unmindful, or inadvertent, [or perhaps غَبِنَ is here a mistranscription for غَبِنَ, signifying thus, and therefore meaning he was made to suffer loss,] in selling or in buying. (TA.) And one says also, غَبِنَ الرَّجُلُ أَشَدَّ الْغَبْنَانِ [The man was cheated or deceived &c. with the utmost degree of cheating &c.]. (Ibn-Buzurj, TA.) غَبِنَ بِسَيْرٍ [A petty overreaching or endamaged] is one of which the rate is such as has been estimated [as allowable by custom] by one estimator, not by every one: and غَبِنَ فَاحِشٌ [An exorbitant overreaching or endamaged] is one of which the rate is such as has not been estimated [as allowable by custom] by any one. (Dict. of Technical Terms used in the Sciences of the Musal- mans.) [الغبن والغبن mentioned by Freytag as occurring in the Fākihiet el-Khulafā, and expl. by him as meaning "Fraus omnimoda," should, I doubt not, be الغبن والغبن, the two inf. ns. mentioned in the first sentence above.] — غَبْنَهُ, aor. -, inf. n. غَبِنَ, signifies also He passed by him (i. e. a man) inclining, or leaning, [or bending down, so as as to elude his observation, i. e.] so that he [the latter] did not see him, and was not cognizant of him. (TA.) — [And it is said in the TA that غَبِنُوا النَّاسَ means None but they obtained it: whence it appears that فِيهِ or the like has been omitted after النَّاسَ: with this addition, the phrase may be rendered, they overreached, or prevented, the other people in respect of it, by obtaining it themselves.] — هَذَا يَغْبِنُ عَقْلَكَ, said to a man whom another had cheated (غَبِنَ) in a

sale, means This [man] attributes defect, or imperfection, to thy intellect. (TA.) — قَدْ غَبِنُوا خَيْرَهَا, and غَبِنُوا, aor. of the former verb -, and of the latter -, i. e. لَمْ يَعْلَمُوا عَلَيْهَا [meaning They have not known her case or state or condition, or her qualities], (ISH, K, TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generousness of race, but she is مَغْبُونَةٌ, [i. e.] one of which the qualities are not known to be as above mentioned. (ISH, TA.) — غَبِنْتَ رَأْيَكَ [if not a mistranscription for غَبِنْتَ (see غَبِنَ رَأْيَهُ in what follows)] means Thou hast lost, and forgotten, thy judgment, or opinion. (TA.) — فِي الشَّيْءِ غَبِنَ and غَبِنَ الشَّيْءُ, aor. -, inf. n. غَبِنَ and غَبِنَ, signify He forgot the thing: or he was unmindful, neglectful, or heedless, of it; (K, TA;) and ignorant of it: (TA:) or he made a mistake in respect of it; (K, TA;) as in the saying, غَبِنَ كَذَا مِنْ حَقِّهِ عِنْدَ فُلَانٍ [he made a mistake in respect of such a thing, of his right, or due, to be required at the hand of such a one]. (TA.) — غَبِنَ رَأْيَهُ, inf. n. غَبِنَ (S, Mṣb, K) and غَبَانَةٌ (S, K,) means He was, or became, deficient in his judgment, or opinion: (S:) or he was, or became, weak [therein]: (K:) or his intelligence, or sagacity, and his sharpness, or acuteness, of mind, went away: (Mṣb:) the parsing of this phrase has been [fully] expl. voce سَفَهُ [q. v.]. (S.) — غَبِنَ الثَّوْبَ (S, Mgh, Mṣb, TA,) inf. n. غَبِنَ (K,) from مَغْبِنٌ [q. v.], (Mṣb,) He folded, or doubled, the garment, (T, Mgh, Mṣb, K, TA,) it being [too] long, (T, TA,) and then sewed it; (Mgh, Mṣb;) like حَبِنَهُ [q. v.] (S, Mgh) and كَبِنَهُ (Mgh.) And غَبِنَ الدَّلْوُ He folded, or doubled, [the edge of] the leathern bucket, to shorten it. (TA: but only the inf. n. of the verb thus used is there mentioned.) — And غَبِنَ الشَّيْءَ He hid, or concealed, the thing in the مَغْبِنِ [or armpit or groin or the like]; (TA;) as also اغتبينه (K, TA.) غَبِنَ الطَّعَامَ is like حَبِنَهُ [i. e. He concealed, kept, or stored, wheat, or food, for a time of dearth, or adversity]. (S.)

3: see 6, first sentence.

5: see 10.

6. غَبِنَ signifies Mutual غَبِنَ [i. e. cheating or endamaged or overcoming in selling and buying: and مَغَابَنَةٌ signifies the same; or mutual endeavouring to cheat &c: see 3 in art زبن]. (S, MA, K, KL, TA.) Hence, يَوْمُ التَّغَابِنِ [in the Kur xiv. 9], an appellation of The day of resurrection; because the people of Paradise will then overreach (تَغْبِنَ) the people of Hell, (S, K, TA,) by the state of enjoyment in which the former will become and the punishment which the latter will experience; or, as El-Ḥasan says, because the former will attribute defect, or imperfection, to the intellects of the latter by reason of the preferring infidelity to faith. (TA.) — And تَغَابِنَ [i. e. لَهُ, but this, I think, is probably a mis-

transcription for بِهِ,] signifies تَقَاعَدَ [i. e. تَقَاعَدَ حَتَّى, meaning He did not pay him his due,] غَبِنَ [so that he was cheated or endamaged or overcome]. (TA.)

7: see 1, second sentence.

8: see 1, last sentence but one.

10. اسْتغبنه and تَغْبِنُهُ [app. signify He esteemed him غَبِينٌ, i. e. weak in judgment, and therefore liable to be cheated or endamaged]. (TA in art. زبن: see 10 in that art.)

غَبِنَ [mentioned above as an inf. n.,] Weakness: and forgetfulness. (K.) — And What is cut off from the extremities of a garment, and thrown down, or let fall. (TA.)

غَبِينٌ Weak in his judgment, or opinion; (S, K, TA;) and in intellect, and in religion; (TA;) and مَغْبُونٌ signifies the same. (K, TA.)

غَبَانَةٌ [mentioned above as an inf. n. (see غَبِنَ رَأْيَهُ),] Weakness of judgment, or opinion. (S.)

غَبِينَةٌ [The act of cheating, deceiving, overreaching, or defrauding; or of endamaging; in selling or the like;] a subst. (S, Mṣb, K) from [the inf. n.] غَبِنَ, like شَيْمَةٌ from شَتَرَ (S,) [or] from غَبْنَهُ (Mṣb, K) used in relation to selling, (K,) or in relation to a price &c. (Mṣb.)

غَابِنٌ Remiss, or languid, in work. (K.)

مَغْبِنٌ sing. of مَغَابِنِ (Mgh, Mṣb, K,) which signifies The أَرْفَاعِ (S, Mgh, Mṣb, K,) and the أَبَاطِ (Mgh, Mṣb, K,) [i. e. the groins and the armpits, and the like; (see رَفَعُ);] or the places of flexure, or creasing, of the skin: the sing. is expl. by Th as signifying any part upon which one folds his thigh. (TA.)

مَغْبُونٌ pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Mṣb, K.) — See also غَبِينٌ. — مَغْبُونَةٌ applied to a she-camel: see 1, latter half.

غبو

1. غَبِيٌّ, aor. يَغْبِي, inf. n. غَبَاً and غَبَاوَةً, [the latter of which is the more common,] He had little [or no] intelligence. (Mṣb.) — And غَبِيٌّ (غَبِيٌّ (S, K, TA, in the CK [erroneously] غَبِيٌّ) or غَبِيٌّ عَنِ الشَّيْءِ (S, K) or غَبَاوَةً (Mṣb,) aor. as above, (S,) inf. n. غَبَاوَةً (S, K) and غَبَاً (K,) He did not understand (S, Mṣb, K) the thing (S, K) or the affair. (Mṣb.) And غَبِيٌّ عَنِ الْخَبْرِ He was ignorant of the information. (Mṣb.) — And in like manner, غَبِيٌّ عَلَى الشَّيْءِ, inf. n. غَبَاً, [The thing was not understood, or not known, by me; or] I knew not the thing: (S:) [or] غَبِيٌّ الشَّيْءُ مِنْهُ i. e. خَفِيَ [the thing was hidden from him], (K, TA,) so that he did not know it: (TA:) and غَبَاً is used in the dial. of Teiyi for غَبِيٌّ in the sense of خَفِيَ: (A and TA in art. غبس:) or it is for غَبٌ, like

غَبِيْسٌ for تَقْضُصٌ (§ in that art. [See غَبِيْسٌ : and see also غَبِيَّةٌ in art. غَبِي.]

5. تَغْبَاهُ : see 10.

6. تَغَابَلٌ i. q. تَغَابَلٌ (§, MA, TA,) i. e. He was, or he feigned himself, unmindful, &c. (MA.) So in the phrase تَغَابَى عَنْهُ : (TA : [see تَغَابَلٌ and تَغَفَّلٌ :]) and one says تَغَابَاهُ [also, app. in the same sense]. (IAq, TA in art. عَمِش.)

10. اسْتِغْبَاهُ and تَغْبَاهُ [app. He esteemed him unintelligent, or one having little intelligence]. (TA in art. زَبَن : see 10 in that art.)

غَبُوَةٌ and غَبُوَةٌ and غَبِيٌّ In him is un-mindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence. (K.)

غَبَاةٌ Stupidity. (Freytag, from El-Meydānee.)

غَبَاةٌ Low, or depressed, ground. (K, TA.) And A thing that is hidden, or concealed, from one. (TA.) — And Earth, or dust, that is put over a thing to conceal it from one. (TA.) [See also art. غَبِي.]

غَبِيٌّ Having little, (§, Mṣb,) or no, (K,) intel-ligence : (§, Mṣb, K :) or one who does not under-stand deceit, or guile, and the like : (T, TA :) or unmindful, forgetful, neglectful, heedless, or in-advertent : (TA :) and ignorant : (Mṣb :) pl. أُغْبِيَاءُ (IAth, Mṣb, TA) and أُغْبِيَاءُ : (IAth, TA :) accord. to J and others, (TA,) it belongs to this art. ; (§, TA :) but Abou-'Alee derives it from شَجَرَةٌ غَبِيَاءٌ [see أُغْبِي in art. غَبِي.] as though his ignorance hid from him to whom it is applied what is plainly apparent to others. (TA.) — [And A hunter, or sportsman, concealing himself. (Freytag, from the Deewān of the Hudhalees.)]

غَبِيٌّ : see غَبُوَةٌ.

غَبَاوَةٌ an inf. n. of غَبِيٌّ [q. v.]. (§, Mṣb, K.) — هُوَ ذُو غَبَاوَةٍ means He is one to whom things, or affairs, are unapparent, or obscure ; or from whom they are hidden, or concealed. (TA.)

غَبُوَةٌ : see غَبُوَةٌ.

أُغْبِي : see the next article.

غبي

2. تَغْبِيَةٌ (K, TA,) inf. n. غَبَاهُ عَنِ الشَّيْءِ (TA,) He covered, veiled, or concealed, (K, TA,) him, or it, from the thing. (TA.) — And غَبَى الْبِئْرَ He covered the head [or mouth] of the well, and then put over it earth, or dust. (TA.) — غَبَى شَعْرَهُ (TA,) inf. n. as above, (K, TA,) He short-ened his hair : (K, TA :) of the dial. of 'Abd-el-Kays, and sometimes used by others : (TA :) and he eradicated it (K, TA) at once. (TA.)

4. اِغْبَيْتُ السَّمَاءَ, inf. n. اِغْبِيَاءٌ, The sky rained such rain as is termed غَبِيَّةٌ [q. v.]. (AZ, S.)

غَبِيَّةٌ A rain that is not copious, (§, K,) but exceeding such as is termed بَغْسَةٌ [q. v.]: (§) or

a vehement shower (K, TA) of rain : (TA :) pl. غَبِيَّاتٌ (§.) — [And app. † A shower of arrows.] شَرُّ الْغَبِيَّاتِ غَبِيَّةُ النَّبْلِ [which seems clearly to mean † The worst of showers is the shower of arrows] is a saying mentioned by Aq. (TA.) — Also An abundant pouring of water : — and likewise † of سَيَاطٍ [i. e. strokes of the whip, or lashes]: (K, TA :) thought by ISd to be thus termed as being likened to the غَبِيَّاتِ of rain. (TA.) — And, as being likened to the rain thus termed, † A running after another running : [but] A'Obeyd says, it is like a leap in pace or going. (§. [In three copies of the S, I find الْغَبِيَّةُ كَالْوَتْبَةِ فِي السَّيْرِ as the explanation given by A'Obeyd : in one of my copies of the S, الْغَبِيَّةُ كَالزَّبِيَّةِ : and in the TA, الْغَبِيَّةُ كَالزَّبِيَّةِ فِي السَّيْرِ : I have fol-lowed the first of these readings, as I cannot doubt its being the right.]) — Also Dust of the earth, that has risen, or that has spread, or dif-fused itself; (K, TA :) as also † غَبَاةٌ ; thus cor-rectly ; but in [some of] the copies of the K غَبَاةٌ, like كَسَاءٌ ; [and accord. to other copies غَبَاةٌ ;] it is like dust in the sky : or, as some say, it is the earth, or dust, with which the head [or mouth] of the well is stopped up, upon the cover. (TA.) [See also art. غَبُو.] — One says also, جَاءُوا عَلَى غَبِيَّةٍ, meaning جَاءَتْهَا الشَّمْسُ, meaning [i. e. They came at, or in the time of, the setting of the sun]; (K, TA :) in which instance it is thought by ISd to be formed by transposition. (TA. [See also 1 in art. غَبُو.]

غَبَاةٌ : see the next preceding paragraph : — and see also art. غَبُو.

أَدْخَلَ غَبِيًّا, and شَجَرَةٌ غَبِيَاءٌ, A branch, and a tree, tangled, confused, or dense. (K.) — اَدْخَلَ فِي النَّاسِ فَإِنَّهُ أُغْبِي لَكَ means [Enter thou among the people, for it will be] most concealing for thee. (TA.)

سَمَاءٌ مُغْبِيَةٌ A sky raining such rain as is termed غَبِيَّةٌ [q. v.]. (AZ, S.)

حَفَرَ مُغْبَاةً i. q. مُغْبَاةً : so in the saying, حَفَرَ مُغْبَاةً [He dug a pitfall which he afterwards covered over with earth]: and [hence] one says, دَفَنْ لِي دَفْنًا مُغْبَاةً [lit. Such a one covered over a pitfall for me, then urged me to go upon it], meaning † such a one caused me to fall in [or by means of] a stratagem that he had con-cealed. (TA.) — Also i. q. مَفْوَاةٌ [A land (أَرْضٌ) abounding with فَوْة i. e. madder]. (TA.)

غت

1. غَتُّهُ (§, K,) aor. ٢, inf. n. غَتُّهُ (TK,) He fatigued, or wearied, him, (كَدَّهُ) بِالْأَمْرِ [by, or with, the affair]. (§, K.) — And He forced him to do a thing against his will, so that he afflicted, distressed, or oppressed, him. (TA.) And you say, غَتَّتِ الدَّابَّةُ شَوْطًا أَوْ شَوْطَيْنِ He fatigued, or wearied, the beast by urging it to run a heat, or two heats. (K, TA.) — Also He grieved him; (K, TA;) and afflicted, distressed, or oppressed,

him. (TA.) And غَتُّهُ He was grieved [&c.]. (Sh, TA.) — And He overcame him, or silenced him, بِالْكَلَامِ [by speech, i. e. by what he said]. (K, TA.) [Hence] it is said in a trad. respecting prayer, يَا مَنْ لَا يَغْتَهُ دُعَاؤُ الدَّاعِينَ O Thou whom the praying of those who pray does not overcome. (TA.) And [hence, perhaps,] one says, غَتَّتِ الصَّحَاكُ, (aor. and inf. n. as above, TA,) He con-cealed laughter, (§, K, TA,) by putting his hand, or his garment, over his mouth. (TA.) — Also He squeezed his throat, or throttled him : (K :) and he squeezed his throat for the period of one breath, or of two breaths, or, as some say, more than that. (TA.) It is said in a trad. respecting the mission [of Moḥammad], فَأَخَذَنِي جَبْرِيلُ فَغَتَّنِي And Gabriel took me, and squeezed me vehemently, so that I experienced distress as when one is forcibly plunged into water : inf. n. غَتُّهُ : and غَتُّهُ signifies the same. (TA.) — غَتُّهُ فِي الْمَاءِ (§, K, TA,) aor. and inf. n. as above, (TA,) is syn. with غَطَّهُ ; (§, K, TA :) meaning He immersed, or plunged, him, or it, into the water. (TA.) — And one says, غَتَّهمُ اللَّهُ بِالْعَذَابِ, inf. n. as above, God plunged them, or may God plunge them, with consecutive plungings, into punishment. (TA.) — And غَتَّتْ, aor. and inf. n. as above, He took successive draughts, keeping the vessel to his mouth. (AZ, TA.) And غَتَّتِ الْهَمَاءُ (K, TA,) and غَتَّتِ فِي الْإِنَاءِ (TA,) He drank, taking draught after draught, or gulp after gulp, without removing the vessel from his mouth. (K, TA.) — And غَتَّتِ الشَّيْءَ الشَّيْءَ He made one part of the thing to follow another part thereof, (K, TA,) whether in drinking or in speaking [&c.]. (TA.) — It is said in a trad., respecting Moḥammad's pool, يَغْتُ فِيهِ مِيزَابَانِ i. e. Two spouts were pouring forth into it with an uninter-rupted pouring : or it is said to mean, two spouts were running into it with a murmuring sound ; accord. to which latter explanation we must read يَغْتُ : and some say that it is يَغْتُ. (AZ, L, TA.) [See also another reading voce عَبَّ.] — And one says, غَتَّتْ بِجَشْمِهِ He threw his breast upon him. (TA in art. جَشْم.) — غَتَّتْ, aor. ٢, It was, or became, bad, or corrupt ; said of food ; and like-wise of speech. (Abou-Bekr, TA.) [See also غَتَّتْ.]

2. غَتَّتِ الطَّعَامَ, inf. n. تَغْتِيْتُ He made the food bad, or corrupt ; as also † اِغْتَهُ. (Abou-Bekr, TA.)

4 : see what next precedes.

غَتُّهُ [inf. n. of 1, q. v. — And] The interval between two draughts, or gulps, while the vessel is kept to the mouth. (TA.)

غمر

1. غَمَّرَهُ, aor. ٢, inf. n. غَمْرٌ, He had an im-potence, or an impediment, or a difficulty, in his

speech, or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic; i. e., a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Msb.) = **غَمِيرٌ**, said of food (طعام), *It was, or became, wholesome, or beneficial.* (TA.)

4. **اغْتَمِرَ الزَّيَارَةَ**, (K, TA, in the CK [erroneously] **اغْتَمِرَ**) *He visited much, so as to weary.* (K, TA.) One says, **لَا تُغْتَمِرِ الزَّيَارَةَ فَمَيْلٌ** [Do not thou visit much, so as to weary]. (TA.) — And they said, **كَانَ الْعَجَّاجُ يُغْتَمِرُ الشَّعْرَ** i. e. *El-Ajjāj used to make poetry cause much wearying*: and it is said in the A, **اغْتَمِرَ آلُ الْعَجَّاجِ الرَّجْزَ** i. e. *The family of El-Ajjāj recited much poetry of the metre termed رجز*; and he among them. (TA.)

8. **اغْتَمِرَ** *He suffered from indigestion* (K, TA) *in consequence of much eating; and became affected by what is termed غَمِيرٌ [app. meaning heat of the stomach so intense as to take the breath] arising from the distress occasioned by repletion.* (TA.)

**غَمِيرٌ** *Intense heat that almost takes away the breath.* (S, K.) A rájiz says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. **فَل**.)

- **حَرَقَهَا حَمِضٌ بِلَادٍ فِلٍ**
- **وَعَمِيرٌ نَجْمٌ غَيْرٌ مُسْتَقِيلٍ**

[The pasturage termed **حمض** of tracts of country not rained upon and not having fresh herbage rendered them thirsty, and the intense and almost-suffocating heat of a star not high (above the horizon), i. e. not having become high so as to be concealed by the rays of the sun]; i. e. [a star] not high (**غَمِيرٌ مُرْتَفِعٌ**) because of the constancy of the heat attributed to it [at the time of its auroral rising]; the heat becoming intense only at the time of the [auroral] rising of **الشَّعْرَى**, [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] **الجَوْزَاءَ**. (S. [See **الشَّعْرَى**].) — See also 8.

**غَمِيرٌ** *Thick pieces [or clots or lumps] of milk.* (TA.)

**غُمِيَةٌ** *An impotence, or an impediment, or a difficulty, in speech, or utterance; and a barbarousness, or vitiousness, therein; i. e. a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein; meaning, in speaking Arabic; syn. عَجْمَةٌ.* (S, Mgh, Msb, K.)

**غَمِيرٌ**: see **اغْتَمِرَ**. — Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., **اغْتَمِرَ**,] *Thick; the pouring forth of which is without any sound.* (IAar, K.) — And One who is heavy in spirit: from **غَمِيرٌ** signifying as expl. above. (TA.)

**حَيَاضٌ غَمِيرٌ**, like **زُبَيْرٌ**, (so in copies of the K,) [or **حَيَاضٌ غَمِيرٌ**, for it is] a proper name for **الْمَنِيَّةُ**, (TA,) meaning *Death*, (K, TA,) like **شَعُوبٌ**, imperfectly decl. [as being a proper name and of the Bk. I.

fem. gender]; so says Z; and, accord. to Lh, **الغَمِيرُ** signifies the same, but ISd says, "I know it not save as from him." (TA.) One says, **أوردَهُ حَيَاضٌ غَمِيرٌ** [He brought him to death]: and in like manner, **وَقَعَ فِي أَحْوَاضٍ غَمِيرٍ** [He fell into death], expl. by Lh as meaning *he died.* (TA.)

**اغْتَمِرَ**, (S, Mgh, Msb, K,) and **غَمِيرٌ**, (S, K, TA,) [and **اغْتَمِيرٌ**, occurring in the **فاكهة الخلفاء**, p. 151, l. 18, as mentioned by Freytag, who explains it as meaning "barbarus,"] One who does not utter anything with clearness, perspicuousness, or distinctness, or with chasteness, or correctness; (S, Mgh, Msb, K, TA;) i. q. **أَعْجَمٌ**: (TA:) fem. of the first, **غَمِيمَةٌ**, applied to a woman: (Msb, TA:) pl. of the first **غَمِيرٌ** (S, Mgh, Msb, K) and **اغْتَمِرَ**, (Mgh,) or this latter is pl. of the second. (TA.) — See also **غَمِيرٌ**.

**اغْتَمِيرٌ**: see the next preceding paragraph.

**مَعْتَمِرٌ**, *Burned by the heat.* (TA.)

غث

1. **غَثٌ**, aor. -; and **غَثٌّ**, (originally **غَثَّتْ**, TA) aor. -; (S, O, K;) said of flesh-meat; (S, O;) and **غَثَّتْ**; said of a شاة [i. e. sheep or goat]; (S, O, Msb;) inf. n. **غَثَاةٌ** and **غَثَوَةٌ**, (S, O, K,) or **غَثٌّ**; (Msb;) and **اغْتَثَّ**, (K,) or **اغْتَثَّتْ**, (S, O,) or both; (TA;) *It was, or became, lean, or meagre*: (S, O, K:) or **غَثَّتْ**, said of a شاة, *it was, or became, weak.* (Msb.) — [Hence the saying,] **غَثَّ الْحَدِيثُ** † *The talk, or discourse, was, or became, [meagre, or] bad, or corrupt*; (S, A, O, K;) as also **اغْتَثَّ**. (S, K.) [See **غَثٌّ**.] — And **لَا يَغْثُ عَلَيْهِ شَيْءٌ**: [Nothing is bad in his opinion; so that] he does not say of anything that it is bad, and therefore leave it. (S, K.) And **مَا يَغْثُ عَلَيْهِ أَحَدٌ** † [No one is to be disregarded in his opinion; so that] he does not leave any one unashed by him. (T, A, O, K.) And **غَثَّتْ عَلَيْنَا مَكَّةٌ فَلَا بَدَّ لَنَا مِنْ خُرُوجٍ** † [Mekkeh has become displeasing (as though insipid) to us, so that there is for us no avoiding going forth]. (A.) — And **غَثَّتْ**, (S, O, K,) aor. -; inf. n. **غَثَّتْ** and **غَثَيْتُ**, (S, O,) is said of a wound, meaning *It flowed with thick purulent matter, as also اغْتَثَّ*, (S, O, K,) and *with dead flesh.* (S and O in explanation of the former verb.)

2. **غَثَّتْ الإِبِلُ**, (El-Umawee, O, TA,) inf. n. **تَغَثَّتْ**, (El-Umawee, O, K,) *The camels became fat* (El-Umawee, O, K, TA) *by little and little*: (O, K, TA:) [or *became somewhat fat*; for] one says, **غَثَّ بَعِيرِي ثُمَّ غَثَّتْ** *My camel became lean; then he became somewhat fat.* (A, TA.)

4: see 1, in three places. — You say also, **اغْتَثَّ** † *He [was meagre in his diction; or] spoke badly, or corruptly.* (S, TA.) And **اغْتَثَّ**

**كَلَامَهُ** † *He said that in which was no good.* (A, Msb.) — And **اغْتَثَّ اللَّحْمَ** *He bought the flesh-meat lean.* (S, O.)

5. **أَتَغَثْتُ مَا أَنَا عَلَيْهِ حَتَّى أَتَسَمِّنَ** means † *I do what is of an inferior kind that I may find much*; as also **أَسْتَفْتُهُ**: (A, TA:) or **أَتَغَثْتُ مَا أَنَا فِيهِ حَتَّى أَتَسَمِّنَ**, meaning † *I deem my doing to be little that I may obtain thereby much recompense.* (O.)

8. **اغْتَبَّتْ الخَيْلُ** (as also **اغْتَفَّتْ** and **اغْتَبَّتْ**, O) *The horses found, or lighted upon, somewhat of the [herbage called] رَبِيعٌ*, (O, K, TA,) and *became fat in consequence thereof after having been lean.* (TA.)

10. **استغثَّ الجرحُ** *He extracted from the wound the thick purulent matter therein*, (S, K,) and *the dead flesh, and treated it curatively.* (S.) — See also 5.

R. Q. 1. **غَثَّتْ**, (O,) inf. n. **غَثَّتْ**, (K,) *He remained, stayed, dwelt, or abode*, (O, K,) in a place. (O.) — [And it seems to signify also *He washed clothes without an implement of the kind called مَصْفَرَةٌ* (q. v.): for —] **غَثَّتْ** signifies also † *Weak fighting, without a weapon*: (O, K:) likened to the **غَثَّتْ** of the garment, or piece of cloth, [which is] when it is washed with the hands [app. meaning with the hands only]. (O.)

**غَثٌّ** *Lean, or meagre*; (S, A, O, K;) as also **غَثِيمٌ**; (S, O, K;) both applied to flesh-meat; and the former, with **ة**, to a شاة [i. e. sheep or goat]: (S, O:) pl. **غَثَاةٌ**. (MA.) — Hence, i. e. as being likened to flesh-meat thus termed, **كَلَامٌ غَثٌّ** † *Speech, or language, that is [meagre,] without grace, or beauty.* (Ham p. 757.) One says, **فِي الكَلَامِ الغَثُّ وَالسَّيْمِينُ** † [In speech, or the speech, is what is meagre and what is vigorous; or] *what is good and what is bad* [or rather *what is bad and what is good*]. (Msb.) And **حَدِيثُكُمْ رَثٌّ** † [Your talk, or discourse, is meagre, or bad, and your weapons are old and worn out]. (A.) And **قَوْمٌ غَثَّةٌ** † [A people, or party, meagre, or bad, in speech: **غَثَّةٌ** being pl. of **غَثٌّ**, like as **بُرَّةٌ** is of **بُرٌّ**]. (A. [The meaning that I have given is there indicated by the context.]

**غَثَّةٌ** *A lean, or meagre, شاة [i. e. sheep or goat].* (TA.) [See also **غَثٌّ**.] — And *A sufficiency of the means of subsistence*: (O, K:) like **غَبَّةٌ** and **غَبَّةٌ**. (O.)

**الغَثْبُ** and **الغَثَاغُ** *The lion.* (O, K.)

**غَثَاةٌ** [if not a mistranscription for the inf. n. **غَثَاةٌ**] *Leanness, or meagreness, of a camel* [&c.]. (A, TA.)

**غَثِيمٌ**: see **غَثٌّ**: — and see what here follows.

**غَثِيمَةٌ**, (S, O,) or **غَثِيمٌ**, (A, K,) *The thick purulent matter*, (S, A, O, K,) and *dead flesh*,

(S, O,) of a wound. (S, A, O, K.) — And [hence, probably,] the former word, † *A corrupt, or disordered, state of mind.* (S, A, O, K.) So in the saying, *لَبِسْتَهُ عَلَى غَثِيَّةٍ فِيهِ* [meaning + *I consorted with him* (see *لَبَسَ*) notwithstanding a corrupt, or disordered, state of mind in him]. (S, O, L, TA. [In a copy of the A, *لَبَسْتُ عَلَى غَثِيَّةٍ*, meaning + *I am not in a corrupt, or disordered, state of mind*: but the former, I doubt not, is the right reading.]) — Also A palm-tree (*نَخْلَةٌ*) that produces ripe dates without sweetness. (O, K.) — And *Foolish, or stupid, in whom is no good*: (O, K.) or *foolish, or stupid*: and also one who speaks that in which is no good. (TA.)

الغثاغث: see الغثث.

غثر

1. *مَادَتْ* (thus in the JK [app. meaning *The land became flourishing and fresh with herbage*]): or *مَادَتْ* (thus in the O and K [i. e. without *ء*; but the former, I think, is evidently the right: the meaning which I have given may be from *غَثْرٌ*, q. v., and therefore tropical: and it may be inferred from what here follows that the verb is correctly, or originally, *غَثَّرَتْ*, fem. of *غَثَّرَ*). The epithet applied to such land is *مُغَثَّرِيَّةٌ*. (JK, O, K.)

4. *اغثر* It (the [species of tree, or shrub, called] *رُمْتٌ* [&c.]) *exuded what is termed* *مُغَثَّرٌ* [q. v.]; (K;) as also *اغفر*. (TA.) — See also *عَبَّر*, last sentence.

11. *اغثار* It (a garment, or piece of cloth,) *had much* *غَثْرٌ* i. e. *nap, or villous substance*, (K, TA,) and *wool*. (TA.)

Q. Q. 1. *غَثْرِي*: see the first paragraph.

Q. Q. 2. *تَمَغَثَّرَ* *He gathered* *مُغَثَّرٌ* [q. v.]. (K.) You say, *خَرَجَ النَّاسُ يَتَمَغَثَّرُونَ*, like *مَغَاثِيرٌ*, *The people went forth to gather* *مَغَاثِيرٌ* [pl. of *مُغَثَّرٌ*]. (TA.)

*غَثْرٌ* The *nap, or villous substance*, of a garment, or piece of cloth; (K, TA;) and the *wool* thereof. (TA.)

*غَثْرَةٌ* Abundance: (TA:) [and particularly] *abundance of herbage, and of the goods, conveniences, or comforts, of life; ampleness [thereof]*. (K, TA.) — And *A portion of property*. (TA.)

*غَثْرَةٌ* *A dust-colour inclining to* *خُضْرَةٌ* [which here app. means *a dingy ash-colour*]: (S, TA:) or, as some say, [simply] *dust-colour*: (TA:) or it is like *duskiness* (*غَبْشَةٌ*) *mixed with redness*. (K, TA.)

*غَثْرَةٌ*: see *أَغَثْرٌ*, last sentence.

*أَغَثْرٌ*, or *غَثَارٌ*, accord. to the CK *غَثَارٌ*: see *أَغَثْرٌ*.

*أَغَثْرٌ* and *الغَثْوَرُ*: see *أَغَثْرٌ*, former half.

*غَيْثْرَةٌ* *A threatening*. (K.) — And *Fight, or conflict; and commotion, or tumult*: so in the saying, *غَيْثْرَةٌ* and *تَرَكْتُ الْقَوْمَ فِي غَيْثْرَةٍ* [I left

the people, or party, in fight, &c.]: (Aq, TA:) or, accord. to IAq, it means the *treading, or trampling, of the people, or party, one upon another*, (*مُدَاوَسَةُ الْقَوْمِ بَعْضُهُمْ بَعْضًا*) *in fight, or conflict*: you say, *بَيْنَ الْقَوْمِ غَيْثْرَةٌ شَدِيدَةٌ* [Among the people, or party, is a vehement treading, &c.]. (S, TA.) — See also *أَغَثْرٌ*, last sentence, in two places.

*أَغَثْرٌ*, (S,) and [the fem.] *غَثْرَاءٌ*, (K,) *Dust-coloured*: (K, TA:) or of a dingy, or dusky, colour: (TA:) or [of the colour termed *غَثْرَةٌ*, which is] *nearly the same as dust-coloured*. (S, K, TA.) 'Omárah says,

• حَتَّى أَكْتَسَيْتُ مِنَ الْمَشِيبِ عِمَامَةً •  
• غَثْرَاءَ أَغْفِرُ نَوْنَهَا بِخِضَابِ •

[Until I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye]. (TA.) — *أَغَثْرٌ* is applied as an epithet to a ram *That is not red [or brown] nor black nor white*; (IAq, TA;) meaning of a *dusky, or dingy, colour*. (TA.) And it is so applied to a wolf. (IAq, TA.) And *الْأَغَثْرُ* signifies *The wolf*; (TA;) as also *الْأَغْبَرُ*. (TA in art. *غبر*.)

— And [in like manner] *الغَثْرَاءُ* signifies *The hyena, or female hyena*; (K, TA;) because of its colour; (TA;) as also *غَثَارٌ*, (O, K, TA,) like *قَطَامِرٌ*, (O, TA,) determinate; (K, TA;) [accord. to the CK *غَثَارٌ*, which is wrong;] and accord. to IAq *غَثَارٌ*, imperfectly declinable. (TA.) — And *الْأَغَثْرُ* signifies also *The lion*; and so *الغَثْوَرُ*: (K;) or the latter, as also *الغَثْوَرُ*, *the lion that is in a confused, or perplexed, case*. (O.) — And *A certain bird*, (K, TA,) *having confused, or disordered, plumage*, (TA,) *long in the neck*, (K, TA,) *in the colour of which is* *غَثْرَةٌ* [q. v.], and which is of the aquatic kind. (TA.) — *أَكْتَلَهُمُ الْغَثْرَاءُ* [which may be rendered *The hyena, or female hyena, devoured them*] means † *they perished*. (Z, TA.) — *أَغَثْرًا* applied to [garments of the kind called] *أُضْيَةٌ* [pl. of *كِسَاءٌ*] (K, TA) and *قَطَائِفٌ* [pl. of *قَطِيفَةٌ*] and the like, and to an *عَبَاءَةٌ*, (TA,) signifies *Having much wool* (L, K, TA) and *nap, or villous substance*. (L.) — *الْأَغَثْرُ* also signifies *The [green substance that overspreads stale water, called] طَحْلُبٌ*. (S, TA.) — Also † *The ignorant man*: and the *stupid man*: likened to the hyena, or female hyena, which is one of the most stupid of beasts, and of which one of the appellations is *الغَثْرَاءُ*. (IDrd, TA.) — And *الغَثْرَاءُ* and *الغَثْوَرُ*, (S, K, TA,) which latter is the pl. of *الْأَغَثْرُ*, (S, TA,) † *The low, base, vile, ignoble, mean, or sordid, or the refuse, or rabble, of mankind*; as also *الغَثْبَرَةُ*, (S, K, TA,) said to be originally *الغَيْثْرَةُ*, (S, TA,) which signifies the same: (S, K, TA:) and *غَثْرَاءٌ* is also expl. as meaning *a mixed assemblage of people* (K, TA) *of the low, base, vile, ignoble, mean, or sordid, or of the refuse, or rabble, of mankind*; (TA;) and so *غَيْثْرَةٌ*: (AZ, TA:)

or a mixed assemblage of people of various tribes: or the unknown common people: or the commonalty, or generality, of men. (TA.)

*مُغَثَّرٌ*: } see what next follows.  
*مُغَثَّرٌ*: }

*مُغَثَّرٌ* (S, M) and *مُغَثَّرٌ* (Yaqqoob, S, K) and *مُغَثَّرٌ* (TA) [*A sort of manna*;] *a thing [or substance] which is exuded by the [species of tree, or shrub, called] رُمْتٌ*, (S, K,) and by the *عَرْفُطٌ*, (S,) and the *ثَمَامٌ*, and the *عُشْرُ*, (K,) *resembling gum, and sweet*, (S,) *like honey*: (S, K;) *it is eaten*; (TA;) and sometimes it flows upon the ground, like *دَبَسٌ*; and it has an unpleasant smell: *مُغَثَّرٌ* is a dial. var. of *مُغَثَّرٌ* [q. v.]: (S, TA:) the pl. is *مَغَاثِيرٌ*. (K.)

*وَجَدَ الْمَاءَ مُغَثَّرِيًّا عَلَيْهِ*: see 1. — *وَجَدْتُ* means *He found the water to be thronged*: (K, TA:) or, accord. to Sgh, (TA,) you say, *وَجَدْتُ الْمَاءَ مُغَثَّرِيًّا بِالْوَادِ* *I found the water to be thronged by the coming thereto*. (O, TA.)

غثى and غثو

1. *غَثَا الْوَادِي*, (Msb, K,) aor. *يَغْثُو*, (Msb,) inf. n. *غَثُوٌ*; (Msb, K;) and *غَثَى*, aor. *يَغْثِي*, inf. n. *غَثِيٌّ*; (K;) the latter mentioned by IJ, but the former is that which is [commonly] known to the lexicologists; (TA;) *The valley, or water-course, was, or became, full of* *غَثَاءٌ* [q. v.]: (Msb: [and the like is indicated in the K:]) or *had in it abundance of camels' or similar dung* (*بَعَرٌ*) and *leaves and reeds or canes*. (TA.) — *غَثَا اللَّحْمُ*, inf. n. *غَثُوٌ*, *The flesh-meat was bad by reason of its leanness*. (IKtt, TA.) — *غَثَبَتِ النَّفْسُ*, (S, Msb, K,) aor. *تَغْثِي*, (S, Msb,) inf. n. *غَثِيٌّ* and *غَثِيَانٌ*; (S, Msb, K;) and, accord. to Lth, *غَثِيَّتٌ*, aor. *تَغْثِي*, inf. n. *غَثَا*, but Az says that this is post-classical; (TA;) i. q. *خَبِثَتْ*; (S, K, TA;) and *جَاسَتْ*; (TA;) i. e. [The soul, or stomach, heaved; or became agitated by a tendency to vomit; or] *became agitated so that the person nearly vomited, by reason of a mixture pouring forth to the mouth of the stomach*: (Msb, TA:) or, as some say, *غَثِيَانٌ* signifies *a flowing of the mouth which sometimes, or often, occasions vomiting*. (TA.) — *غَثَبَتِ السَّمَاءُ بِالسَّحَابِ*, (K, TA,) aor. *تَغْثِي*, (TA,) *The sky was, or became, clouded, or covered with clouds*: (K, TA:) or *began to be so*. (TA.) — *غَثَا السَّيْلُ الْمَرْتَعِ*, aor. *يَغْثُوهُ*, inf. n. *غَثُوٌ*; thus accord. to J, [in the S,] but accord. to the K and ISd, *غَثَى*, mentioned in art. *غثى*; and in [some of] the copies of the K, *الْمَرْتَعِ* is erroneously put for *الْمَرْتَعِ*; (TA;) *The torrent drew [or washed] together the pasture, and deprived it of its sweetness*; as also *اغثاه*. (S, K.) — And hence, by way of comparison, (TA,) *غَثَى الْكَلَامُ*, aor. *يَغْثِيهِ*; (K, TA;) and *يَغْثَاهُ*; (K, TA;) the former verb of the class of *رَمَى* and the latter of the class of *رَضَى*; inf. n. *غَثِيٌّ*;

(TA;) † *He mixed, or put together confusedly, the speech, or language.* (K, TA.) — And غشي الناس, and الناس, *He beat the cattle, and the people, and dealt blows among them.* (K, TA.) — *The land became abundant in herbage:* (K, TA.) or began to be so. (TA.) — And غشي شعرة, inf. n. غشي, *His hair became matted, or compacted together:* mentioned in art. غشي by IKtt: perhaps a dial. var. of غشي, with the unpointed ع; mentioned before. (TA.)

4: see the preceding paragraph, latter half.

غشاة (S, Mṣb, K) and غشاة (S, K) *The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, (Zj, S, Mṣb, K, TA,) borne upon the surface (S, Mṣb, TA) of a torrent: (Zj, S, Mṣb, K, TA:) or dried-up [or decayed] and broken pieces [or leaves and stalks] of herbage, that are seen upon a torrent: so in the Kur lxxxvii. 5: [see أخوي in art. حو:] (TA:) pl. أغشاة. (S, TA.) — [Hence,] one says, ماله غشاة وعمله هباء وسعيه خفاء † [His property is as rubbish borne by a torrent (see Kur xxiii. 49), and his work is as motes that are seen in the rays of the sun (see Kur xxv. 25), and his labour, or earning, is a thing that is unapparent]. (TA.) — [Hence, also,] غشاة الناس † *The low, or vile, and the refuse, of mankind.* (TA.)*

الغشي The lion. (K.)

غد

1. غُد and غَد, said of a camel: see 4.
2. غَدَد: see 4. = غَدَد, inf. n. تَغْدِيد, *He took his [غَدَد, i. e.] lot, portion, or share.* (K.)
4. أُغِد (S, A, O, L, Mṣb, K) and أُغِد (O, L, K,) and غَد, (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK † غَد, but (though the phrase غَدت إبلهم occurs there afterwards) غَد may be less correct than غَد, for the part. n. of the former was disallowed by Aṣ,] and غَدَو, (Az, O, K,) *He (a camel) had the disease termed غَدَد [q. v.]; (Az, S, O, L, Mṣb, K;) or had غَد [pl. of غَدَد] between the flesh and the skin.* (L.) — Hence, (A,) أُغِد signifies also † *He (a man, Aṣ, S, A, O) was, or became, angry, (Aṣ, S, O, L,) or swollen by reason of anger, as though he were a camel having the disease termed غَدَد: (A:) and أُغِد عَلَيْهِ he was angry with him; (K;) or he smelled against him and was angry with him.* (L.) — And أُغِد القوم *The people, or party, had their camels affected with the disease termed غَدَد.* (S, O, L, K.)

غَد: see art. غدو.

غُدَّة (IDrd, S, O, L, Mṣb, K) and غُدَّة (S, O, L, K) [A ganglion; i. e.] *any hard lump in the tendinous parts; (L, K;) [a lump of] flesh arising from disease, between the skin and the flesh, which may be made to move about: (Mṣb:) and*

*any small nodous lump (غُدَّة) in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غُدَد [properly pl. of غُدَّة, and also a coll. gen. n. of which غُدَّة is the n. un.]: (S, O, L, Mṣb, K:) غُدَّة [is applied in the present day to a ganglion: and a bubo: and a wen: and all these may be meant by its being said that it] also signifies a [swelling such as is termed] سَلْعَة, (L, K,) *overspread by fat.* (L.)*

— And غُدَّة signifies likewise *The plague, or pestilence, (طاعون,) in camels; (Aṣ, S, O, L, K;) as also † غُدَد: (K:) or the same in camels as the طاعون in man: (Mṣb:) it attacks them in the groins, and seldom do they recover from it: (L:) or it is only in the belly; (K, TA;) and when it extends to the camel's نحر [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دَابِر [so in the TA, but in the O دَابِرِي, which I believe to be the right reading,] is applied to him: so says IAṣ: (TA:) or it is also in the fat parts; (Lth, O, L;) and between the flesh and the skin. (L.) — And What is between the fat and the hump [of the camel]. (K.) = Another signification of غُدَّة is *A part, or portion, of property; (L, K;) as in the saying, عَلَيْهِ غُدَّة مِنْ مَالٍ [He owes a part, or portion, of some property]: (L:) pl. غُدَاد, (L, K,) and, in some of the copies of the K, غُدَاد.**

(TA.) And [these two pls.] غُدَاد and غُدَاد signify also *Lots, portions, or shares: (L, K:) thus, accord. to Fr, the former of them means in a verse of Lebeed cited and expl. voce عَدِيدَة; but the reading better known is عَدَائِد: accord. to Az, غُدَاد in this instance signifies redundances.* (L.)

غُد: see the next preceding paragraph.

غُدَّة: see غُدَّة. — [The pl.] غُدَاد is expl. by AHeyth as signifying *Redundances of fatness: and redundances of goodly [fur, such as is termed] وبر.* (L.)

غَاد: see مَغْد, in two places.

مَغْد: see the paragraph here following.

مَغْد A camel having the disease termed غُدَّة; (Aṣ, Az, S, O, L, K;) as also مَغْد (L) and مَغْدَو, (Az, L, K,) or this is not said, (Aṣ, O, K,) but it was heard by Az from the Arabs, (O, L,) and مَغْدَو (Az, L) and غَاد: (O, L, K:) مَغْد, without ڤ, is also applied to a she-camel: and its pl. is مَغَاد: (L:) the pl. of غَاد is غَادَا. (O, L, K.) — [Hence,] † *An angry man: (Aṣ, S, L:) or swollen by reason of anger, (A, L,) as though he were a camel having the disease termed غُدَّة. (A.) One says, رَأَيْتُ فُلَانًا مَغْدًا and † مَسْمُغِدًا † I saw such a one swollen with anger.* (L.)

مَغْدَد: see the next preceding paragraph.

مَغْدَا † *A man, (S, O, L, K,) and a woman,*

(O, L, K,) *much, or often, in anger: (S, O, L, K:) or always angry: (O, K:) or angry in disposition or nature.* (O, L.)

مَغْدَو: } see مَغْد.  
مَسْمُغِد: }

غدر

1. غَدَرَهُ, (K,) and [more commonly] غَدَرَ بِهِ, aor. = (S, M, IKtt, Mṣb, K) and َ: (M, IKtt, K;) and غَدِرَ, aor. =, (Lh, K,) but ISd doubts the correctness of this last; (TA;) inf. n. غَدِرَ, (S, Mṣb, K,) of غَدَرَ; (S, Mṣb, TA;) and غَدَرَ (TA, and so in the CK in the place of غَدِرَ) and غَدَرَانُ, (K, TA,) which are both of غَدِرَ; (TA;) *He acted perfidiously, unfaithfully, faithlessly, or treacherously, to him; (M, K;) he broke his compact, contract, covenant, or the like, with him; (Mṣb;) he neglected the performance, or fulfilment, of his compact, &c., with him: (S:) غَدِرَ is the contr. of وَقَاة, (K,) or of بَعْدَ وَقَاة: (M:) or it signifies the being remiss in a thing, and neglecting it. (B.) = غَدَرَ, aor. =, (T, O, K,) inf. n. غَدِرَ, (T, O,) *He drank the water of the غدير [q. v.]: (T, O, K:) and, accord. to the K, غَدِرَ, he drank the water of the sky; but this is a sheer mistake, occasioned by a misunderstanding of a saying in the T; here following: (TA:) Az says that غَدَرَ meaning as expl. above should accord. to analogy be غَدِرَ, like كَرَعَ meaning “he drank the كَرَعَ,” i. e. the water of the sky: (O, TA:) moreover, a distinction is strangely made in the K between the water of the غدير and the water of the sky. (TA.) = غَدَرَتْ وَلَدَهَا, said of a woman, is like دَغَرَتْهَا [q. v.]. (TA.) = غَدِرَ, [aor. =, inf. n. غَدِرَ] *He remained, or lagged, behind; as also † تَغَدَّرَ, accord. to Aṣ, who cites the following verse of Imra-el-Kays:***

- عَشِيَّةً جَاوَزْنَا حِمَاةً وَسَيْرُنَا
- أَخُو الْجَهْدِ لَا نَلْوِي عَلَى مَنْ تَغَدَّرَا

[In the evening when we passed beyond Hamah, and our journeying was laborious, we not waiting for such as lagged behind]: but accord. to one relation it is تَغَدَّرَ, which means [the same, or] “held back, or withheld himself, for a cause rendering him excused.” (TA.) You say غَدِرَ عَنْ أَصْحَابِهِ *He remained, or lagged, behind his companions.* (TA.) And غَدِرَتْ النَّاقَةُ عَنِ الْإِبِلِ (S, K,) and النَّاقَةُ عَنِ الْغَنَمِ (S,) *The she-camel remained, or lagged, behind the other camels, (S, K,) not coming up to them, (TA,) and so the sheep, or goat, behind the other sheep, or goats. (S.) And غَدِرَ فُلَانٌ بَعْدَ إِخْوَتِهِ Such a one remained after the death of his brothers.* (TA. [But غَدَرَ, here, is app. a mistake for غَدِرَ, unless both forms be allowable.] = غَدِرَ اللَّيْلُ; (K;) and † غَدِرَتْ اللَّيْلَةُ, aor. =, inf. n. غَدِرَ; and † غَدِرَتْ

(§;) *The night became dark*: (K:) or became intensely dark. (S.) — غَدِرَتِ الْغَمْرُ (K,) inf. n. غَدْرٌ (TA.) *The sheep, or goats, became satiated in the place of pasture in the first of the growth thereof.* (K.) — غَدِرَتِ الْأَرْضُ *The land abounded with غَدْرٌ* [q. v.]. (K.)

2. غَدِرَ *He cast men, or made them to fall, into what is termed غَدْرٌ* [q. v.]; and غادر may signify the same. (O.)

3. غَادِرُهُ, inf. n. مُغَادِرَةٌ (S, K) and غَدَارٌ; (K;) and غادره; (S, K;) *He left him, or it*; (S, K;) *he left him, or it, remaining.* (K.) It is said in the Qur xviii. 47, وَلَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً *It will not leave, or omit, or it will not fall short of,* (TA,) *a small sin nor a great sin.* (Jel.) And in a trad., يَا لَيْتَنِي غَوِدْتُ مَعَ أَصْحَابِ نَحْصِ الْجَبَلِ *Would that I had [been left behind, and had] suffered martyrdom with the people of the foot of the mountain of Ohud, who were slain there, and the other martyrs: said by Moḥammad. (A'Obeyd.)* [See also a verse of 'Antarah cited voce مَتَرَدَّمٌ; and another, of Kutheiyir, voce عَسَبٌ.] غادر also signifies *He left behind.* (TA.) You say غادر النَّاقَةَ *and الشَّاةَ, He (the pastor) left the she-camel behind the other camels, and the sheep, or goat, behind the other sheep, or goats.* (S.) And أَعَانَنِي فَلَانَ فَأَغَدَرَ لَهُ ذَلِكَ فِي قَلْبِي مَوَدَّةً i. e. [Such a one aided me, and that] left remaining [in my heart a love for him]. (Lh, TA.)

4: see 3, in four places: — and see also 1: — and 2.

5: see غَدِرَ.

10. استغدر *It (a place) had in it pools of water left by a torrent or torrents.* (K.) — And استغدرت هناك *Pools of water left by a torrent or torrents became formed there.* (S.)

غَدْرٌ; pl. غُدُورٌ: see غُدْرَةٌ, in three places. — [Hence,] one says, أَلْقَتِ النَّاقَةُ غَدْرَهَا *The she-camel cast forth what her womb had left remaining in it of blood and foul matter [after her bringing forth].* (TA.) And أَلْقَتِ الشَّاةُ غُدُورَهَا *The ewe, or she-goat, cast forth the water and blood and other remains in her womb after bringing forth.* (TA.) — And فِي التَّيْرِ غَدْرٌ *In the river, or rivulet, is slime remaining when the water has sunk into the earth.* (TA.) — غَدْرٌ signifies also *A place such as is termed ظَلْفٌ* [app. as meaning hard, and that does not show a foot-mark, or rugged and hard], *abounding with stones*: (S, O, TA:) or *a place abounding with stones, difficult to traverse*: (TA:) or *any difficult place, through which the beast can hardly, or in nowise, pass*: (K:) or *soft ground, in which are [trenches, or channels, such as are termed] لَخَائِقٌ*: (TA:) or *burrows*, (Lh, S, K, TA,) and *banks, or ridges, worn and undermined by water*, (Lh, TA,) and *uneven لَخَائِقٌ in the ground*: (Lh, S, K, TA: [and the like is also said in the TA on the authority of Aḥ:] and *stones* (K, TA) *with trees*; thus accord. to AZ and IKṭṭ: (TA:) and

anything that conceals one, and obstructs his sight: pl. أَغْدَارٌ. (TA.) — [Hence,] one says, مَا أَثْبَتَ غَدْرَهُ *meaning مَا أَثْبَتَهُ فِي الْغَدْرِ فِي الْغَدْرِ* [How firm is he in traversing the rugged and hard and stony place! &c.]: this is said of the horse: and also † of the man when his tongue is firm in the place of slipping and of contention or litigation: (S, TA:) or, accord. to Lh, it means † *how firm, or valid, is his argument, or plea, and how seldom does harm in consequence of slipping and stumbling befall him!* or, accord. to Ks, *how firm is what remains of his intellect or understanding!* but ISd says that this explanation did not please him. (TA.) And فَرَسٌ ثَبَتَ الْغَدْرَ *A horse firm, or steady, in the place of slipping.* (Ibn-Buzurj, TA.) And رَجُلٌ ثَبَتَ الْغَدْرَ *A man firm, or steadfast, in fight, or conflict, (S, K, TA,) or in altercation or disputation, or in speech, (S accord. to different copies,) or and in altercation or disputation, (K, TA,) and in speech; (TA;) and also in everything that he commences. (K, TA.)* And accord. to Ibn-Buzurj, one says, إِنَّهُ ثَبَتَ الْغَدْرَ *meaning † Verily he is strong in talking, or discoursing, with men, and in contending, or disputing, with them.* (L.) [See also ثَبَتَ.]

غَدِرَ [part. n. of غَدِرَ]. — See غَادِرٌ, last sentence but one. — And see also غُدُورٌ. — You say also نَيْلَةٌ غَدِيرَةٌ and مُغْدِرَةٌ (S, K) meaning *A dark night*; (K;) as also غَدْرَاءَةٌ: (IKṭṭ, TA:) or an intensely-dark night, (S,) in which the darkness confines men in their places of alighting or abode, and their shelter, so that they remain behind: or, as some say, such a night is termed مُغْدِرَةٌ because it casts him who goes forth therein into the غدر [i. e. غَدْرٌ]. (L, TA.)

غَدِرَ and غَدَرَ: see غَادِرٌ, in six places: — and for غَدِرَ, see also غَدِيرٌ.

غُدْرَةٌ [an inf. n. un., signifying *An act of perfidy, unfaithfulness, faithlessness, or treachery*]: see two exs. voce غَادِرٌ.

غُدْرَةٌ and غُدْرَةٌ (K,) or غُدْرَةٌ (ISk, Az, TA,) and غُدْرَةٌ and غُدْرَةٌ (Lh, TA,) and غُدْرَةٌ, with damm, (K,) or غُدْرَةٌ, (as written in the L,) *A portion that is left, or left remaining, of a thing*; (K, TA;) *a remain, remainder, remnant, relic, or residue*: (Lh, ISk, Az, L:) the pl. of غُدْرَةٌ is غُدْرَاتٌ (K) [and accord. to analogy غُدْرَاتٌ and غُدْرَاتٌ] and app. غُدْرٌ; (TA;) and that of غُدْرَةٌ [or غُدْرَةٌ] is غُدْرٌ and غُدْرَاتٌ; (ISk, Az;) and that of غُدْرٌ is غُدُورٌ. (TA.) You say, عَلَى بَنِي فَلَانَ غُدْرٌ *Such a one owes arrears of the poor-rate.* (ISk.) And عَلَى بَنِي فَلَانَ غُدْرٌ *The sons of such a one owe an arrear of the poor-rate.* (Lh, L.) And فِيهِ غَادِرٌ *In him is a relic of disease; like غَابِرٌ.* (TA.)

غُدْرَةٌ, and the pl. غُدْرٌ: see غُدْرَةٌ, in three places.

غُدْرَةٌ: see غُدْرَةٌ, in two places.

غُدْرَةٌ, and the pl. غُدْرٌ: see غُدْرَةٌ, in three places.

غُدْرَةٌ *Darkness.* (K.) — See also غَدِرٌ. — أَرْضٌ غُدْرَاءٌ *Land abounding with places of the kind termed غَدْرٌ.* (IKṭṭ, TA.)

غَادِرٌ: see غَادِرٌ.

غَادِرٌ: see غَادِرٌ, in two places. — Also A she-camel that remains, or lags, behind the other camels: (K, TA:) in some of the copies of the K غَادِرَةٌ, with ة; but the former is the right. (TA.) And نَاقَةٌ غَادِرَةٌ *A she-camel that remains, or lags, behind the other camels, in being driven.* (Lh.)

غَادِرٌ *A pool of water left by a torrent*: (A'Obeyd, S, M, K:) of the measure فَعِيلٌ in the sense of the measure مَفَاعَلٌ, from غَادِرَةٌ, or مَفْعَلٌ, from أَغْدَرَهُ; or, as some say, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ; (S;) because it is unfaithful to those who come to it to water, failing when much wanted: (S, TA:) but it is a subst.; [not an epithet; or an epithet in which the quality of a subst. predominates, and only used as a subst.:] you do not say مَاءٌ غَادِرٌ: (Lh:) or a place in which rain-water stagnates, whether small or large, not remaining until the summer: (Lth:) or a river: (Mḡb:) [but this is extr.:] pl. [of pauc. أَغْدِرَةٌ, (occurring in a verse cited voce إِلا, &c.) and of mult.] غُدْرَانٌ (S, Mḡb, K, TA) and غُدْرٌ (S, Nh, L, TA,) which last is sometimes contracted into غُدْرٌ: (TA:) in the K, the last pl. is said to be of the measure of صُرْدٌ; [i. e. غُدْرٌ;] but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the K that غُدْرٌ signifies the same as غَدِيرٌ, in the sense first given above; but it appears that this is a pl. of غُدْرَةٌ; and that, in the K, we should read, for وَالغَدِيرِ, كَالغَدِيرِ, and place this before, instead of after, its explanation. (TA.) — Hence, † *A piece of herbage*; (TA;) as also غَدِيرَةٌ: pl. غُدْرَانٌ: (K, TA:) this is the only pl. (TA.) — Hence also, (TA,) † *A sword*; (K, TA;) like as it is called نَجٌّ. (TA.) — And غَدِيرَةٌ also signifies *A she-camel left by the pastor (S, K) behind the other camels; and in like manner, a sheep, or goat.* (S.)

غُدْرَةٌ or غُدْرَةٌ: see غُدْرَةٌ.

غَدِيرَةٌ: see غَدِيرٌ, last two sentences. — Also *A portion, or lock, or plaited lock, of hair, hanging from the head*; syn. ذُوَابَةٌ: (S, K:) accord. to Lth, every عَقَبَةٌ is غَدِيرَةٌ; and the two غَدِيرَتَانِ are the two portions, or locks, or plaited locks, of hair (ذُوَابَتَانِ) which fall upon the breast: (TA:) pl. غَدَائِرٌ: (S, K:) or غَدَائِرٌ *pertain to women, and are plaited; and صَفَائِرٌ, to men.* (TA.) — غَدِيرَةُ الْحَاكِ means *The hollow, in the ground, in which the weaver puts his legs, or feet*: also called الوَهْدَةُ. (Mḡh in art. وهْد.)

غَدَارٌ : }  
 غَدِيرٌ : } see غَادِرٌ; the first and third, in two  
 غَدَارَةٌ : } places.

غَادِرٌ and غَدِيرٌ [respecting which see below] (S, K) and غَدِيرٌ and غَدَارٌ and غَدِيرٌ (K) are epithets applied to a man [and signifying, the first, *Perfidious, unfaithful, faithless, or treacherous*; or *acting perfidiously, &c.*; and the rest, *very perfidious, &c.*]: (S, K:) and غَدِيرٌ and غَدَارٌ and غَدَارَةٌ are epithets applied to a woman [and signifying as above]: (K:) but غَدِيرٌ is mostly used in calling to a man and reviling him: (S:) you say to a man, يَا غَدِرُ [O very perfidious man]; (S, K;) and in like manner, يَا مَغْدِرُ, and يَا مَغْدِرُ, and يَا أَبْنَ مَغْدِرٍ, and يَا ابْنَ مَغْدِرٍ, all determinate; (K, TA;) and to a woman, يَا غَدَارِ, like قَطَامِرٍ: (K:) [accord. to some, غَدِرٌ is only used in this manner, and is therefore without tenween; for] it is said that رَجُلٌ غَدِرٌ is not allowable, because غَدِرٌ is determinate: but Sh says رَجُلٌ غَدِرٌ, writing it, says Az, with tenween, contr. to what Lth says; and this is correct; a word of the measure فَعْلٌ being imperfectly decl. [only] when it is a determinate subst., like عَمْرٌ and زَقْرٌ: and I Ath says that غَدِرٌ is altered from its original form, which is غَادِرٌ, for the sake of intensiveness: (TA:) in the pl. [sense] you say يَا لَ غَدِرٍ, (S,) or يَا لَ غَدِيرٍ, [for يَا لَ غَدِرٍ, (see the letter ل, and see آل, in art. اول,)] like يَا لَ نَجْمٍ. (TA.) It is said in a trad., يَا غَدِرُ يَا غَدِرُ [app. meaning, O thou very perfidious: am I not striving, or labouring, in respect of thine act of perfidy, to rectify it?]. (S: but in one copy, غَدِرْتِكَ.) And in another trad., relating to El-Hodeybiyeh, وَهَلْ يَا غَدِرُ يَا غَدِرُ [O thou very perfidious: and didst thou wash away thine act of perfidy save yesterday?]: said by 'Orweh Ibn-Mes'ood to El-Mugheereh. (TA.) And in another trad., اجْلِسْ يَا غَدِرُ [Sit thou, O very perfidious]; for يَا غَدِرُ: said by 'Aisheh to El-Kásim. (TA.) — [Hence,] سَنُونَ غَدَارَةٌ † Years in which is much rain and little herbage; from [the inf. n.] الغَدْرُ; i. e. that excite people's eager desire for abundance of herbage, by the rain, and then fail to fulfil their promise. (TA.) — [And غَدِيرٌ is app. syn. with غَادِرٌ; for] غَدِيرَةٌ occurs in a trad. applied to land (أَرْضٌ), as though meaning † Not producing herbage bountifully; or giving growth to herbage, and then soon becoming blighted, or blasted; wherefore it is likened to the غَادِرُ, who acts unfaithfully. (TA.) — See also غَدِيرَةٌ, last sentence.

مَغْدِرٌ and مَغْدِرٌ: see غَادِرٌ, each in two places.

ثَيْلَةٌ مَغْدِرَةٌ: see غَدِرٌ, in two places.

غدر

1. غَدَفٌ (aor. ُ, inf. n. غَدَفٌ) غَدَفٌ لَهٗ فِي الْعَطَاءِ.

TK.) He was profuse to him in giving. (Ibn-'Abbád, O, K.)

4. اغدفت قناعها She (a woman, S) let down, or let fall, her [head-covering called] قناع upon her face. (S, K.) 'Antarah says,

• إِنَّ تَغْدِي دُونِي الْقِنَاعَ فَإِنِّي  
 • طَبَّ بِأَخْدِ الْفَارِسِ الْمُسْتَلْبِ

(S,) i. e. If, O my beloved, thou let down before me the head-covering, meaning if thou veil thyself from me, I am expert in capturing the mail-clad horseman: then how should I lack power to capture thee? (EM p. 236.) — [Hence,] اغدف الليل † The night let down its curtains [of darkness]. (S, K.) — And اغدف الصيْدَ عَلَى الصَّبَدِ He (a sportsman, or fowler, or the like,) let fall the net upon the object, or objects, to be captured. (S, K.) Hence, (TA,) it is said in a trad., إِنَّ قَلْبَ الْمُؤْمِنِ أَشَدُّ أَرْتِكَاضًا مِنَ الذَّنْبِ يُصِيبُهُ مِنَ الْعَصْفُورِ حِينَ يُغْدَفُ بِهِ (S, TA,) i. e. [Verily the heart of the believer is more vehemently agitated in consequence of the offence that he purposes than the sparrow] when the net is made to cover it, whereupon it struggles to escape: (TA:) or مِنَ السَّخَطِيَّةِ [i. e. in consequence of the sin that he is tempted to commit]. (So in the O, instead of الذَّنْبِ من الذَّنْبِ.) — اغدف بها † He compressed her, (Ibn-'Abbád, O, K,) i. e., a woman: (Ibn-'Abbád, O:) or, as in the A, he went in to her. (TA.) — اغدف said of the sea [app. from the same verb said of the night] † It became confusedly agitated in its waves; expl. by the words اِغْتَكَّرَتْ أَمْوَاجُهُ. (TA.) — And † He slept. (AA, TA in art. سدف.) — And, accord. to Lh, (O,) اغدف said of the circumciser (O, K, TA) of a boy (O) means He cut off entirely the prepuce; (O, K, TA;) like أُسِّتَ; (O, TA;) but ISd holds that the latter has this meaning, and the former means he left somewhat thereof: (TA:) one says to the circumciser, لَا تَغْدِفْ وَلَا تُسِّتْ, (O, TA,) but this means Leave not thou much of the skin, nor cut off entirely. (TA.)

8. اغتدفت منه He (a man, O) took from him (another man, O) much. (Ibn-'Abbád, O, K.) — And اغتدفت الثوبَ He cut the garment, or piece of cloth. (Ibn-'Abbád, O, K.)

12. اغدودف It (the night) came with its darkness. (TA.)

غَدَفٌ A state of ease, and plentifulness, or am- pleness: so in the saying, الْقَوْمُ فِي غَدَفٍ مِنَ عَيْشِهِمْ (O, K) or مَعِيَشَتِهِمْ (TA) [The people, or party, are in a state of ease, &c., in respect of their means of subsistence]: thus in the O and TS: but in the L, من معيشتهم غَدَفٌ. (TA.)

غَدْفَةٌ A thing in the form of the [head-covering called] قِنَاعٌ, worn by the women of the Arabs of the desert. (TA.)

غَدْفَةٌ The apparel of the king. (TA.)

غَدَافٌ The crow, (S, O, K, TA,) or, as some say, the large crow, (TA,) of the summer, or hot season: (S, O, K, TA:) or, accord. to some, in an absolute sense, the crow: (TA:) or the large crow that is full in the wings: (JK:) or the black crow: (MA:) pl. غَدَفَانٌ. (S, O.) — And A vulture having abundant plumage (S, O, K) is sometimes thus called: (S, O:) pl. as above. (K.) — And Long, (S, O, K, TA,) abundant, (TA,) black hair. (S, O, K, TA.) — Also A black wing. (S, K, TA.) And Anything intensely black is termed غَدَافٌ, and † أَسْوَدٌ غَدَافِيٌّ. (TA.) — See also غَدَفٌ.

غَدَافِيٌّ: see the next preceding paragraph.

مَغْدِفٌ, [app. مَغْدِفٌ, or perhaps taken from a mistranscription for مَغْدِقٌ,] as an epithet applied to means of subsistence (عَيْشٌ), signifies Smooth and ample. (TA.) [Freytag mentions مَغْدِقٌ and مَغْدَقٌ, each having the fem. with ة, as signifying Copious, applied to rain: both from the "Fákihet el-Khulafa," p. 141, l. 3; where the word is مَغْدِقَةٌ, evidently مَغْدِقَةٌ, and rhyming with مَطْبِقَةٌ.]

غدر

1. غَدَرْتُ العَيْنَ (S, O, Mḡb, K,) aor. ُ, inf. n. غَدْرٌ (Mḡb,) The spring, or source, abounded with water; (S, O, Mḡb, K;) as also † اغدرت, inf. n. اغْدَاتٌ. (Mḡb.) And غَدِرَ المَطَرُ, inf. n. as above; (Mḡb;) and † اغدق, (O, Mḡb, K,) inf. n. اغْدَاتٌ; (Mḡb;) and † اغْدُوْدُقٌ (K;) and † غَدِقٌ; (Abu-l-'Omeythil, TA;) The rain was, or became, copious. (O, Mḡb, K, TA.) And غَدِقَتْ سَنَتُنَا [Our year was, or became, rainy]. (O.) And غَدِقٌ, aor. and inf. n. as above, There was abundance of rain, or dew, or moisture, or of water, in the place. (Zj, TA.) — غَدِقٌ is also used in relation to herbs, or herbage, as meaning The being plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Nadr, AHn, TA.) — And you say, غَدِقَتْ الأَرْضُ, and † اغدقت, meaning The land abounded, or became abundant, with herbage, or with the produce of the earth. (TA.) — And غَدِقَتْ الأَرْضُ, aor. ُ, being of the class of ضَرَبٌ, The land became moistened by abundant water. (Mḡb.)

4: see the preceding paragraph in three places.

12: see 1, second sentence.

Q. Q. 1. غَدِقٌ: see 1, second sentence. — Also † He (a man, Ibn-'Abbád, O) had much saliva; (Ibn-'Abbád, O, K, TA;) or, accord. to the L, much slaver. (TA.)

غَدِقٌ [an inf. n.: and used in the sense of the part. n. † غَدِقٌ, meaning] Abundant, or copious; applied to water; (S, O, Mḡb, K, TA;) not restricted to rain; (TA;) as also † مَغْدِقٌ and † مَغْدُوْدُقٌ, both applied to rain, and the latter [or both] applied to water [in general]; and † غَدَاتٌ likewise, applied to water, and, as AA

says, to rain: or **غَدَقُ** is applied to rain as meaning *abundant*, or *copious*, [so as to be] *general in its extent*. (TA.) It is said in the **Ḳur** [lxvii. 16], **لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءَ غَدَقًا** [If they should go on undeviatingly in the way which they are pursuing, we would water them with abundant water]; (O, TA.) to try them thereby; the *طَرِيقَة* here being that of infidelity; so says Th, and in like manner Fr; but others say that it is that of the right direction: (TA.) 'Asim Ibn-Abi-n-Najood read **غَدَقًا**. (O, TA.) In the saying, in a trad., **اللَّهُمَّ اسْقِنَا غَدَقًا**, **مُغَدَّقًا**, the last word is used as a corroborative [the meaning being *O God, water us very abundantly*]. (TA.) — See also **غَيْدَاتُ**.

**غَدِقُ**: see **غَدَقُ**, in two places. You say also **عَيْنُ غَدَقَةٍ** *A spring, or source, abounding with water*. (Mṣb.) And **أَرْضُ غَدَقَةٍ** *Land that is moist and irrigated in the utmost degree; abounding with water*. (TA.) And **عُشْبُ غَدِقٍ** *Herbs, or herbage, plentifully irrigated, or flourishing and fresh, juicy, or moist*. (En-Nadr, AHn, TA.)

**عَيْنُ غَدِيقَةٍ**: see **عَيْنُ**, near the end of the paragraph.

**غَيْدَقُ**: } see each in two places in the next  
**غَيْدَاتُ**: } paragraph.

**عَيْشُ غَيْدَاتٍ** *A life ample in its means, or circumstances; plentiful*; as also **غَيْدَقُ** and **مِنْ غَيْدَقٍ** *They are in an ample, or a plentiful, state of life*. (TA.) And **عَامُ غَيْدَاتٍ** *A year abounding in herbage, fruitful, or plentiful*; and so **سَنَةٌ غَيْدَاتٍ**, without ة [to the latter word]. (TA.) — And **إِنَّهُ لَغَيْدَاتُ الْجَرِيِّ** and **وَالغَدْوُ** *Verily he is wide-stepping in respect of running*. (TA.) — And **شَدُّ غَيْدَاتٍ** *A vehement running*. (TA.) — **غَيْدَاتٍ** applied to a horse signifies **طَوِيلٌ** [app. meaning *Long-bodied*]. (O, Ḳ.) — And, applied to a man, (S, O, TA,) *Generous*; (S, O, Ḳ, TA;) *bountiful*; *large*, or *liberal, in disposition*; *munificent*; (TA;) and so **غَيْدَاتَانُ**; (Ḳ, TA;) or this, some say, signifies *abundant, ample*, as applied to anything. (TA.) — Also, and **غَيْدَقُ**, (S, O, Ḳ,) and **غَيْدَاتَانُ**, (O, Ḳ,) *Soft, or tender*; applied to a youth, or young man; (S, O, Ḳ;) and to youth, or youthfulness, (O, Ḳ,) as also **غِدَاقِي** [app. a mistranscription for **غَيْدَاتِي**]: (TA:) and it is said that **غَيْدَاتٍ** applied to a boy signifies *that has not attained to puberty*. (TA.) — And **غَيْدَاتٍ** signifies also *The young one of the [lizard called]* **غَيْدَاتِي**, (AZ, S, O, Ḳ,) after the state in which it is termed **جَسَلٌ** [q. v.]. (AZ, S, O.) — And [the pl.] **غَيْدَاتِي** signifies *Serpents*. (S, O, L, Ḳ.)

**غَيْدَاتِي**: see the next preceding paragraph.

**مُغَدَّقُ**: see **غَدَقُ**, in two places. [**مُغَدَّقُ** mentioned by Freytag as signifying “copious,” ap-

plied to rain, is a mistake: see the last paragraph of art. **غَدَفَ**.]

**مُغَدَّدُونَ**: see **غَدَقُ**, first sentence.

غدو

1. **غَدَا**, (S, M, Mṣb, Ḳ,) aor. **يَغْدُو**, (S, M, Mṣb,) inf. n. **غَدُوٌ** (S, M, Mgh, Mṣb, Ḳ) and **غَدَوٌ** (M, TA, and so accord. to the **ḲḲ** instead of **غَدُوٌ** [which is the only inf. n. commonly known]) and **غَدَوَةٌ**, (Ḳ,) *He went, or went away, in the time called غَدْوَةٌ*, (Mgh, Mṣb,) i. e. [the early part of the morning,] *the period between the prayer of daybreak and sunrise*: this is the primary signification: (Mṣb:) or *i. q. بَكَرَ* [he went forth early in the morning; in the first part of the day; or between the time of the prayer of daybreak and sunrise]; so in the phrase **غَدَا عَلَيْهِ** [he went forth early in the morning, &c., to him, or it]; (Ḳ;) as also **اغْتَدَى**: (S, Ḳ:) and **غَادَاهُ** signifies the same as **غَدَا عَلَيْهِ**; (S;) or the same as **بَاكَرَهُ** [which is syn. with **بَكَرَ عَلَيْهِ** as expl. above; and signifies also, like **بَكَرَ عَلَيْهِ**, he hastened to it, or to do it, at any time, morning or evening]: (ISd, Ḳ, TA:) **الغَدْوُ** is the contr. of **الرَّوَاحُ** [inf. n. of **رَاحَ**]. (S.) Hence, in the **Ḳur** [lxviii. 22], **أَنْ آغْدُوا عَلَى حَرْثِكُمْ** [Saying, Go ye forth early, &c., to your land's produce]: and the saying of a poet,

وقد أغتدي والطير في وكناتها  
[And sometimes, or often, I go forth early, &c., while the birds are in their nests]. (TA.) — Afterwards, by reason of frequency of use, it became employed as meaning *He went, or went away, or departed, at any time*. (Mgh, Mṣb, TA.) Hence the saying, (Mgh, Mṣb,) of the Prophet, (Mṣb,) in a trad., (Mgh,) **اغْدِ يَا أُتَيْسُ**, (Mgh, Mṣb,) meaning *Depart thou, O Uneys*. (Mṣb.) — [Freytag has erroneously assigned to it another meaning, i. e. “Nutrivit;” misled by his finding **تَغْدُو** put for **تَعْدُو** in art. **طَلَى** in the **ḲḲ**.] = **غَدَى**: see 5.

2. **تَغْدِيَةٌ**, (S, Mṣb, Ḳ,) inf. n. **غَدَاةٌ**, (q. v.) (S, Mṣb, Ḳ.) *I fed him with the meal called غَدَاةٌ*.

3: see 1, first sentence. One says, **أَنَا أَغَادِيهِ** **رُوحٌ** expl. in the first paragraph of art. **رُوحٌ**.

5. **تَغْدَى** [He ate the meal called **غَدَاةٌ**, q. v.; properly,] *he ate in the first part of the day*; (S, Mṣb, Ḳ;) as also **غَدَى**, (IKt, Ḳ, TA,) inf. n. **غَدَا**. (TK: but in the TA written **غَدَا**.) When it is said to thee, **تَغَدِّ** [**غَدَاةٌ**, thou sayest, **تَغَدِّ**, **مَا بِي مِنْ تَغَدِّ** [I have no desire for eating the **غَدَاةٌ**]; and not **غَدَاةٌ**, for [the] **غَدَاةٌ** is the meal itself. (S, Mṣb. See also 5 in art. **عَشُو**.) **تَغَدَّى** means **تَسَحَّرَ** [i. e. *He ate the meal, or drank the draught of milk, called سَحُورٌ*,

q. v.]. (TA.) — And **تَغَدَّتِ الإِبِلُ** means *The camels pastured in the first part of the day*. (AHn, TA.)

8: see 1, first and second sentences.

[10. **استغدى** accord. to Freytag is syn. with **تَغْدَى**; but for this I do not find any authority.]

**غَدٌ**, meaning *The morrow, the day next after the present day*, (Mṣb,) is originally **غَدْوٌ**, (S, Mṣb, Ḳ,) the **و** being elided, (S, Mṣb,) without any substitution, (S,) and the **د** being made a letter of declinability. (Mṣb.) And one says **غَدَا** meaning [I will do such a thing, &c.,] *to-morrow*: and **بَعْدَ غَدٍ** *the day after to-morrow*. (MA.) See also **غَدَاةٌ**. — And its signification has been extended so that it is applied to a remote time that is expected, (Mṣb, TA,) and to a near time. (Nh, TA.) — It is not used in its complete form except in poetry: (Nh, TA:) Lebeed, (S, TA,) or Dhu-r-Rummeh, (TA,) has thus used it in his saying,

وما الناس إلا كالديار وأهلها  
بها يوم حلوها وغدوا بلاقع

[And mankind are no other than the like of dwellings, the occupants thereof being in them during the day in which they have alighted in them, and to-morrow they are vacant]: (S, TA:) or, accord. to the M, one says, **هَذَا غَدُكَ** and **هَذَا غَدُوكَ** [This is thy morrow]. (TA.) — It has no diminutive. (Sb, S in art. **امس**.)

**غَدُوٌ**: see the next preceding paragraph, in three places.

**غَدَاةٌ**: see **غَدْوَةٌ**, in four places: though [properly] fem., and not heard as made masc., it may be made masc. if meant to be understood as signifying the “first part of the day:” (IAmb, Mṣb:) it is originally **غَدْوَةٌ**, because its pl. is **غَدَوَاتٌ**. (IHsh, TA.) One says, **أَتِيكَ غَدَاةٌ غَدٍ** [I will come to thee in the early part of the morning, &c., of to-morrow]. (S, TA.) **بِالْغَدَاةِ وَالْعَشِيِّ** in the **Ḳur** [vi. 52 and xviii. 27] means *After the prayer of daybreak and [after] the prayer of [the period of the afternoon called] the عصر*: or, accord. to some, [it means *in the morning and the evening, or rather in the forenoon and the afternoon, for they say that*] it denotes constancy of religious service: Ibn-'Amir and Aboo-'Abd-er-Rahmán Es-Sulamee read **بِالْغَدْوَةِ وَالْعَشِيِّ**; but the former is the common reading; and A'Obeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the **Ḳur-án** with **و**, like **الصَّلَاةُ** and **الزَّكَاةُ**, and this is not an indication of the reading [which they have adopted], as the **و** in **الصَّلَاةُ** and **الزَّكَاةُ** is not pronounced [otherwise than as an **l** of prolongation except that it requires the **fet-hah** that follows to be uttered with a somewhat broad sound]. (TA.) — **هُوَ ابْنُ غَدَاتَيْنِ** means *He is a son of two days* [i. e. *he is two days old*]. (TA.) — The dim. is **غَدِيَّةٌ**: (TA:) or this is the dim. of **غَدْوَةٌ**: (EM p. 56:) one says, **أَرْكَبُ**

إِلَيْهِ غُدِيَّةٌ [I will ride to him, or it, in a short period of an early part of a morning, &c.]: and one says also, أَتَيْتُهُ غُدِيَّاتٍ [I came to him, or it, in short periods of early parts of mornings, &c.]; an anomalous [pl.] dim. like عُشَيَّاتٍ; both of which are mentioned by Sb. (TA.)

غُدْوَةٌ A journey in the first part of the day: [an inf. n. un. of غَدَا: ] opposed to رُوحَةٌ. (TA.) — See also the next paragraph. — And see غَدَاةٌ.

غُدْوَةٌ, (S, Mṣb, K, &c.,) and غُدْوَةٌ, said by MF to be well known, and غُدْوَةٌ, said by him to be rare, or disapproved, (TA.) The early part of the morning; the first part of the day; (K;) or the period between the time of the prayer of daybreak and sunrise; (S, Mṣb, K;) as also غُدَاةٌ, and غُدِيَّةٌ, (K, TA,) the last [in the CK غُدِيَّةٌ, but correctly] a dial. var. of غُدْوَةٌ, like ضَحِيَّةٌ a dial. var. of ضُحُوَّةٌ: (IAḡr, TA:) or غُدَاةٌ is syn. with ضُحُوَّةٌ [meaning the early part of the forenoon, after sunrise; accord. to some, when the sun is yet low; or, accord. to others, when the sun is somewhat high]: (Mṣb:) [it may therefore be generally rendered morning, before, or after, sunrise:] the pls. are غُدِيٌّ, which is pl. of غُدْوَةٌ; (S, Mṣb, TA;) and غُدَوَاتٌ, (S, Mṣb, K, TA,) which is pl. of غُدَاةٌ; (S, Mṣb, TA;) and غُدُوٌّ, (K, TA,) which is a pl. of غُدْوَةٌ, formed by rejecting the *ḥ* [of the sing.], or, accord. to the M, an anomalous pl. of غُدَاةٌ, or, as J says, [in the S,] referring to the phrase بِالغُدُوِّ وَالْأَصَالِ, in the Kur [vii. 204 and xiii. 16 and xxiv. 36], بِالغُدُوِّ there means بِالغُدَوَاتِ, and is a verb [i. e. an inf. n.] used to denote the time, as [is طُلُوعٌ] in the saying طُلُوعِ الشَّمْسِ meaning فِي وَقْتِ طُلُوعِ الشَّمْسِ (TA;) and غُدِيَّاتٍ, (IAḡr, K, TA, [in the CK, erroneously, غُدِيَّاتٍ,]) which is pl. of غُدِيَّةٌ; (TA;) and غُدَايَا, (K, TA,) which is likewise a pl. of غُدِيَّةٌ, accord. to IAḡr, and, if so, regularly formed from غُدَايُو, in the same manner as has already been expl. in the case of عُشَايَا [pl. of عُشِيَّةٌ, q. v. voce عُشِيٌّ]; by some said to be a pl. of غُدْوَةٌ, but this has been controverted by IHsh in the Expos. of the “Kaḡbeeyeh” and by its commentator [Abd-El-Kādir] El-Baghdádee; (TA;) or غُدَايَا is not used except in conjunction with عُشَايَا; (K, TA;) one says, إِنِّي لَأَتِيهِ بِالغُدَايَا وَالْعُشَايَا [Verily I come to him in the early parts of mornings and in the late parts of evenings], for the purpose of conformity. (S, TA.) Zj says that when غُدْوَةٌ means *The* بَكْرَةٌ [or early part of the morning, &c.,] of the present day, or of a particular day, it is imperfectly decl.: and AḤei says that it is thus accord. to the opinion commonly obtaining, as is also بَكْرَةٌ, each as being a generic proper name, like أُسَامَةٌ; and that when you mean to generalize, you say, غُدْوَةٌ وَوَقْتُ نَشَاطٍ [An early part of a morning is a time of briskness, liveliness, or sprightliness]; and when you mean to par-

particularize, لَأَسِيرَنَّ اللَّيْلَةَ إِلَى غُدْوَةٍ [I will assuredly journey to-night until the early part of the morning]: (TA:) [in the latter case also] one says, أَتَيْتُهُ غُدْوَةً [I came to him in the early part of the morning of this, or of a particular, day]; غُدْوَةٌ being here imperfectly decl. because it is determinate, like سَحَرٌ; but it is of those adv. ns. that may be used otherwise than as adv. ns.: you say, غُدْوَةً سِيرَ عَلَى فَرَسِكَ غُدْوَةً [i. e. Journeying was performed on thy horse, or mare, in the غُدْوَةَ of this, or of a particular, day, and in a غُدْوَةَ,] and غُدْوَةً and غُدْوَةً [i. e. the journey of the غُدْوَةَ of this, or of a particular, day, and the journey of a غُدْوَةَ, was performed (lit. was journeyed) on thy horse, or mare, غُدْوَةً and غُدْوَةً being for مَسِيرَةٌ غُدْوَةً and مَسِيرَةٌ غُدْوَةً, like as شَهْرٌ in the Kur xxxiv. 11 is for مَسِيرَةٌ شَهْرٌ]; what is with tenween, of these, being indeterminate, and what is without tenween being determinate. (S. [In one of my copies of the S, سِرٌّ is put in the place of سِيرٌ: that the latter is the right is shown by the addition of غُدْوَةً and غُدْوَةً; for each of these must be what is termed نَائِبٌ عَنِ فَاعِلٍ i. e. a substitute for an agent.]) See also غَدَاةٌ, in two places.

غُدْوَةٌ: see the next preceding paragraph.

غُدُوِيٌّ: see غُدِيٌّ. — Also Whatever [offspring] is in [any of] the bellies of pregnant animals (AO, K, TA) of camels and of sheep or goats: (AO, TA:) or peculiarly of sheep or goats; (K, TA;) thus in the dial. of the Prophet: (TA:) or it [virtually, in a trad. mentioned in what follows,] means the selling a camel, or other [animal], for what the stallion begets: or the selling a sheep for the offspring begotten by the ram: (K:) in all of which senses غُدِيٌّ and غُدُوِيٌّ are [said to be] syn.: (K in art. غَدُو:) or غُدُوِيٌّ, (TA,) or غُدُوِيٌّ, or, as some relate a verse of El-Farezdaq in which it occurs, غُدُوِيٌّ, (S in art. غَدُو,) means the selling a thing for the offspring begotten by the ram [or, as appears from what follows, by the stallion-camel] in that year: غُدُوِيٌّ being a rel. n. from غَدَا: as though they rendered one desirous by saying, “Our camels will bring forth and we will give thee to-morrow (غَدَا):” (S in art. غَدُو, and TA:) what is thus termed is forbidden in a trad.: a man used to buy, for a camel or a she-goat or money, what was in the bellies of pregnant animals; and this is a hazardous proceeding, and was therefore forbidden. (Nh, TA.) See also art. غَدُو. — And see عَدُوِيَّةٌ, in art. عَدُو.

غَدَاةٌ Eating the meal called غَدَاةٌ. (S, K:\*) fem. غَدَايَا, of the measure فَعْلَى, applied to a woman; (S;) or غَدَايَا: (so in copies of the K:) they are originally with و [in the place of the ي], on the ground of preference, as is said in the M: and غَدَايَا is mentioned by Z, as applied to a woman, coupled with عُشَيَّانَةٌ. (TA.)

غَدَاةٌ The morning-meal, that is eaten between daybreak and sunrise; i. e. the meal, or repast,

of the غُدْوَةِ; (K;) or of the غَدَاةِ; (Mṣb;) the meal, or repast, that is the contr. of the عُشَاءَ: (S:) [it may therefore be rendered breakfast: but it is now commonly applied to dinner, which is eaten soon after the prayer of noon, and which is a lighter repast than the عُشَاءَ, i. e. supper:] الغُدْوَةُ [app. غُدْوَةٌ] as meaning الغَدَاةُ is vulgar: (TA voce عُشُوَّةٌ:) the pl. of غَدَاةٌ is أَغْدِيَّةٌ. (K.) And The [meal, or the draught of milk, called] سَحُورٌ is thus termed; because it is to the person fasting the like of what it is to him who is not fasting. (TA.) — Also The pasture of camels in the first part of the day. (TA.)

غُدُوٌّ: see غُدْوَةٌ.

غُدِيٌّ Of, or relating to, the morrow; the rel. n. from غَدَا; as also غُدُوِيٌّ; (S, K;) the latter allowable. (S.) — See also عَدُوِيَّةٌ, in art. عَدُو.

غُدِيَّةٌ: see its syn. غُدْوَةٌ, in three places.

غُدِيَّةٌ: and غُدِيَّاتٍ: see غَدَاةٌ, last sentence.

الغَادِي The lion: (K, TA:) because he goes forth in the early part of the morning against the prey. (TA.)

غَادِيَّةٌ A cloud that rises (S, K) in the صَبَاحِ (S) or in the غُدْوَةِ (K) [i. e. in the first part of the day]: or a rain of the [period of the morning called] غَدَاةٌ: (K, TA:) thus says Lḡ: the pl. is غَوَادٍ. (TA.) [See a verse in the Ḥam p. 429.]

مَغْدِيٌّ and مَغْدَاةٌ [A place to which people go, or to which they return, in the period of the morning called غُدْوَةٌ; opposed to مَرَاحَةٌ and مَرَاحَةٌ. —

[Hence] one says, مَا تَرَكَ فَلَانَ مِنْ أَبِيهِ مَغْدِيٌّ, and وَلَا مَرَاحًا, and مَغْدَاةٌ, expl. in art. رُوح. (S in art. رُوح, and K in the present art.)

مَغْدَاةٌ: see the next preceding paragraph, in two places.

غد

1. غَدَّ, aor. - (S, O, L, K, &c.) and - (K,) but the former aor. only is known, (MF,) inf. n. غَدًّا, (S, O, L,) It (a wound) flowed with what was in it; as also اِغْدَّ: (K:) or flowed with thick purulent matter; (S, O;) as also اِغْدَّ [and اِغْتَّ] and اِغْتَّ: (O, L:) or flowed with purulent matter, thick or thin: (Az, O, L:) or became swollen: (Lth, L, K:) or this is a mistake; the true signification being that next preceding. (Az, O, L.) You say, تَرَكَتْ جُرْحَهُ يَغْدُّ [I left his wound flowing with thick, or thin, purulent matter]. (S.) — Also It (a vein) flowed with blood without stopping; (O, L;) and so اِغْدَّ. (L.) — [And, accord. to Freytag, as on the authority of Meyd, He delayed, or loitered, and remained behind, in (فِي) a journey.] — And غَدَّهُ He diminished, or impaired, to him; or made him to

lose; syn. نَقَصَهُ; (O, K;) as also غَذَّذَ مِنْهُ † (O, K.) You say, مَا غَذَّذْتُكَ شَيْئًا i. e. مَا نَقَصْتُكَ [I did not diminish to thee, &c., or I have not diminished to thee, &c., aught]. (O.)

4. اغذَّ: see 1, in three places. — اغذَّ فِي السَّيْرِ (S, \*O, \*L, K,) inf. n. اِغْذَا; (S, O, L;) and اغذَّ السَّيْرَ; (L, K;) He hastened in the pace or journeying; (S, O, L, K;) and he hastened the pace or journeying. (L, K.) — And Abu-l-Hasan Ibn-Keysán thinks, from the use of the phrase سَيْرٌ مُغَذٌّ, that one says also, اغذَّ السَّيْرَ, meaning The pace, or journeying, was quick. (L.)

R. Q. 1. غَرَّغَذَ: see 1, last sentence but one.

R. Q. 2. تَغَرَّغَذَ He leaped, sprang, or bounded. (O, K.)

غَذِيَّةٌ Thick purulent matter (S, O, L, K) of a wound; as also غَثِيَّةٌ. (S, O, L.) Yaqqoob says that the ذ of the former is a substitute for the ث of the latter; (L;) and so says Ibn-es-Seed. (TA.)

غَاذٌ [act. part. n. of 1, q. v.: as such signifying A vein incessantly bleeding. (L.) — Also A recrudescence (عَرَبٌ [inf. n. of عَرَبٌ], so in the O, in copies of the ك عَرَبٌ, and in the C ك عَرَبٌ, [app. a mistranscription suggested by another explanation of غَاذٌ which will be found in what follows,]) in any part of the body. (L, K.) AZ says, what we call العَرَبُ, the Arabs term الغَاذُ. (O.) One says of a camel that has had a gall on the back which has healed but is, or becomes, moist [or exuding], بِهَ غَاذٌ [He has a gall which has healed but is moist, or constantly discharging, or exuding]. (S, O, L.) — And A vein, or duct, in the eye, [also called عَرَبٌ] which flows incessantly. (L, K.) In this sense, and in that immediately preceding, it is a subst. like كَاهِلٌ and غَارِبٌ. (L.) — And قَطَعَ اللَّهُ غَاذَ فُلَانٍ, one says, الحِسُّ الغَاذُ i. e. جَسَهُ [app. meaning May God cause to cease the sound of such a one]. (Ibn-'Abbád, O.)

الغَاذَةُ The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child; as also الغَاذِيَّةُ [which belongs to art. اغذو]. (IAqr, K, TA.)

اغذَّ More, or most, or very, quick, and brisk, or sprightly. (L.)

سَيْرٌ مُغَذٌّ A quick pace or journeying: a phrase like لَيْلٌ نَائِمٌ. (L. [See also 4: and see an ex. voce مُرِدٌّ, in art. رد.])

مُغَاذٌ A camel that loathes water. (S, O, L, K.)

### غذو

1. اغذَّوهُ (S, Mqb, K, TA,) aor. اغذَّوهُ, (Mqb,) inf. n. اغذَّوْهُ, (K,) I fed him, or nourished him, (S,

Mqb, K, TA,) [for instance,] a child, (S, TA,) with milk; (S, Mqb, TA;) and غَذِيَّتُهُ signifies the same, unknown by J, and therefore disallowed by him, (K and TA in art. اغذى,) but known by ISd; (TA in that art.;) and so † غَذِيَّتُهُ, (S, \*Mqb, K, TA,) inf. n. تَغَذِيَّةٌ, (S, TA,) [but, accord. to SM,] in an intensive sense. (TA.) And غَذَاهُ الطَّعَامُ, aor. and inf. n. as above, The food [nourished him, or] had an agreeable, a wholesome, or a beneficial, effect upon him, and sufficed him; namely, a child. (Mqb.) — And [hence,] † غَذُو بِلْيَانِ الْكِرْمِ † [They were fed, or nourished, by sucking the milk of generosity; meaning they derived generosity from their parents]. (TA.) — غَذَاهُ بَوْتُهُ, aor. and inf. n. as above, (K,) aor. and inf. n. as above, (TA,) He (a camel) interrupted his urine; (K, TA;) as also † غَذَاهُ, (S, K, TA,) inf. n. تَغَذِيَّةٌ. (S, TA.) And † غَذَا الْكَلْبُ بِغَذِي [or † غَذَا] The dog emitted urine in repeated discharges. (TA.) — غَذَا, said of urine, It became interrupted: (S, K, TA;) the verb being intrans. as well as trans. (TA.) — And, (S, M, K, TA,) aor. يَغْذُو, inf. n. يَغْذُو and يَغْذُوَانُ, (M, TA,) It flowed; (S, M, K, TA;) said of water, (S,) or, as some say, of anything, [or] of water or blood or sweat. (TA.) [Thus,] as IKt says, the verb has two contr. significations. (TA.) It flowed with blood; (S, K;) aor. as above, inf. n. يَغْذُو; (S;) said of a vein; as also † يَغْذِي, inf. n. تَغَذِيَّةٌ. (S, K.) And It flowed continually; aor. as above; said of a wound. (TA.) — And † He went quickly, or swiftly; (S, M, K, TA;) aor. as above, inf. n. يَغْذُو and يَغْذُوَانُ; said of a horse. (TA.)

2: see the preceding paragraph, first sentence. — [Hence,] † النَّارُ تُغْذَى بِالْحَطَبِ † [The fire is fed with firewood]. (TA.) — And التَّغْذِيَّةُ signifies also التَّرْبِيَّةُ [app. as meaning The rearing a child &c.: though it also means “the feeding, or nourishing”]: (S, K;) or in an intensive sense. (TA.) — See, again, 1, in two places.

5. تغذَّى quasi-pass. of 2: (Mqb, K:\*) see 8. — [Hence,] one says of a man, خَيْرُهُ يَتَغَذَّى كُلَّ يَوْمٍ † His goodness increases every day. (TA.)

8. اغتذى He was, or became, fed, or nourished; (S, Mqb, K;) as also † تغذَّى. (Mqb, K.) You say, به اغتذى He was, or became, fed, or nourished, with it; (S, Mqb;) namely, food, and beverage, (S,) or milk. (Mqb.)

10. استغذاه He threw him down on the ground with vehemence. (K.)

غَذَا or غَذِي [accord. to different copies of the K, the former agreeable with a general rule, though the latter is said in the TA to be the right.] The urine of the camel, (K, TA,) and of the dog. (TA. [See 1.])

غَذْوَانٌ [an inf. n. of غَذَا said of water, and of a horse, and hence, app.,] † Swift: (TA;) or brisk, lively, or sprightly, and swift; applied to a horse: (S, K, TA: [see also عَذْوَانٌ:]) or that

interrupts his urine, or emits it in repeated discharges, (يَغْذُو بِبَوْلِهِ,) when he runs. (TA.) — And (applied to a man, TA) † Long-tongued, or clamorous and foul-tongued; foul, unseemly, or obscene [in speech]: fem. with ة: (K, TA:) the latter, applied to a woman, expl. by Fr as signifying فَاحِشَةٌ [i. e. foul, &c., as above]. (TA.)

غَذْوِي: see غَذِي, in four places: — and see also عَدْوِيَّةٌ, in art. عدو.

غَذَاءٌ Aliment, or nutriment; consisting of food and of drink; (S, Mqb;) the means of the growth, or increase, and of the sustenance, or support, of the body: (K:) pl. اَغْذِيَّةٌ. (KL.) [One says رَجُلٌ حَسَنُ الْغَذَاءِ A man good in respect of food; i. e., who feeds on good food: and سَيِّئُ الْغَذَاءِ bad in respect of food; who feeds on bad food.] — It is also applied, by the poet Eiyooab Ibn-'Abáyeh, to † The water for irrigation of palm-trees. (TA.) — Also pl. of غَذِي. (S, &c.)

غَذِيٌّ A lamb, or kid; syn. سَخْلَةٌ; (S, Mqb, K;) or, as some say, a lamb (حَمَلٌ); (Mqb;) and the pl. is غَذَاؤُ; (S, Mqb, K;) and syn. with غَذْوِي in senses expl. in art. اغذو: as also † غَذْوِي: (K:) or غَذِيُّ السَّمَالِ and † غَذْوِيَّةٌ signify the younglings of cattle, such as lambs or kids and the like; (S, Mqb;) accord. to Khalaf El-Ahmar, (S,) or IF; so that they are of camels and of kine and of sheep or goats: (Mqb;) accord. to IAqr, † غَذْوِي is syn. with بَهْمٌ [an evident mistranscription for بَهْمٌ, q. v.]: and signifies such as is fed: (TA:) and he was told, he says, by an Arab of the desert, of Belhujeym, that the † غَذْوِي is the lamb (حَمَلٌ), or the kid, that is not nourished with the milk of its mother, but with another's milk; accord. to which explanation it is different from the غَذِي; and so it is accord. to Az; but, as IF says, some imagine † الغَذْوِي to be from الغَذِي, which signifies the سَخْلَةٌ [as expl. in the beginning of this paragraph]. (Mqb, TA.) The dim. of غَذِي is † غَذِيَّةٌ. (S.) — See also عَدْوِيَّةٌ, in art. عدو.

غَذِيٌّ dim. of غَذِي, q. v. (S.)

غَاذِيٌّ † A good manager or tender [of cattle]: (K, TA:) as though he fed them, or reared them. (TA.) — And الغَاذِي signifies also The wound that will not cease to bleed. (TA.)

الغَاذِيَّةُ A certain vein; (K, TA;) so called because of its flowing with blood. (TA.) — And The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child, as long as it continues soft; for when it becomes hard, and becomes bone, it is termed يَأْفُوخٌ: pl. الغَوَاذِي: mentioned by AZ: (TA:) also called الغَاذَةُ. (IAqr, K in art. اغذ.)

الغَيْذَا, of the measure قَيْعَلٌ [when indeterminate], from غَذَا “it flowed,” occurring in a

trad. as meaning *The clouds*, is said by Z to be the only word of this measure having the final radical letter infirm except الكَيْمَاءُ, [which I do not find in its proper art.,] meaning "the large, or bulky," she-camel [like كَيْمَاءَةٌ and كَيْمَاءَةٌ]. (TA.)

غذى

1. غَذَيْتَهُ: see 1 (first sentence) in art. غذو.

غر

1. غَرَّهٗ, aor. يَغْرِ, inf. n. غُرُورٌ (Fr, S, Mṣb, K) and غَرَّ, (Az, K,) which latter is preferable to the former, [though less common,] because the inf. n. of a trans. verb is scarcely ever of the measure فُعُولٌ, (Az,) and غَرَّهٗ (Lḥ, K) and غَرَّرَ, (IKṭṭ, TA,) *He (the devil, TA) deceived him; beguiled him; (S, K;) made him to desire what was vain, or false. (K.)* You say غَرَّتْهُ الدُّنْيَا *The world deceived him, or beguiled him, by its finery, or show, or pomp. (Mṣb.)* It is said in the Kur [lxxxii. 6] *مَا غَرَّكَ بِرَبِّكَ* *What hath deceived thee, and led thee into error, so that thou hast neglected what was incumbent on thee to thy Lord? (Abou-Is-hāk:) or what hath deceived thee respecting thy Lord, and induced thee to disobey Him, and to feel secure from his punishment? (TA:) or what hath deceived thee, and emboldened thee to disobey thy Lord? (Bd. [But see ب as syn. with عَنْ.])* غَرَّكَ بِغُلَّانٍ signifies [*What hath deceived thee, and emboldened thee against such a one? or] how is it that thou art emboldened against such a one? (Aḥ, S, Mṣb, TA.)* [See also 4.] *مَنْ غَرَّكَ بِغُلَّانٍ*, (TA,) and *مَنْ فُلَّانٍ*, (S, TA,) *Who hath made thee to pursue a course without being rightly directed, or a course not plain, (مَنْ أَوْطَأَكَ) عَشْوَةٌ*, (S, TA,) *with respect to such a one, (S,) or with respect to the case of such a one? (TA. [See again 4.])* [Also *غَرَّ مِنْ فُلَّانٍ*, i. e. *غَرَّ مِنْ فُلَّانٍ*, *He was deceived by such a one; he was deceived with deceit proceeding from such a one. See غَرَّيرٌ, as syn. with مَغْرُورٌ.*] *And غَرَّ فُلَّانًا* *Such a one exposed such a one to perdition or destruction [app. by deceiving him]. (TA. [See also 2, and 4.])* Also *Such a one acted with such a one in a manner resembling the slaying with the edge of the sword. (TA. [See 3 in art. عَطُو.])* غَرَّ قَوْحَهُ, (S, O, K,) aor. ٤, (S, O,) inf. n. غَرَّ (S, O, K) and غَرَّارٌ, (O, K, [or the latter is inf. n. of غَرَّ only,]) *It (a bird, S, O, K,\* or a pigeon, TA) fed its young one with its bill: (S, O, K:) and مَغَارَةٌ*, (S) or *مَغَارَةٌ*, (TA,) *he (the [collared turtle-dove called] قُمْرِيٌّ) fed his female with his bill. (Aḥ, S, K.)*— Hence, in a trad., *كَانَ يَغْرِ عَلِيًّا*, (O, TA) *بالعلم* (TA) + *He (the Prophet) used to nourish Alee with knowledge like as the bird feeds its young one. (O, TA.)\** And one says, *غَرَّ فُلَّانٌ مِنَ الْعِلْمِ مَا لَمْ يَغْرُهُ غَيْرُهُ* + *Such a one has been nourished, and instructed, with that wherewith other than he has*

*not been nourished, and instructed, of knowledge. (TA.)* — غَرَّ, aor. يَغْرِ, (S, Mṣb,) with kesr; (S;) or غَرَّ, sec. pers. غَرَّرَتْ, aor. يَغْرِ; (K, TA;) inf. n. غَرَّارَةٌ; (S, Mṣb, K;) *He (a man, S, Mṣb, or a youth, or young man, K) was inexperienced in affairs; (S, K;) he was ignorant of affairs; negligent, or heedless, of them. (Mṣb.)* You say *فِي غَرَّتِي*, i. e. *كَانَ ذَلِكَ فِي غَرَّتِي وَحَدَاتِي* *That was in [the time of] my inexperience and youth. (S.)* [See also 8.] — *And غَرَّ, (K,) sec. pers. غَرَّرَتْ, (IAḥr, T, TA,) aor. يَغْرِ, with fet-ḥ, (IAḥr, T, K,) inf. n. غَرَّارَةٌ, (IAḥr, T, TA,) He acted in a youthful or childish manner: (IAḥr, T, TA:) or he so acted after having soundness of judgment, produced by experience. (Sgh, K.)* But this is at variance with what J cites from Fr, in art. *شد*, that the aor. of an intrans. verb of this class of the measure فَعَّلَ should be of the measure يَفْعُلُ, with kesr to the ع. (TA.) — غَرَّ, (IAḥr, IKṭṭ, K,) in one place written by IAḥr *غَرَّرَ*, to show that it is of the measure فَعَّلَ, and that the sec. pers. is *غَرَّرَتْ*, (TA,) aor. يَغْرِ, (IAḥr, IKṭṭ, K,) inf. n. غَرَّرَ (IAḥr, K) and *غَرَّهٗ*, (IAḥr, IKṭṭ, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and *غَرَّارَةٌ*, (K,) *He (a horse, IAḥr, IKṭṭ, and a camel, IAḥr) had what is termed a غَرَّةٌ upon his forehead: (IAḥr, IKṭṭ:) it (his face) had what is so termed: (K:) it (his face) became white. (IAḥr, K.)\** — *غَرَّ, aor. يَغْرِ, He (a man) became eminent, or noble. (TA.)* — *And غَرَّةٌ signifies also A grape-vine's quickly becoming tall. (K.)* — See also R. Q. 1. — *غَرَّ عَلَيْهِ الْمَاءُ* *He poured upon him, or it, the water: like قَرَّ. (TA.)* *And غَرَّ فِي حَوْضِكَ* *Pour thou into thy watering-trough. (TA.)* *And غَرَّ فِي سِقَاتِكَ* *Fill thou thy skin by putting it into the water and throwing the water into it with thy hand, not abstaining until thou fillest it: thus as related by Az accord. to the usage of the desert-Arabs. (TA.)*

2. غَرَّ بِنَفْسِهِ, (S, K, TA,) and *بِمَالِهِ*, (TA,) inf. n. تَغْرِيرٌ and تَغْرِيرَةٌ, (S, K,) *He exposed himself, (K, TA,) and his property, (TA,) to perdition, or destruction, or loss, (K, TA,) without knowing it: (TA:) he endangered, jeopardized, hazarded, or risked, himself, (S, TA,) [and his property,] and was negligent, or heedless, of the end, issue, or result, of an affair. (TA.)* [See also 1.] — *غَرَّ He (a horse) was marked with a غَرَّةٌ [i. e. a star, or blaze, or white mark, on the forehead or face]: you say بِمَرِّ غَرَّ قَوْسِكَ* *With what kind of غَرَّةٌ is thy horse marked? and the owner answers, With a شَادِخَةٌ, or with a وَتِيْرَةٌ, &c. (Mubtekir El-Aḥrābee, TA.)* — *غَرَّرَتْ ثَنِيَّتَا الْغُلَامِ* *The central incisors of the boy showed their points for the first time: (S:) or غَرَّ الْغُلَامُ* *the first of the teeth of the boy showed its point; as though the غَرَّةُ, i. e. whiteness, of his teeth appeared: and غَرَّرَتْ أَسْنَانَ الصَّبِيِّ* *the teeth of the boy were disposed to grow, and came forth. (TA.)* — *And*

hence, (TA,) *غَرَّرَتْ الطَّيْرُ* *The birds desired, or endeavoured, to fly, and raised their wings. (K, TA.)* — *غَرَّرَ الْقَوْمَ* (Sgh, K, TA) and *السَّعَاءُ* (TA) *He filled the water-skin. (Sgh, K, TA.)*

3. *غَارَتْ السَّائِقَةُ*, (Aḥ, ISk, S, K,) aor. تُغَارُ, inf. n. *غَرَّارٌ*, (ISk, S,) *The she-camel became scant of milk: (Aḥ, S, K:) or deficient in milk: (TA:) or she took fright, and drew up her milk, (ISk, S,) after yielding milk freely: (ISk, TA:) or the she-camel, having yielded milk abundantly on her teats' being stroked, and not being promptly milked, drew up her milk, and would not yield it plentifully until it collected again in her udder in the interval before the next period of milking. (Az.)* [This signification of the verb is said in the TA to be tropical: but I rather think it to be proper; as the next is derived from it.] — *غَارَتْ السُّوقُ*, aor. تُغَارُ, (AZ, S,) inf. n. *غَرَّارٌ*, (AZ, S, K,) † *The market became stagnant, or dull, with respect to traffic; (AZ, S, K;) contr. of غَارَ* — [See also *غَرَّارٌ*, below.] — *غَارَتْ* *دَرَّتْ*, (AZ, S,) — [See also *غَرَّارٌ*, below.] — *غَارَتْ* *أَنْتَاهُ*, said of the قُمْرِيٌّ: see 1.

4. *اغرَّهٗ* *He, or it, emboldened him, or encouraged him; [by deceiving him;] syn. أُجَسَّرَ: so says AHeyth; and he cites the following verse:*

\* *أَغْرَهِشَامًا مِنْ أُخِيهِ أَبْنِ أُمِّهِ* \*  
\* *قَوَادِمَ صَانٍ يَسْرَتْ وَرَبِيعُ* \*

meaning [*The teats of sheep that have yielded abundance of milk and of young, and spring herbage, i. e.] the abundance of his sheep and their milk, have emboldened Hishām against his brother, the son of his mother, [to pursue a wrong course towards him, and] to forsake him, thinking himself independent of him: the poet makes قوادِمَ to belong to sheep, whereas they properly belong to the udders of camels, using the word metaphorically. (TA.)* [But I incline to think that the *أُ* in *أَغْرَ* is the interrogative particle, and that its explanation is *أُجَسَّرَ*, with the same particle; and the more so as I have not found any authority, if this be not one, for *أُجَسَّرَ* in the sense of *جَسَّرَ*: so that the meaning of the verse is, *Have the teats, &c.? and it shows that غَرَّهٗ مِنْهُ*, not *أَغْرَهُ*, means *جَسَّرَهُ عَلَيْهِ*, like *غَرَّهٗ بِهِ*. See 1.] — Also *He caused him to fall into peril, danger, jeopardy, hazard, or risk. (TA.)* [But perhaps this meaning is also derived from a misunderstanding of the verse quoted above. See again 1.]

8. *اغترَّ* *He became deceived, or beguiled; (S, K;) made to desire what was vain, or false; (K;) by a thing. (S.)* [See also 10.] — *He was negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared; (S, K;) he thought himself secure, and therefore was not on his guard. (Mṣb.)* [See again 10.] — *اغترَّهٗ* *He, or it, came to him when he was negligent, inadvertent, heedless, or unprepared; (T, S, TA;) as also استغترَّهٗ: (T, K, TA:) or he sought to avail himself of his negligence, inadvertence, heedlessness, or unpreparedness; as also اغترَّبهٗ. (TA.)*

10. اغتر i. q. استغر [which see in two places: but in what sense, is not said]: (K, TA:) said of a man. (TA.) — اغتره: see استغر.

R. Q. 1. غرغر, (IKtt,) inf. n. غرغرة, (K,) He gargled with water; (IKtt, K;) and in like manner with medicine; (IKtt;) made it to reciprocate in his throat, (IKtt, K,) not ejecting it, nor suffering it to descend easily down his throat; (IKtt;) as also تغرغر. (K.) — غرغرت القدر. (K.) The cooking-pot made a sound in boiling. (TA.) And غرغر اللحم The flesh-meat made a sound in broiling. (K.) [See an ex. in a verse of El-Kumeyt cited voce مروضفة.] — غرغر He gave up his spirit, [app. with a rattling sound in the throat,] at death; (K;) as also غر. (TA.) — غرغر He (a pastor) reiterated his voice in his throat. (S.) — غرغره He slaughtered him by cutting his throat with a knife. (K, TA.) — He pierced him in his throat with a spear-head. (IKtt, K.) — And غرغرة signifies also The breaking of the bone of the nose, and of the head of a flask or bottle. (K.)

R. Q. 2. تغرغر: see R. Q. 1. — تغرغر صوته His (a pastor's) voice became reiterated in his throat. (S.) — تغرغرت عينه بالدمع The water came and went repeatedly in his eye. (TA.)

غر, (S, O, K, TA,) with fet-h, (S, O, TA, [in the CK erroneously said to be with damm,]) A crease, wrinkle, ply, plait, or fold, (S, O, K, TA,) in skin, (O, S,) accord. to Lth, from fatness, (TA,) or in a skin, (K,) and in a garment, or piece of cloth; (S, O, K;) syn. كسر, (S, O,) or كسر متين, (K,) and مكر: (S, O:) pl. غرور. (S, TA.) [Hence,] غرور الفخذين The furrows [or creases or depressed lines] between the muscles of the thighs. (TA.) And غرور الذراعين The duplicatures [or creases] between the [sinews called] جبال [pl. of حبب q. v.] of the fore arms. (TA.) And غر الظهير The duplicature [or crease] of the متن [or flesh and sinew next the backbone]: or, as ISk says, غر المتن signifies the line of the متن. (TA.) And غرور القدم The creases of the foot. (TA.) And one says, طويت الثوب I folded the garment, or piece of cloth, according to its first, or original, folding. (S, O, TA. [In the TA said to be tropical; but for this I see no reason.]) And hence غره على meaning † I left him as he was, without making known his case: a saying proverbially used in relation to one who is made to rely upon his own opinion. (Har p. 233. [In Freytag's Arab. Prov., ii. 38, it is not well rendered nor well explained.]) Hence also the saying of 'Aisheh, respecting her father, mentioned in a trad., فرد نسر الإسلام على غره i. e. † And he reduced what was disordered of El-Islám to its [primitive] state [of order]: (O:) meaning that he considered the results of the apostacy [that had commenced], and

counteracted the disease thereof with its [proper] remedy. (TA.) — Also A fissure, or cleft, in the earth or ground. (K.) — And A rivulet: (IAar, TA:) or a narrow stream of water in land: (K, TA:) so called because it cleaves the earth: pl. غرور. (TA.) — غرور signifies also The streaks, or lines, of a road. (TA.) — And الغرآن signifies Two lines by the two sides of the lower part of the غير [or ridge in the middle of the iron head, or blade, of an arrow &c.]. (AHn, TA.) — See also غراز, last sentence. — Also, the sing., The extremity of a tooth: pl. as above. (O.) — And The food wherewith a bird feeds its young one with its bill: (K, TA:) pl. as above. (TA.) — Its pl. is used in a verse of 'Owf Ibn-Dhirweh in relation to the journeying of camels, in the phrase واحسى غرور عيدياتها meaning † He jaded their عيديات [an appellation given to certain excellent she-camels]; as though he supped their غرور. (TA.)

غر Inexperienced in affairs; (S, K;) ignorant of affairs; negligent, or heedless, of them; (Msb;) applied to a man, (S, Msb,) or to a youth, or young man; (K;) as also غار (Msb) and غريبر; (S, K;) and applied to a young woman; as also غرة and غريرة: (S, K;) or these three epithets, applied to a girl, signify young, inexperienced in affairs, and not knowing what women know of love: (A'Obeyd:) the pl. of غر is اغراز (S) and اغرارة; (TA;) and of غريبر, اغرارة (S, K) and اغرارة [which is a pl. of pauc.]. (K.) [And غرة is also used as a pl.] Paradise says, يدخلى غرة الناس The simple, of mankind, who prefer obscurity, and discard the affairs of the present world, and provide themselves for the world to come, enter me. (TA, from a trad.) — Also Youthful, or childish, in conduct; applied to a man, and to a girl, or young woman. (IAar, T.) — And One who submits to be deceived. (K.)

غرة Whiteness; clearness of colour or complexion. (L, TA.) So in the phrase اغر غرة [app. meaning More, or most, fair-complexioned]; occurring in a trad. applied to virgins: or the phrase is اغر غرة, meaning more, or most, remote from the knowledge of evil. (L.) — [A star, or blaze, or white mark, on the forehead or face of a horse;] a whiteness on the forehead of a horse, (S, Mgh, Msb, K,\*) above the size of a درهم; (S, Msb;) or of the size of a درهم; (Mgh;) as also غرغرة: (S, K;) or it is a general term [for a star or blaze], including different kinds, as the قرحة and the شواخ and the like: or, if round, it is termed وتيرة; and if long, شواخة: or as, ISd thinks, the space itself, of the face, that is occupied by whiteness; not the whiteness: pl. غرور. (TA.)

[See also اغر.] — In a dog, A white speck, or a small white spot, above each of the eyes: so in a trad., in which it is said that the black dog having two such marks is to be killed. (TA.) — Also † The first, or commencement, of the month;

(Msb;) the night, of the month, in which the new moon is first seen: (K:) so called as being likened to the غرة on the forehead of a horse: (AHeyth:) pl. غرور: (AHeyth, Msb:) which is also applied to the first three nights of the month. (A'Obeyd, S, Msb.) One says كتبت غرة الشهر كذا I wrote on the first of the month thus. (TA.) — [And hence,] † The first, or commencement, of El-Islám; (TA;) and of anything. (S.) — The whiteness of the teeth; and the † first [that appears] of them. (K.) — † The head [app. when first appearing] of a plant. (TA.) — † [The sight, or spectacle, or] whatever appears to one, of light, or daybreak: you say thereof, بدت غرته [The sight, or spectacle, thereof appeared]. (K.) — † The aspect of the new moon: (K:) because of its whiteness: (TA:) or the phasis of the moon in the first night [of the month]. (TA in art. هل.) — † The face of a man: (K:) or his aspect; syn. طلعة. (TA.) — † [And The forehead of a man. So used, as opposed to قفا, in the Life of Teemoor, i. 170, ed. Mang., cited by Freytag; and so used in the present day; but whether in classical times, I know not.] — تطويل الغرة, in performing the ablution termed وضوء, means † The washing of the fore part of the head with the face, and the washing of the side of the neck: or, as some say, the washing of somewhat of the fore arm and of the shank with the hand and the foot. (Msb.) — And غرة also signifies † A noble, or an eminent, man, (K,) or a chief, or lord, (S,) of a people: (S, K:) pl. غرور. (S.) — And † The best, (K,) and chiefest, (TA,) of goods, or household furniture: (K:) pl. as above: (TA:) the best of anything: (S:) the best, (Mgh,) or most precious and excellent, (Aboo-Sa'eed,) of property; as, for instance, a horse, and an excellent camel, (Aboo-Sa'eed, Mgh,) and camels, (TA,) and a male slave, (Aboo-Sa'eed, S, Mgh, Msb, K,) and a female slave, (S, Msb, K,) or a clever female slave: (Aboo-Sa'eed, Mgh:) its application to a slave, male or female, [among articles of property,] is most common. (TA.) It has this last signification (a male or female slave) in a trad. in which it relates to the compensation for the destroying of a child in the womb: (TA:) as though this term were applied, by a synecdoche, to the whole person; (S;) the word properly signifying the "face;" in like manner as the terms رقة and رأس are employed: (Mgh:) Aboo-Amr Ibn-El-Alà is related to have said that it there means a white male slave or a white female slave: but this is not a condition accord. to the doctors of practical law; for they hold the term to mean a male or female slave whose price amounts to the tenth part of the whole price of blood: (IAth:) or to the twentieth part thereof: (K, T:) or it means a slave of the best sort. (Mgh.) The Rájiz says,

• كل قتيل في كليب غرة •  
• حتى ينال القتل آل مره •

Every one slain in retaliation for Kuleyb is as a slave, until the slaying reach the family of Mur-

rah. (TA.) — Also † *Goodness, and righteous conduct*: so in the saying, *إِيَّاكُمْ وَالْمَشَارَةَ فَإِنَّهَا تَدْفِنُ الْغَرَّةَ وَتُظْهِرُ الْعَرَّةَ* [Avoid ye contention, or disputation, for it hides goodness, &c., and manifests what is disgraceful]. (TA.) — [It is also an inf. n.: see 1, latter part.]

**غَرَّةٌ** Negligence; inattention; inadvertence, or inadvertency; inconsiderateness; heedlessness; or unpreparedness: (S, Mgh, Mṣb, K.) [pl. **غَرَاتٌ** and **غَرَرٌ**: see an ex. of the former in a verse cited voce **شَفَعٌ**, and exs. of both in a verse cited voce **دَرَى**.] It is said in a prov., *الْغَرَّةُ تَجْلِبُ الدِّبْرَةَ* [Inadvertence brings the means of subsistence: (TA.) or paucity of milk causes to come abundance thereof: applied to him who gives little and from whom much is hoped for afterwards. (Meyd. [See Freytag's Arab. Prov. ii. 179: and see also **غَرَارٌ**.]) [Hence,] **عَلَى غَرَّةٍ** [On an occasion of negligence, &c.; unexpectedly]. (K in art. **عَرَضٌ**; &c.) [And **عَنْ غَرَّةٍ** In consequence of inadvertence: see an ex. in a verse cited voce **زَلَقِي**.] Also *Inexperience in affairs*. (S.) **غَرَّةٌ** and **غَرَارَةٌ** signify the same. (A'Obeyd.) [The latter is an inf. n.: see 1.] See also **غَرَّةٌ**, second sentence. — **غَرَّةٌ بِاللَّهِ** means *Boldness against God*. (Mgh.) — [See also **غَرٌّ**.]

**غَرِيٌّ**: see **أَغْرٌ**, near the end.

**غَرَرٌ** Peril; danger; jeopardy; hazard; or risk. (S, Mgh, Mṣb, K.) It is said in a trad., *نَهَى عَنْ بَيْعِ الْغَرَرِ* He (Moḥammad) forbade the sale of hazard, or risk; (S, Mgh, Mṣb;) of which it is unknown whether the thing will be or not; (Mgh;) such as the sale of fish in the water, and of birds in the air: (S, Mgh:) or, accord. to 'Alee, in which one is not secure from being deceived: (Mgh:) or of which the outward semblance deceives the buyer, and the intrinsic reality is unknown: (TA:) or that is without any written statement (**عَهْدَةٌ**), and without confidence. (Aṣ, Mgh.) — **حَبْلٌ غَرَرٌ** means *غير موثوق به* [i. e., app., A bond, or compact, in which trust, or confidence, is not placed]. (TA.) — See also **غَرِيْبٌ**.

**غَرَارٌ** Paucity of milk of a camel: (K:) or deficiency thereof. (S.) [See 3.] It is said in a prov., respecting the hastening a thing before its time, *سَبَقَ دَرَّتُهُ غَرَارَهُ* [lit., His abundant flow of milk preceded his paucity thereof]: (Aṣ:) or *سَبَقَ دَرَّتُهُ غَرَارَهُ* [lit., his paucity of milk preceded his abundance thereof; agreeably with an explanation of Z, who says that it is applied to him who does evil before he does good: see Freytag's Arab. Prov. i. 613: and see also **غَرَّةٌ**.] (So in my copies of the S.) — Hence, † *Paucity of sleep*. (Aṣ, A'Obeyd, S.) — [Hence also,] in prayer, † *A deficiency in, (K,) or an imperfect performance of, (S,) the bowing of the body, and the prostration, (S, K,) and the purification.* (K.) And in salutation, The saying (in reply to **السَّلَامُ عَلَيْكُمْ**) **وَعَلَيْكُمْ السَّلَامُ**, not **وَعَلَيْكُمْ**: (T, TA:) or the say-

ing **السَّلَامُ عَلَيْكُمْ** (K) or **السَّلَامُ عَلَيْكَ** (M) [with-out ال prefixed to **سلام**: as though it were a deficient form; but it is the form specially sanctioned by the Kur-án]: or the *replying by saying عَلَيْكَ*, not **عَلَيْكُمْ**. (K.) This is said in explanation of a trad., **لَا غَرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ** [There shall be no deficiency in prayer, nor in salutation]: but accord. to one relation, it is **لا غَرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ**, meaning, that the person praying shall not salute nor be saluted: in the former case, **تَسْلِيمٍ** is an adjunct to **صَلَاةٍ**: in the latter, it is an adjunct to **غَرَارٍ**, so that the meaning is, *There shall be no deficiency nor salutation in prayer.* (TA.) — Also † *Little sleep* (S, K) &c. (K.) El-Farezdaq uses the expression **نَوْمُهُنَّ غَرَارٌ** Their sleep is little. (TA.) — And particularly † *Littleness of consideration; denoting haste.* (TA.) You say, **أَتَانَا عَلَى غَرَارٍ** † He came to us in haste. (S.) And **لَقِيتُهُ غَرَارًا** † I met him in haste. (TA.) — And **مَا أَقْبَتُ عِنْدَهُ إِلَّا غَرَارًا** † [I remained not at his abode save] a little while. (TA.) And **لَيْتَ غَرَارَ شَهْرٍ** He (a man, S) tarried the space of a month. (S, O, TA.) And **لَيْتَ الْيَوْمَ لَيْتَ غَرَارَ شَهْرٍ** i. e. [Would that the day were] of the length of a month. (So in some copies of the S, and in the O: in other copies of the S, **لَيْتَ الْقَوْمَ**, like the phrase immediately preceding.) — And, accord. to Aṣ, **غَرَارٌ** signifies *A way, course, mode, or manner.* (S, O, TA.) One says, **رَمَيْتُ ثَلَاثَةَ أَسْبِهِ عَلَى غَرَارٍ وَاحِدٍ** [I shot three arrows] in one course. (S, O, TA.) And **وَدَدْتُ عَلَى غَرَارٍ وَاحِدٍ**, (S,) or **فَلَانَةٌ ثَلَاثَةَ بَنِينَ عَلَى غَرَارٍ**, (TA,) i. e. [Such a woman brought forth three sons,] one after another, (S, TA,) without any girl among them. (TA.) And **بَنَى الْقَوْمَ بُيُوتَهُمْ عَلَى غَرَارٍ وَاحِدٍ** [app. The people, or party, reared their tents, or, perhaps, their houses, in one line, or according to one manner]. (S, O.) — Also The model, or pattern, according to which iron heads (S, K) of arrows (S) are fashioned, (S, K,) in order to their being made right. (K.) One says, **ضَرَبَ نَصَالَهُ عَلَى غَرَارٍ وَاحِدٍ** (S, TA) i. e. [He fashioned his arrow-heads according to] one model, or pattern. (TA.) — And The **حَدٌّ** [app. meaning point, or perhaps the edge of the iron head or of the blade,] of a spear and of an arrow and of a sword: [see also **ذَبَابٌ**:] and **غَرٌّ** also signifies the **حَدٌّ** of a sword: (K, TA:) or **الْغَرَارَانِ** signifies the two sides of the [arrow-head called] **مِعْبَلَةٌ**: (AḤn, TA:) or the two edges of the sword: [see, again, **ذَبَابٌ**:] and **غَرَارٌ**, the **حَدٌّ** of anything that has a **حَدٌّ**: (S, O:) and the pl. is **أَغْرَةٌ**. (S.)

**غُرُورٌ** Very deceitful; applied in this sense as an epithet to the present world; (Mṣb;) or *what deceives one*; (K;) such as a man, and a devil, or other thing; (Aṣ, TA;) or such as property or wealth, and rank or station, and desire, and a devil: (B, TA:) and **غُرُورٌ** signifies *a thing by which one is deceived*, of worldly goods or advantages: (S:) or the former signifies the *devil*, specially; (Yaḥkoob, S, K;) because he deceives

men by false promises and by inspiring hopes; or because he urges a man to do those things which are causes of his being loved but which are followed by that which grieves him: (TA:) and this last sense it has, accord. to ISk, in the Kur xxxi. 33 and xxxv. 5: (S:) also the *present world*; (K;) as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-án to which reference has just been made. (TA.) [It is masc. and fem., agreeably with analogy.] — Also *A medicine with which one gargles*: (S, K:) a word similar to **لُدُودٌ** and **نَعُوقٌ** and **سَعُوطٌ** (S) and **سَفُوفٌ**. (TA.)

**غُرُورٌ** False, or vain, things; vanities: (Zj, K:) as though pl. of **غُرٌّ**, inf. n. of **غَرَّةٌ**: (Zj:) or pl. of **غَارٌ**; (Zj, K;) like as **شُهُودٌ** is pl. of **شَاهِدٌ**, and **قُعُودٌ** of **قَاعِدٌ**: (Zj:) or *what is false, or vain; a deception; a thing by which one is deceived.* (AZ.) See also **غُرُورٌ**.

**غَرِيْبٌ** Deceived; beguiled; made to desire what is vain, or false; (A'Obeyd, K;) and so **مَغْرُورٌ**. (K.) And you say likewise, **أَنَا غَرَرٌ مِنْكَ**, in the sense of **مَغْرُورٌ** [I am deceived by thee]. (TA.) And **مَغْرُورٌ** signifies also *A man who marries to a woman in the belief that she is free, and finds her to be a slave.* (TA.) — See also **غَرٌّ**, in three places. — It is said in a prov., **أَنَا غَرِيْبُكَ مِنْ هَذَا**, meaning *I am one possessing knowledge in this affair so that when thou askest me of it I will inform thee respecting it without being prepared for it and without consideration*: so says AZ: and Z says the like; i. e. *I [am one who] will answer thee if thou ask me unexpectedly respecting this affair by reason of the soundness of my knowledge of the true state of the case*: or [it means *I am a deceived informant of thee respecting this affair*; for] as Aṣ says, the meaning is, thou art not deceived by me, but I am the person deceived; the case being this, that false information came to me, and I acquainted thee with it, and it was not as I told thee; I having only related what I had heard. (TA.) And one says, **أَنَا غَرِيْبُكَ مِنْهُ** i. e. *I caution thee [or I am thy cautioner] against him*; (K, TA;) [i. e.,] **مِنْ فُلَانٍ** [against such a one]; (S, O;) meaning, as Abou-Naṣr says in the "Kitáb el-Ajnás," [that] *there shall not happen to thee, from him, that whereby thou shalt be deceived*; (S, O, TA;) as though he said, *I am thy surety, or sponsor, for that.* (AM, TA.) — [Hence, app., it is said that] **غَرِيْبٌ** signifies also *A surety, sponsor, or guarantee.* (K, TA.) — And **عَيْشٌ غَرِيْبٌ** † *A life in which one is not made to be in fear*: (S, K, TA:) like **عَيْشٌ أَهْلُهُ**: (TA:) pl. **غَرَارَانٌ**. (K.) — Hence, perhaps; or from **الْغَرَّةُ** [app. as meaning "inexperience"], which is sometimes approved; (Ḥar p. 607;) or because it [sometimes] deceives; (TA;) **غَرِيْبٌ** also signifies † *Good disposition or nature.* (S, O, K, TA.) One says of a man when he has become old, and evil in disposition, **أَدْبَرَ غَرِيْبُهُ وَأَقْبَلَ هَرِيْبُهُ**

‡ His good disposition has regressed, or departed, and his evil disposition has advanced, or come: (S, Meyd, O, TA:) or what deceived and pleased has gone from him, and what is disliked on his part, of evilness of disposition &c., has come. (Meyd.)

غَرَارَةٌ (S, Mṣb, K,) not غَرَارَةٌ (K,) for the latter is vulgar, (TA.) A sack, syn. جَوَالِقُ (K,) for straw &c., (S,) resembling what is called عَدْلُ: (Mṣb:) [J says,] I think it is an arabicized word: (S:) pl. غَرَارَاتُ. (S, Mṣb.)

غَارٌ Deceiving; beguiling; causing to desire what is vain, or false; a deceiver. (TA.) — See also غُرُورٌ. — And Negligent; inattentive; inadvertent; inconsiderate; heedless; unprepared. (S, K.) See also غُرٌ.

غَرُورَةٌ A sound with which is a roughness, (K,) like that which is made by one gargling with water. (TA.) — The sound of a cooking-pot when it boils. (K.) — The reciprocation of the spirit in the throat. (S.) — A word imitative of the cry of the pastor (K, TA) and the like. (TA.) [See also R. Q. 1.]

أَغْرٌ: see غَرَّةٌ: — and see أَعْرٌ.

أَعْرٌ More, or most, negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared. (Mgh.) See also غَرَّةٌ, second sentence. — And White; (S, K;) applied to anything: (K:) pl. غُرٌّ (TA) and غُرَانٌ (S) [and perhaps غُرٌّ, as in an ex. voce ذِرْوَةٌ: but see what is said of this pl. in a later part of this paragraph]. You say رَجُلٌ أَعْرُ الْوَجْهِ A man white of countenance. (TA.) And غُرٌّ (S,) and غُرٌّ (TA,) White people. (S.) And أَمْرَةٌ غُرَاءُ A woman [white of countenance: or] beautiful in the front teeth. (TA voce قَرَاءٌ.) See, again, غَرَّةٌ, second sentence. And الأَيَّامُ الْغُرَّةُ The days of which the nights are white by reason of the moon; which are the 13th and 14th and 15th; also called البَيْضُ. (TA.) And يَوْمٌ أَعْرٌ مُحَجَّلٌ: see art. حَجَلٌ. And اللَّيْلَةُ الْغُرَّةُ † The night of [i. e. preceding the day called] Friday. (O.) — Also A horse having a غَرَّةٌ [i. e. a star, or blaze, or white mark, on the forehead or face]: (S, Mgh, Mṣb, K:) or having a غَرَّةٌ larger than a دِرْهَمٌ, in the middle of his forehead, not reaching to either of the eyes, nor inclining upon either of the cheeks, nor extending downwards; it is more spreading than the قُرْحَةٌ, which is of the size of a دِرْهَمٌ, or less: or having a غَرَّةٌ of any kind, such as the قُرْحَةٌ or the شِمْرَاخُ or the like: (L, TA:) and in like manner a camel having a غَرَّةٌ: (IAgr:) fem. غُرَاءُ. (Mṣb, K.) [See an ex. in a prov. cited voce بِهِمٌّ: and another (from a trad.) voce مُحَجَّلٌ.] — [Hence] الْغُرَاءُ † A certain bird, (K, TA,) black, (TA,) white-headed: applied to the male and the female: pl. غُرٌّ; (K, TA;) which is also expl. in the K as

signifying certain aquatic birds. (TA.) — And أَعْرٌ (K, TA,) applied to a man, (TA,) † One whose beard occupies the whole of his face, except a little: (K, TA:) as though it [his face] were a [horse's] غَرَّةٌ. (TA.) — And † Generous; open, or fair, or illustrious, in his actions; (K;) applied to a man: (TA:) eminent; noble; as also † غُرُورَةٌ: (S, K:) or fair-faced: or a lord, or chief, among his people: (Mṣb:) pl. غُرٌّ (T, M,) accord. to the K غُرٌّ, but the former is more correct, (TA,) and غُرَانٌ. (T, M, K.) And † غُرِّيٌ signifies † A woman of rank, eminence, or nobility, among her tribe. (Sgh, K, TA.) — يَوْمٌ أَعْرٌ means † An intensely hot day: (K, TA: afterwards expl. in the K as meaning [simply] a hot day: TA:) and in like manner one says هَاجِرَةٌ غُرَاءُ, and ظَهْرَةٌ غُرَاءُ (K, TA, expl. by As as meaning, white by reason of the intense heat of the sun, TA,) and وَدِيقَةٌ غُرَاءُ (K, TA.) — And سَنَةٌ غُرَاءُ † A year in which is no rain. (L in art. شَهَبٌ.)

مَعْرُورٌ: see غَرِيرٌ, in two places.

مُغَارَةٌ (S, K) and مَغَارَةٌ (TA) A she-camel having little milk: (S, K:) or having lost her milk by reason of some accident or disease; as some say, on disliking her young one, and rejecting the milker: (TA:) or taking fright, and drawing up her milk, (ISk, S,) after yielding it freely: (TA:) pl. مَغَارٌ (S, K,) imperfectly decl. [being originally مَغَارِزُ]. (S.) — Hence, (TA,) † A niggardly, or tenacious, hand: (K:) but accord. to the A and the TS, you say رَجُلٌ مُغَارٌ الْكَفِّ, meaning a niggardly, or tenacious, man. (TA.)

### غرب

1. غَرَبَ, aor. ʾ, (TA,) inf. n. غَرَبٌ (K, TA,) He, or it, went, went away, passed away, or departed. (K, TA.) — And He retired, or removed, (K, TA,) عَنِ النَّاسِ [from men, or from the people]. (TA.) — And غَرَبَ (S, K, TA,) aor. and inf. n. as above; (TA;) and † غَرَبَ; (A, TA;) and † تَغَرَّبَ (K, TA;) He, or it, became distant, or remote; or went to a distance. (S, A, K, TA.) One says, ائْتِ غَرَبٌ عَنِّي Go thou, or withdraw, to a distance from me. (S.) — And † غَرَبَ and † غَرَبَ He, or it, became absent, or hidden. (K.) The former is said of a wild animal, meaning He retired from view, or hid himself, in his lurking-place. (A.) — And غَرَبَتْ غُرُوبٌ (S, Mṣb, TA,) aor. ʾ, (Mṣb) inf. n. غُرُوبٌ (S, Mṣb, TA) and مَغْرِبٌ [which is anomalous] and مَغْرِبَانٌ [which is more extr.], (TA,) The sun set: (S, Mṣb, TA:) and غَرَبَ النَّجْمُ The star set. (TA.) — غَرَبٌ [app. as an inf. n. of which the verb is غَرَبَ] signifies also † The being brisk, lively, or sprightly. (K.) — And † The persevering (K, TA) in an affair. (TA.) — غَرَبَتْ العَيْنُ, inf. n. غَرَبٌ, The eye was affected with a tumour such as is termed غَرَبٌ [q. v.] in the inner

angle. (TA.) — غَرَبَ, aor. ʾ, inf. n. غَرَابَةٌ or غَرَبَةٌ and غَرَبٌ, said of a man: see 5. — غَرَبَ (K, TA,) inf. n. غَرَابَةٌ, said of language, (A, TA,) It was strange, or far from being intelligible; difficult to be understood; obscure. (A, K, TA.) And in like manner, you say, غَرَبَتْ الْكَلِمَةُ [which also signifies The word was strange as meaning unusual]. (A, TA.) — غَرَبَ, aor. ʾ, (K, TA,) inf. n. غَرَبٌ (TA,) He, or it, was, or became, black. (K, TA.) — غَرَبَتْ said of a ewe or she-goat, She was, or became, affected with the disease termed غَرَبٌ meaning as expl. below. (S.) — See also غَرَبٌ in another sense.

2. غَرَبَ, inf. n. تَغْرِبٌ: see 1, in two places: and 4, likewise in two places: — and see also 5. — Also He went into the nest: (TA in this art.:) he directed himself towards the west. (TA in art. شَرْق.) One says, غَرَبَ شَرْقٌ [Go thou to the west: go thou to the east: meaning go far and wide]. (A, TA.) [See also 4.] — He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof: (Mgh:) he removed, put away, or put aside, him, or it; as also † اِغْرَبَ. (TA.) — And غَرَبَ (Mṣb) inf. n. as above, (S, Mgh, Mṣb,) He banished a person from the country, or town, (S, Mgh, Mṣb, TA,) in which a dishonest action had been committed [by him]. (TA.) — And He divorced a wife. (TA, from a trad.) — And غَرَبَهُ الدَّهْرُ, and غَرَبَ عَلَيْهِ, Fortune left him distant, or remote. (TA.) — تَغْرِبٌ signifies also, accord. to the K, The bringing forth white children: and also, black children: thus having two contr. meanings: but this is a mistake; the meaning being, the bringing forth both white and black children: the bringing forth either of the two kinds only is not thus termed, as Saadee Chelebee has pointed out. (MF, TA.) — Also The collecting and eating [hail and] snow and hoar-frost; (K;) i. e., غُرَابٌ. (TA.) — See also غَرَبٌ.

4. اِغْرَابٌ signifies The going far into a land, or country; as also † تَغْرِبٌ. (K.) And you say, اِغْرَابُ الْكَلْبِ † غَرَبَتْ The dogs went far in search, or pursuit, of the object, or objects, of the chase. (A, TA.) — See also 5. — And اِغْرَبَ signifies He made the place to which he cast, or shot, to be distant, or remote. (A.) — Also, (TA,) inf. n. as above, (K, TA,) He (a horse) ran much: (K:) or اِغْرَبَ فِي جَرِيهِ, said of a horse, (A, TA,) he exceeded the usual bounds, or degree, in his running: (A:) or he ran at the utmost rate. (TA.) — And اِغْرَبَ فِي الضَّحِكِ (A, K,) and † اِسْتَفْرَبَ (S, A, K, TA) and † اِسْتَفْرَبَ (K, TA) i. e. فِي الضَّحِكِ, and اِسْتَفْرَبَ † ضَحِكًا occurring in a trad., and اِغْرَبَ الضَّحِكُ † اِسْتَفْرَبَ عَلَيْهِ الضَّحِكُ, and (TA,) He exceeded the usual bounds, or degree, in laughing; (A, K, TA;) or he laughed [immoderately, or] violently, or vehemently, and much: (S, TA:) or i. q. قَهَقَهُ [q. v.]: (TA:) or اِغْرَبَ signifies he laughed so that the غُرُوبُ [or sharpness and lustre &c.] of his teeth appeared: (L, TA:) or اِغْرَبَ فِي الضَّحِكِ means he exceeded the usual bounds, or degree, in laughing, so that his

eye shed tears [which are sometimes termed **غُرْب**]. (Har p. 572.) In the saying, in a certain form of prayer, **أَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ مُسْتَعَرِبٍ** [I seek protection by Thee from every devil &c.], the meaning of **مستعرب** is thought by El-Harbee to be *exorbitant in evilness, wickedness, or the like*; as though from **الإستغراب في الضحك**: or it may mean *sharp, or vehement, in the utmost degree*. (TA.) — And **اغرب**, (S, Mṣb,) inf. n. as above, (K,) *He did, or said, what was strange, or extraordinary*. (S, Mṣb, K.) You say, **تَكَلَّمَ فَأَغْرَبَ** *He spoke, and said what was strange, and used extraordinary words*: and **يُغْرِبُ فِي كَلَامِهِ** [He uses strange, or extraordinary, words in his speech]. (A, TA.) — Also, (TA,) inf. n. as above, (K,) *He came to the west*. (K, TA.) [See also 2.] — **اغرب** also signifies *He had a white child born to him*. (TA.) — And **إِغْرَابٌ** signifies *Whiteness of the groins, (K, TA,) next the flank*. (TA.) You say, of a man, **اغرب** meaning *He was white in his groins*. (TK.) — See also **غُرْبٌ**. — **اغرب** as trans.: see 2. — **إِغْرَابٌ** said of a rider signifies *His making his horse to run until he dies*: (K:) or, accord. to Fr, one says, **اعرب على فرسه** meaning “he made his horse to run:” [or **اعرب فرسه** has this meaning: (see 4 in art. **عرب**)] but he adds that some say **اغرب**. (O in art. **عرب**.) — And **اغرب**, (S, TA,) inf. n. as above, (K, TA,) *He filled (S, K, TA) a skin, (S, TA,) and a watering-trough or tank, and a vessel*. (TA.) Bishr (Ibn-Abee-Khāzim, TA) says,

• وَكَأَنَّ طُعْنَهُمْ غَدَاةَ تَحْمِيلُوا •  
• سَفْنٌ تَكْفَأُ فِي خَلِيجٍ مُغْرَبٍ •

[And as though their women's camel-vehicles, on the morning when they bound the burdens on their beasts and departed, were ships inclining forwards (or moving from side to side like the tall palm-tree) in a filled river (or canal)]. (S.) — Hence, (TA,) **إِغْرَابٌ** signifies also *Abundance of wealth, and goodliness of condition*: (K, TA:) because abundance of wealth fills the hands of the possessor thereof, and goodliness of condition fills [with satisfaction] the soul of the goodly person. (TA.) [Therefore the verb, meaning *He was endowed (as though filled) with abundance of wealth and with goodliness of condition*, is app. **أُغْرِبَ**; not (as is implied in the TK) **أُغْرِبَ**: the explanation of the verb in the TK is, *his wealth was, or became, abundant, and his condition was, or became, goodly*.] — One says also (of a man, S) **أُغْرِبَ** (with damm, K) meaning *His pain became intense, or violent, (Aḡ, S, K, TA,) from disease or some other cause*. (TA.) — And **أُغْرِبَ عَلَيْهِ**, accord. to the K, signifies *A foul, or an evil, deed was done to him*; and [it is said that] **أُغْرِبَ بِهِ** signifies the same: but in other works, [the verb must app. be in the act. form, for] the explanation is, *he did [to him] a foul, or an evil, deed*. (TA.) — And **أُغْرِبَ** said of a horse, *His blaze spread (S, K) so that it took in his eyes, and the edges of*

*his eyelids were white*: and it is used in like manner to signify that *they were white by reason of what is termed زَرَقٌ* [inf. n. of زَرَقٌ, q. v.]. (S, TA.) See its part. n., **مُغْرَبٌ**.

5. **تَغْرَبَ**: see 1, third sentence. — **تَغْرَبَ** and **أَغْتَرَبَ** are syn., (S, Mṣb, K,) signifying *He became [a stranger, a foreigner; or] far, or distant, from his home, or native country*; (S, Mṣb, K;) [he went abroad, to a foreign place or country;] and so **أَغْرَبَ**, aor. ʔ, inf. n. **غَرَابَةٌ**, (Mṣb,) or **غَرَبَةٌ** (MA) [and app. **غُرْبٌ**, this last and **غَرَبَةٌ** being syn. with **تَغْرَبَ** and **أَغْتَرَبَ**, and being like **قَرَبَةٌ** and **قُرْبٌ** inf. ns. of **قَرَبٌ**]; and **تَغْرِيْبٌ** (Mgh, Mṣb,) inf. n. **بِنَفْسِهِ** (Mṣb;) and **أَغْرَبَ**, (Aboo-Naṣr, S,) or this last signifies *he entered upon the غَرَبَةُ [the state, or condition, of a stranger, &c.]*. (Mṣb.) — And **تَغْرَبَ** signifies also *He came from the direction of the west*. (K.)

8. **اغترب**: see 5. — Also *He married to one not of his kindred*. (S, K.) It is said in a trad., **اغتربوا ولا تظنوا** (TA) [expl. in art. **ضوى**].

10: see 4, in four places. — **استغربه** *He held it to be, or reckoned it, غَرِيْبٌ* [i. e. strange, far from being intelligible, difficult to be understood, obscure; or extraordinary, unfamiliar, or unusual; and improbable]. (MA.)

**غُرْبٌ** [an inf. n. of **غَرَبَ**, q. v., in several senses. — As a simple subst.,] *Distance, or remoteness*; and so **غَرَبَةٌ**. (A, K.) **غَرَبَةُ النَّوَى** [in one of my copies of the S **غَرَبَةٌ**] means *The distance, or remoteness, of the place which one purposes to reach in his journey*. (S, TA.) — [And hence, used as an epithet, *Distant, or remote*.] You say **نَوَى غَرَبَةً** [in one of my copies of the S **غَرَبَةٌ**] *A distant, or remote, place which one purposes to reach in his journey*. (S, A.) And **دَارُ فُلَانٍ غَرَبَةٌ** *The house, or abode, of such a one is distant, or remote*. (TA.) And **دَرَاهِمٌ غَرَبَةٌ** *Distant money [so that it is not easily attainable]*. (TA.) And **إِنَّهُ لَغُرْبُ الْعَيْنِ** *A far-seeing eye*: and of a woman you say **غَرَبَةُ الْعَيْنِ**. (TA.) — And **الغُرْبُ** is syn. with **المُغْرَبُ**, (S, M, Mṣb, K,) which latter is also pronounced **المَغْرَبُ**, with fet-ḥ to the ر, but more commonly with kesr, (Mṣb,) or accord. to analogy it should be with fet-ḥ, but usage has given it kesr, as in the case of **المَشْرِقُ**; (TA;) [both signify *The west*;] **الغُرْبُ** is the contr. of **المَشْرِقُ**; (M, TA;) and **المُغْرَبُ** [is the contr. of **المَشْرِقُ**, and] originally signifies *the place [or point] of sunset*, (TA,) as also **مَغْرِبَانُ الشَّمْسِ** (K;) and is likewise used to signify *the time of sunset*; and also as an inf. n.: (TA:) and **المَغْرِبَانِ** signifies *the two places [or points] where the sun sets*; i. e. *the furthest [or northernmost] place of sunset in summer* [W. 26° N. in Central Arabia] and *the furthest [or southernmost] place of sunset in winter* [W. 26° S. in Central

Arabia]: (T, TA:) *between these two points are a hundred and eighty points, every one of which is called مَغْرِبٌ*; and so between the two points called **المَشْرِقَانِ**. (TA.) — **غُرْبٌ** signifies also *The first part (S, K) of a thing (K) [and particularly] † of the run of a horse*. (S.) — And **حَدٌّ** [or edge] (S, K) of a thing, as also **غُرَابٌ**, (K,) or of a sword and of anything; (S;) and thus [particularly] the **غُرَابُ** of the **فَأْسُ** [or adz, &c.]. (S, K.) — And † **Sharpness** (S, A, Mṣb, TA) of a sword, (TA,) or of anything, such as the **فَأْسُ** [or adz, &c.], and of the knife, (Mṣb,) and (Mṣb, TA) † of the tongue: (S, A, Mṣb, TA:) and [as meaning † *sharpness of temper or the like, passionateness, irritability, or vehemence*,] of a man, (TA,) and of a horse, (S, TA,) and of youth: (A, TA:) [from the same word signifying the “edge” of a sword &c.: whence the saying, **أَرْهَفَ غُرْبَ دِهْنِكَ لِمَا أَقُولُ** (mentioned in the A and TA in art. **ارهف**) meaning † *Sharpen the edge of thine intellect for what I say*:] and **غَرَبَةٌ** signifies the same. (TA.) And *Vehemence of might or strength, or of valour or prowess, of men*; syn. **شَوْكَةٌ**. (TA.) [And hence, app., † *Briskness, liveliness, or sprightliness*: and † *perseverance in an affair*: see the first paragraph.] — Also, [used as an epithet,] † **Sharp**, applied to a sword [and the like], and to a tongue. (TA.) And, applied to a horse, † *That runs much*: (S, K:) or *that casts himself forward, with uninterrupted running, not desisting until he has gone far with his rider*. (TA.) — And **دَلْوٌ** [or leathern bucket], (S, Mgh, Mṣb, K, TA,) made of a bull's hide, (Mgh, TA,) with which one draws water on the [camel, or she-camel, called] **سَانِيَةٌ** [q. v.]: (Mṣb:) of the masc. gender: pl. **غُرُوبٌ**. (TA.) So expl. in the following words of a trad.: **أَخَذَ الدَّلْوُ عَمْرٌ فَاسْتَحَالَتْ غُرْبًا** [Omar took the دلو, and it became changed into a **غُرْب**]; i. e. when he took the دلو to draw water, it became large in his hand: for the conquests in his time were more than those in the time of Aboo-Bekr. (Iath, TA.) — And **أ** [camel, or any beast, such as is called] **رَاوِيَةٌ**, (K, TA,) upon which water is carried. (TA.) — And accord. to the K, **أ** day of irrigation: but [this is app. a mistake: for] Az says that Lth has mentioned the phrase **فِي يَوْمٍ غُرْبٍ**, meaning thereby *in a day in which water is drawn with the [large bucket called] غُرْبٌ, [for irrigation,] on the [camel, or she-camel, called] سَانِيَةٌ*. (TA.) — And **Tears** (K, TA) when they come forth from the eye: (TA:) or **غُرُوبٌ** signifies tears; (S;) and is pl. of **غُرْبٌ**. (TA.) A poet says,

• مَا لَكَ لَا تَذْكُرُ أَمْرَ عَمْرٍو •  
• إِلَّا لِعَيْنَيْكَ غُرُوبٌ تَجْرِي •

[What aileth thee, that thou dost not mention Umm-Amr but thine eyes have tears flowing?]. (S, TA.) And it is said of Ibn-Abbās, in a trad., **كَانَ مَشْجًا يَسِيلُ غُرْبًا** i. e. † [He was an eloquent orator, flowing with] a copious and uninterrupted

stream of knowledge, likened to **غَرَبٌ** as meaning "tears coming forth from the eye." (TA.) — And *A flowing*, (**مَسِيلٌ**, **ك**), or *vehement flowing*, (**أَنْهَالٌ**, **أ**, **ك**), in one copy of the **ك** **أَنْهَالٌ** [which means a flowing], (TA.) of tears from the eye: (**أ**, **ك**:) and a single flow (**فَيْضَةٌ**) of tears, and of wine. (**ك**.) — And *A certain vein, or duct*, (**عُرْقٌ**) in the channel of the tears, (**س**, **م**gh), or in the eye, (**أ**, **ك**), that flows [with tears] uninterruptedly; (**س**, **أ**, **م**gh, **ك**;) like what is termed **نَاسُورٌ**. (**س**, **م**gh.) One says of a person whose tears flow without intermission, **بَعَيْنِهِ غَرَبٌ**. (**أ**s, **س**, **م**gh.) And [the pl.] **الْغُرُوبُ** signifies *The channels of the tears*. (**س**.) — Also *The inner angle of the eye, and the outer angle thereof*. (**س**, **أ**, **ك**.) — And *A tumour in the inner angles of the eyes*; (**م**gh, **ك**;) as also **غَرَبٌ**. (**م**gh.) — And *A pustule* (**بُتْرَةٌ**) in the eye, (**ك**, **ت**), which discharges blood, and the bleeding of which will not be stopped. (TA.) — And *Abundance of saliva* (**ك**, **ت**) in the mouth; (TA;) and the moisture thereof, i.e., of saliva: (**ك**:) pl. **غُرُوبٌ**. (TA.) And *The place where the saliva collects and remains*: (**ك**, **ت**;) or the **غَرَبُ** in a tooth is the place where the saliva thereof collects and remains: (TA:) or **غَرَبٌ**, (TA,) or its pl. **غُرُوبٌ**, (**س**, **ت**), signifies the sharpness, and **مَاءٌ** [meaning lustre], (**س**, **ت**), of the tooth, (TA,) or of the teeth: (**س**, **ت**;) accord. to the **T** and **M** and **Nh** and **L**, **غُرُوبُ الْأَسْنَانِ** signifies the places where the saliva of the teeth collects and remains: or, as some say, *their extremities and sharpness and مَاءٌ* [which may here mean either water or lustre]: or the **مَاءٌ** that runs upon the teeth: (TA:) or their **مَاءٌ**, and shining whiteness: (**أ**, **ت**;) or their **فِئَسَةٌ**, or thinness, and sharpness: or **غُرُوبٌ** signifies the sharp, or serrated, edges of the fore teeth: it is also, as pl. of **غَرَبٌ**, expl. as signifying the **مَاءٌ** of the **فَمْرٌ** [by which may be meant either the water of the mouth or the lustre of the teeth, for **الْفَمْرُ** properly signifies "the mouth" and metonymically "the teeth"], and the sharpness of the teeth: and accord. to **MF**, as on the authority of the **Nh**, [but **SM** expresses a doubt as to its correctness,] it is also applied to the teeth [themselves]. (TA.) [See also **شَتَبٌ**, in two places.] = **أَصَابَهُ سَهْمٌ غَرَبٌ** and **سَهْمٌ غَرَبٌ**, and **سَهْمٌ غَرَبٌ** and **سَهْمٌ غَرَبٌ**, (**س**, **م**gh, **ك**), the second of which, i. e. **سَهْمٌ غَرَبٌ**, accord. to **IKt**, is the most approved, (**MF**), mean *An arrow of which the shooter was not known [struck him]*: (**س**, **م**gh, **ك**;) or, accord. to some, **سَهْمٌ غَرَبٌ** signifies *an arrow from an unknown quarter*; **سَهْمٌ غَرَبٌ**, an arrow that is shot and that strikes another. (TA.) = And **غَرَبٌ** signifies also *A certain tree of El-Hijáz*, (**ك**, **ت**), green, (TA,) large, or thick, and thorny, (**ك**, **ت**), whence is made [or prepared] the **كُحَيْلٌ** [i. e. tar] with which [mangy] camels are smeared: [or it is a coll. gen. n., for] its n. un. is with **ة**: so says **ISd**: **كُحَيْلٌ** is **قَطْرَانٌ** of the dial. of El-Hijáz: and he [app. **ISd**] says also, the **أَنْهَالٌ** [q. v.] is the same as the **غَرَبٌ**, because **قَطْرَانٌ** is extracted

from it. (TA.) Hence, as some say, (**ك**, **ت**), the trad., (TA,) **لَا يَزَالُ أَهْلُ الْغُرُبِ ظَاهِرِينَ عَلَيَّ الْحَقِّ** [The people of the **غُرُبِ** will not cease to be attainers of the truth, or of the true religion]: (**ك**, **ت**;) or the meaning is, *the people of Syria*, because Syria is [a little to the] west of El-Hijáz: or *the people of sharpness, and of vehemence of might or strength, or of valour or prowess*; i. e. *the warriors against unbelievers: or the people of the bucket called غَرَبٌ*; i. e. *the Arabs: or the people of the west*; which meaning is considered by 'Iyád and others the most probable, because, in the relation of the trad. by Ed-Dáraḳuṭnee, the word in question is **المَغْرِبِ**. (**ل**, **ت**.)

**غُرْبَةٌ**: see **غَرَبٌ**.

**جَامٌ** **غَرَبٌ** Silver: or a [vessel such as is termed] **جَامٌ** of silver; (**س**, **ك**;) [i. e.] a [drinking-cup or bowl such as is termed] **قَدَحٌ** of silver. (**ل**, **ت**.) A poet says,

فَدَعَدَعَا سِرَّةَ الرَّكَاةِ كَمَا

دَعَدَعُ سَاقِي الْأَعَاجِمِ الْغُرْبَا

cited in the **س** as being by El-Aashà; but it is said in the **L**, **IB** says, this verse is by Lebeed, not by El-Aashà, describing two torrents meeting together; meaning, *And they filled the middle of the valley of Er-Rehà*, also, but less correctly, called Er-Rikà, like as the cup-bearer of the **اعاجم** [or foreigners] fills the silver **قَدَحٌ** with wine: the verse of El-Aashà in which [it is said that] **غَرَبٌ** occurs as meaning "silver" is,

إِذَا أَنْكَبَ أَزْهَرِيَيْنِ السَّقَاةِ

تَرَامُوا بِهِ غُرْبًا وَنَضَارًا

i. e. *When a white wine-jug is turned down so as to pour out its contents [among the cup-bearers], they hand it, i. e. the wine in the cups, one to another [while it resembles silver or gold]*: (**ل**, **ت**;) **غُرْبًا** is here in the accus. case as a denotative of state, though signifying a substance: [and so **نَضَارًا**]; but it is said that **غَرَبٌ** and **نَضَارٌ** signify species of trees from which are made [drinking-cups or bowls such as are termed] **أَقْدَاحٌ** [pl. of **قَدَحٌ**]: and it is said in the **T** that **نَضَارٌ** signifies a species of trees from which are made yellow **أَقْدَاحٌ**. (TA.) — [In explanation of the last of the applications of **غَرَبٌ** mentioned above, it is said that] it signifies also *A species of trees* (**T**, **س**, **ISd**, **TA**) from which are made white [drinking-cups or bowls of the kind termed] **أَقْدَاحٌ**; (**T**, **TA**;) called in **Pers.** **إِسْبِيدَارٌ** [or **إِسْبِيدَارٌ**]: (**س**;) [generally held to mean the willow; like the **Hebr.** **יְעָרִים**; or particularly the species called *salix Babylonica*: a coll. gen. n.:] n. un. with **ة**. (**ISd**, **TA**.) [Avicenna (Ibn-Seenà), in book ii. p. 279, mentions a tree called **غَرَبٌ**, but describes only the uses and supposed properties of its bark &c., particularizing its **صَعِغٌ**; whence it appears that he means the **غَرَبٌ**, not the **غُرْبٌ**.] — It also signifies *A [vessel of the kind termed] قَدَحٌ* [per-

haps such as is made from the species of trees above mentioned]: (**ك**, **ت**;) and its pl. is **أَغْرَابٌ**. (TA.) — And *Gold*. (**ك**.) — And *Wine*. (**س**, **ك**.) — And *The water that drops from the buckets between the well and the watering-trough or tank*, (**س**, **ك**), and which soon alters in odour: (**س**;) or *any water that pours from the buckets from about the mouth of the well to the watering-trough or tank, and that soon alters in odour: or the water and mud that are around the well and the watering-trough or tank*: (TA:) and (as some say, **TA**) the odour of water and mud: (**ك**;) so called because it soon alters. (TA.) [Hence] one says, **لَا تَغْرُبْ**, [thus in the **TA**, so that it may be **لَا تَغْرُبْ** or **لَا تَغْرُبْ** or **لَا تَغْرُبْ**,] meaning *Spill not thou the water between the well and the watering-trough or tank, so as to make mud*. (TA.) — Also *A certain disease in sheep or goats*, (**س**, **ك**), like the **سَعْفُ** in the she-camel, in consequence of which the hair of the **خُرْطُومِ** [i. e. nose, or fore part of the nose,] and that of the eyes fall off. (**س**.) — And [A colour such as is termed] **زَرَقٌ** [q. v.] in the eye of a horse, (**ك**, **ت**), together with whiteness thereof. (TA.) — See also **غَرَبٌ**, latter half, in five places.

**غُرْبٌ**: see **غَرَبٌ**.

**غُرْبَةٌ**: see **غَرَبٌ**, former half, in three places.

**غُرْبَةٌ** (**س**, **ك**) and **غُرْبٌ** (**ك**) [as simple subst. The state, or condition, of a stranger or foreigner; but originally both are, app., inf. ns. of **غَرَبٌ**, like **قُرْبَةٌ** and **قُرْبٌ** of **قَرَبٌ**, signifying] the being far, or distant, from one's home, or native country; (**ك**;) i. q. **إِغْتَرَابٌ** (**س**, **ك**) and **تَغْرَبٌ**. (**ك**.) = Also, the former, *Pure, or unmixed, whiteness*. (**IAar**, **TA**.) [See **مُغْرَبٌ**.]

**غُرْبِيٌّ** [Of, or relating to, the west, or place of sunset; western]: see **غَارِبٌ**. — [Also,] applied to trees (**شَجَرٌ**), *Smitten, or affected, by the sun at the time of its setting*. (**ك**.) [Respecting the meaning of its fem. in the **Kur** xxiv. 35, see **شَرْقِيٌّ**.] = And *A sort of dates*: (**ك**;) but accord. to **AHn**, the word is **غُرَابِيٌّ** [q. v.]. (TA.)

— And *The [sort of] نَبِيدٌ that is termed فَيْصِيحٌ* [i. e. a beverage made from crushed unripe dates without being put upon the fire]: (**ك**, **ت**;) or [a beverage] prepared only from fresh ripe dates; the drinker of which ceases not to possess self-restraint as long as the wind does not blow upon him; but if he goes forth into the air, and the wind blows upon him, his reason departs: wherefore one of its drinkers says,

إِنْ لَمْ يَكُنْ غُرْبِيكُمُ جَيِّدًا

فَتَحْنُ بِأَلَلِهِ وَبِالْتَرِيحِ

[If your gharbee be not excellent, we (put our trust) in God and in the wind]. (**AHn**, **TA**.) — And *A certain red صبغٌ* [i. e. dye, or perhaps sauce, or fluid seasoning]. (**ك**.)

**غُرْبِيٌّ** One of the most excellent kinds of grapes; (**ك**;) a sort of grapes growing at **El-Täif**, in-

tensely black, of the most excellent, and most delicate, and blackest, of grapes. (TA.) [See an ex. in a verse cited voce عَجَبِيَّة.] — Applied to an old man, *Intensely black* [app. in the hair]: or whose hair does not become white, or hoary: (TA:) or, so applied, *who blackens his white, or hoary, hair with dye*: (K, TA:) occurring in a trad., in which it is said that God hates such an old man: pl. غَرَابِيْب. (TA.) — غَرَابِيْبُ means *Intensely black*: but if you say غَرَابِيْبُ سُوْدُ, you make the latter word a substitute for the former; because a word corroborative of one signifying a colour cannot precede; (S, K;) nor can the corroborative of any word: (Suh, MF:) or, accord. to Hr, غَرَابِيْبُ سُوْدُ [in the Kur xxxv. 25], relating to mountains, means *Streaks having black rocks*. (TA.)

غَرَابُ A certain black bird, (TA,) well known; (K, TA;) [the *corvus*, or *crow*;] of which there are several species; [namely, the raven, carrion-crow, rook, jachdam, jay, magpie, &c.:] and it was used as a proper name, which, as is said in a trad., he [i. e. Moḥammad] changed, because the word implies the meaning of distance, and because it is the name of a foul bird: (TA:) the pl. [of mult.] is غُرَابَانُ (S, Mṣb, K) and غُرْبُ (K) and (of pauc., S) أُغْرِبَةٌ (S, Mṣb, K) and أُغْرِبُ; (Mṣb, K;) and pl. pl. غَرَابِيْنُ. (K.) When the Arabs characterize a land as fertile, they say, وَقَعَ فِي أَرْضٍ لَا يَطِيرُ غُرَابًا [He lighted upon a land of which the crow will not be made to fly away; because of its abundant herbage: see also طَيَّرَ]: and وَجَدَ ثَمَرَةَ الْغُرَابِ [He found the fruit of the crow]; because that bird seeks after and chooses the most excellent of fruits. (TA.) They also say, طَارَ غُرَابٌ فَلَانَ [The crow of such a one flew away], meaning *the head of such a one became white, or hoary*. (A, TA. [See also a similar phrase below.]) Also, فَلَانٌ أَبْصَرَ مِنْ غُرَابٍ [Such a one is more sharp-sighted than a crow]: and أَحْذَرُ [more cautious]: and أَزْهَى [more proud]: and أَشَامُرُ [more inauspicious]: &c.: they say that this bird is more inauspicious than any other inauspicious thing upon the earth. (TA.) In the phrase غُرَابٌ غَارِبٌ, the epithet is added to give intensiveness to the signification. (TA.) غُرَابُ الْبَيْتِ has been expl. in art. بَيْنَ. — الْغُرَابُ is the name of † One of the southern constellations, [i. e. *Corvus*,] consisting of seven stars [in the enumeration of Ptolemy], behind الْبَاطِيَةِ السَّمَاءِ الْأَعْرَضِ [which is *Crater*], to the south of الْأَعْرَضِ [i. e. *Spica Virginis*]. (Kṣw.) — أُغْرِبَةُ الْعَرَبِ is an appellation of † The blacks [lit. *crows*] of the Arabs; the black Arabs: (K, TA:) likened to the birds called *اغربة*, in respect of their complexion: (TA:) in all of them the blackness was derived from their mothers. (MF, TA.) The أُغْرِبَةُ in the Time of Ignorance were Antarah and Khufāf Ibn-Nudbeh (asserted to have been a Mukhadram, TA) and Aboo-'Omeyr Ibn-El-

Hobāb and Suleyk Ibn-Es-Sulakeh (a famous runner, TA) and Hishām Ibn-'Oḳbeh-Ibn-Abee-Mo'eyt; but this last was a Mukhadram: and those among the Islāmees, 'Abd-Allah Ibn-Khāzim and 'Omeyr Ibn-Abee-'Omeyr and Hemmām [in the CḲ Humām] Ibn-Muṭarrif and Munteshir Ibn-Wahb and Maṭar Ibn-Abee-Owfā and Taāb-baṭa-Sharrā and Esh-Shenfarā and Hājjiz; to the last of whom is given no appellation of the kind called "nisbeh," (K, TA,) in relation to father, mother, tribe, or place. (TA.) — رَجُلُ الْغُرَابِ signifies † A certain herb, called in the language of the Barbar اَطْرِيْلَالُ, (K, TA,) and in the present day زُرُّ الْأَجَلَّةِ, (MF,) resembling the شَيْتُ [q. v., variously written in different copies of the K,] in its stem and in its جَمَّة [or node whence the flower grows] and in its lower part, or root, except that its flower is white, and it forms grains like those of the مَقْدُونِس [app. *scandix cerefolium* or *apium petroselinum*], (K, TA,) nearly: (TA:) a drachm of its seeds, bruised, and mixed with honey (K, TA) deprived of its froth, (TA,) is a tried medicine for eradicating [the species of leprosy which are called] the بَرَصُ and the بَهَقُ, being drunk; and sometimes is added to it a quarter of a drachm of عَاقِرُ قَرْحَا, (K, TA,) which is [commonly] known by the name of عَوْدُ الْقَرْحِ [i. e. *عود القرح*, both of these being names now applied to pyrethrum, i. e. pellitory of Spain, but the latter, accord. to Forskāl (*Flora Ægypt. Arab.* p. cxix.), applied in El-Yemen to the *calalia sonchifolia*, or to a species of *senecio*]; (TA;) the patient sitting in a hot sun, with the diseased parts uncovered: (K, TA:) [see also رَجُلٌ: now applied to the *chelidonium hybridum* of Linn., *chelidonium dodecandrum* of Forsk.: (Delile's *Floræ Ægypt. Illustr.* no. 502:) in Boethor's *Dict. Français-Arabe*, both the names of رَجُلُ الْغُرَابِ and اَطْرِيْلَالُ are given to the plants called *cerfeuil* (or *chervil*) and *corne de cerf* (or *buck's-horn plantain*, also called *coronopus*).] — Also (i. e. رَجُلُ الْغُرَابِ) A certain mode of binding the udder of a camel, (S, K,) tightly, (S,) so that the young one cannot suck; (K;) nor will it undo. (TA.) [Hence] one says, صَرَّ عَلَيْهِ رَجُلُ الْغُرَابِ, meaning † The affair was, or became, difficult, or strait, to him: (A, \* K:) or his life, or subsistence, was, or became, so. (TA.) [And in like manner one says also أَصَرَ, accord. to the TA: but this I think doubtful; believing that أَصَرَ is a mistranscription for صَرَّ, meaning that one says also صَرَّ عَلَيْهِ رَجُلُ الْغُرَابِ i. e. He bound him with a bond not to be undone, or that would not undo; or he straitened him. See, again, رَجُلٌ; and a verse there cited as an ex.] = الْغُرَابَانِ signifies The two lower extremities of the two hips, or haunches, that are next to the upper parts of the thighs: (K, TA:) or the heads, and highest parts, of the hips, or haunches: (TA:) or two thin bones, lower than what is called the فَرَاشَةُ [or, app., فَرَاشُ, q. v.]: (K, TA:) or, in a horse and in a camel, the two extremities of the haunches, namely, their two edges, on the left and right, that are

above the tail, at the junction of the head of the haunch, (Aḡ, S, TA,) where the upper parts of the haunch, on the right and left, meet: (TA:) or the two extremities of the haunch that are behind the قَطَاة [or fore part of the croup]: (IAḡr, TA:) pl. غُرْبَانُ: Dhu-r-Rummeh says, referring to camels,

تَقَوَّبَ عَنْ غُرْبَانٍ أَوْرَاكِهَا الْخَطْرُ

meaning تَقَوَّبَتْ غُرْبَانَهَا عَنِ الْخَطْرِ [The prominences of their haunches were excoriated from the lashing with the tails], the phrase being inverted, for the meaning is known; (S in this art. ;) or تَقَوَّبَ may be for قَوَّبَ [i. e. the saying means the lashing with the tails excoriated the prominences of the haunches]: (S in art. خَطْرُ:) or غُرْبَانُ signifies the haunches themselves, of camels: and is employed [by a synecdoche] to signify camels [themselves]: (IAḡr, TA:) and [the sing.] غُرَابٌ is also expl. as meaning the extremity of the haunch that is next the back. (L, TA.) — غُرَابٌ signifies also The whole of the back of the head. (K, TA.) You say, شَابَ غُرَابَهُ, The hair of the whole of the back of his head became white, or hoary. (TA. [See a similar phrase above in this paragraph.]) — See also غُرْبٌ, former half, in two places. = And A bunch of بَرِيرٍ [or fruit of the أَرَاكُ, q. v.]: (K:) or a black bunch thereof: pl. غُرْبَانُ: (TA:) or غُرْبَانُ الْبَرِيرِ signifies the ripe fruit of the أَرَاكُ. (S.) = And Hail, and snow, (K, TA,) and hoar-frost: from مُغْرَبٌ signifying the "dawn;" because of their whiteness. (TA.)

غُرُوبٌ pl. of غُرْبٌ [q. v.]. — [Golius assigns to it the meaning of وَهَادٌ, which he renders "Depressiores terræ;" as on the authority of J: but I do not find this in the S.]

غُرَيْبٌ (S, Mṣb, K) and غُرُوبٌ (S, K) and غُرَيْبِيٌّ (AA, TA) signify the same, (S, K, TA,) [A stranger, or foreigner;] one far, or distant, from his home, or native country; (Mṣb;) a man not of one's own people: (TA:) a man not of one's own kindred; an alien with respect to kindred; (S in explanation of the first;) pl. of the first غُرَبَاءُ (S, TA;) and غُرْبٌ [also] is a pl. of غُرَيْبٌ, like as قُرْبٌ is of قُرَيْبٌ: (TA in art. زَلْفُ:) fem. إِذَاعَتْ (L, TA.) غُرَابِيٌّ, a phrase used by a poet, means She distributed her thread among the strange women: for most of the women who spin for hire are strangers. (L, TA.) And one says وَجْهٌ كَمِرَّةِ الْغُرَيْبَةِ [A face like the mirror of her who is a stranger]: because, the غُرَيْبَةُ being among such as are not her own people, her mirror is always polished; for she has none to give her a sincere opinion respecting her face. (A.) And لَا أَضْرِبُكُمْ ضَرْبَ غُرَيْبَةِ الْإِبِلِ [I will assuredly beat you with the beating of the strange one of the camels] is a saying of El-Hājjāj threatening the subjects of his government; meaning, as a strange

camel, intruding among others when they come to water, is beaten and driven away. (IAth, TA.) And [hence] قَدْخُ غَرِيبٌ means † [An arrow, without feathers or head,] such as is not of the same trees whereof are the rest of the arrows. (TA.) — غَرِيبٌ signifies also Language that is strange; [unusual, extraordinary, or unfamiliar;] far from being intelligible; difficult to be understood; or obscure. (Mṣb, TA.) Hence, مُصَنَّفُ الْغَرِيبِ [The composition on the subject of the strange kind of words &c.]. (A, TA.) [Hence also الغَرِيبَانِ The two classes of strange words &c., namely, those occurring in the Kur-án, and those of the Traditions.] And كَلِمَةٌ غَرِيبَةٌ A word, or an expression, that is [strange, &c., or] obscure: (A, TA.) غَرِيبَةٌ applied to a word [and often used as an epithet in which the quality of a subst. is predominant] is opposed to فَصِيحَةٌ: and its pl. is غَرَائِبٌ. (Mz 13th نوع.) — [And hence it often signifies Improbable.] — Applied to a trad., it means Traced up uninterruptedly to the Apostle of God, but related by only one person, of the تَابِعُونَ or of those termed التَّابِعِينَ or of those termed أَتْبَاعُ التَّابِعِينَ. (KT.) — [The fem.] غَرِيبَةٌ, in a verse of Aboo-Kebeer El-Hudhalee, as some relate it, is expl. by Skr as meaning Black; syn. سَوْدَاءُ. (TA voce عَزِيزَةٌ [q. v. It is perhaps used by poetic license for غَرِيبَةٌ, fem. of غَرِيبٌ.]])

غَرِيبَةٌ fem. of غَرِيبٌ [q. v.] — [Hence, as a subst.,] الْغَرِيبَةُ signifies † The hand-mill: so called because the neighbours borrow it, (A, K, TA,) and thus it does not remain with its owners. (A, TA.)

غَرَابِيٌّ A sort of dates. (AHn, K, TA. [See also غَرَبِيٌّ.]) In some copies of the K, for تمر is put ثمر: the former is the right. (TA.)

غَرِيبِيٌّ: see غَرِيبٌ.

غَارِبٌ [The western side of a mountain &c.]. You say, هَذَا غَارِبُ الْجَبَلِ and غَرِيبُهُ [This is the western side of the mountain], and [in the opposite sense] شَرْقِيُهُ and هَذَا شَارِقُ الْجَبَلِ. (TA in art. شرق.) — Also The كَاهِل [or withers], (A, K, TA,) of the camel; (TA;) or the part between the hump and the neck; (S, A, Mṣb, K, TA;) upon which the leading-rope is thrown when the camel is sent to pasture where he will: (Mṣb:) pl. غَوَارِبٌ. (Mṣb, K.) — Hence the saying, (S, &c.), حَبْلُكَ عَلَى غَارِبِكَ [Thy rope is upon thy withers]; (S, A, Mgh, Mṣb, K, TA;) used (Mṣb, TA) by the Arabs in the Time of Ignorance (TA) in divorcing; (Mṣb, TA;) meaning † I have left thy may free, or open, to thee; (TA;) go whithersoever thou wilt: (S, A, Mgh, Mṣb, K, TA:) originating from the fact of throwing a she-camel's leading-rope upon her withers, if it is upon her, when she pastures; for when she sees the leading-rope, nothing is productive of enjoy-

ment to her. (Aṣ, S, TA.) — الْغَارِبَانِ signifies The fore and hind parts of the back [and of the hump]: and بَعِيرٌ ذُو غَارِبَيْنِ, A camel whereof the part between the غَارِبَانِ [or fore and hind parts] of the hump is cleft; which is mostly the case in the بَحَاتِي, whose sire is the فَالِج [or large two-humped camel of Es-Sind] and his dam Arabian. (TA.) — And غَارِبٌ signifies also The fore part of the hump: thus in the following saying, in a trad. of Ez-Zubeyr: وَالْغَارِبِ وَالذَّرْوَةِ وَالْفَارِبِ فَمَا زَالَ يَفْتَلُ فِي الذَّرْوَةِ وَالْفَارِبِ i. e. † [And he ceased not to twist the fur of] the upper part and the fore part of the hump [until 'Aisheh gave him her consent to go forth]; meaning, he ceased not to practise guile with her, and to wheedle her, until she gave him her consent: originating from the fact that, when a man desires to render a refractory camel tractable, and to attach to him the nose-rein, he passes his hand over him, and strokes his غَارِبِ, and twists its fur, until he has become familiar: (L, TA:) or غَارِبٌ signifies the upper portion of the fore part of the hump. (Lth, TA.) — Also † The upper part of a wave: (Lth, TA:) غَوَارِبُ الْمَاءِ means † the higher parts of the waves of water; (S, K, TA;) likened to the غَوَارِبِ of camels: (S, TA:) or the higher parts of water. (TA.) — And † The highest part of anything. (Mṣb, TA.) — See also غَرَابٌ, first quarter.

مَغْرِبٌ and مَغْرَبٌ: see غَرِبٌ, first quarter, in four places. You say, لَقِيْتَهُ مَغْرِبَ الشَّمْسِ (K, TA) and مَغْرِبَانَتَا (K, TA) and مَغْرِبَانَاتَا (TA) and مَغْرِبَانَاتَا (S, K) and مَغْرِبَانَاتَا (S, K) I met, or found, him, or it, at sunset. (K, TA.) [It is said that] مَغْرِبَانٌ is a dim. formed from a word other than that which is its proper source of derivation; being as though formed from مَغْرِبَانٌ. (S, L. [Hence it seems that this last word as given above was unknown to, or not admitted by, the authors of these two works.]) — مَغْرِبٌ signifies also Anything [meaning any place] that conceals, veils, or covers, one: pl. مَغْرَابٌ, which is applied to the lurking-places of wild animals. (Az, TA.)

مُغْرَبٌ: see 4, latter half. — Also White; (S, K;) as an epithet applied to anything: or that of which every part is white; and this is the ugliest kind of whiteness. (K.) And White in the edges of the eyelids; (S, K;) as an epithet applied to anything: (S:) a camel of which the edges of the eyelids, and the iris of each eye, and the hair of the tail, and every part, are white: (IAṣr, TA:) and a horse of which the blaze upon his face extends beyond his eyes. (TA.) And عَيْنٌ مُغْرَبَةٌ An eye which is blue [or gray], and of which the edges of the lids, and the surrounding parts, are white: when the iris also is white, the مَغْرَابُ is of the utmost degree. (TA.) — Also The dawn of day: (K, TA:) so called because of its whiteness. (TA.)

مَغْرَبٌ and مَغْرِبَةٌ and مَغْرِبٌ and مَغْرَبٌ: see 4, former half.

العَنْقَاءُ الْمَغْرِبُ (K.) A certain bird, of which the name is known, but the body is unknown: (A, K:) or a certain great bird, that goes far in its flight: or they are words having no meaning [except the meanings here following]. (A, L, K.) [See also art. عَنَقٌ.] — Calamity, or misfortune. (K.) طَارَتْ بِهِ عَنْقَاءُ مَغْرِبٌ means Calamity, or misfortune, carried him off, or away. (TA.) [See, again, art. عَنَقٌ.] — And The summit of an [eminence of the kind called] أَكْمَةٌ: (K:) or الْعَنْقَاءُ الْمَغْرِبُ signifies the summit of an أَكْمَةٌ on the highest part of a tall, or long, mountain: so says Aboo-Málik, who denies that it means a bird. (TA.) — And [The people, or the woman,] that has gone far into a land, or country, so as not to be perceived nor seen: (K:) thus is expl. in the T الْعَنْقَاءُ الْمَغْرِبُ, as transmitted from the Arabs, with the ى suppressed in like manner as it is in لِحْيَةٌ نَاصِلٌ meaning “an intensely white beard.” (TA.)

مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرِبٌ, first quarter: and see also مَغْرِبٌ, in two places.

مَغْرِبِيٌّ and مَغْرَبِيٌّ, or, accord. to some, the former only, but the latter is now common, Of the west; western: now generally meaning of the part of Northern Africa west of Egypt, or of North-Western Africa: as applied to a man, its pl. is مَغْرَابِيَةٌ.]

مُغْرَبٌ and شَأْوٌ مُغْرَبٌ [A term, or limit, &c.,] distant, or remote. (S.) — And خَبْرٌ مُغْرَبٌ Fresh, or recent, information, or news, from a foreign, or strange, land or country. (TA.) One says, هَلْ جَاءَكَ مَغْرَبَةٌ خَبْرٌ Has any information, or news, come to you from a foreign, or strange, land or country? (Yaḥkoob, S, TA:) and هَلْ مِنْ مَغْرَبَةٍ خَبْرٌ (A'Obeyd, A, Mṣb, TA) and هَلْ مِنْ مَغْرَبَةٍ خَبْرٌ (A'Obeyd, Mṣb, TA) Is there any information from a distant place? (A;) or any occasion of such information? (Mṣb;) or any new information from a distant land or country? or, accord. to Th, مَغْرَبَةٌ خَبْرٌ means new, or recent, information. (TA.) [See an ex. voce جُنُبٌ: and see also مَغْرَبٌ.] — الْمَغْرَبِيُّونَ, mentioned in a trad., (Hr, Nh, K, TA,) in which it is said, إِنَّ فِيكُمْ مَغْرَبِيَّيْنِ (Hr, Nh, TA,) is expl. [app. by Moḥammad] as meaning Those in whom the jinn [or demons] have a partnership, or share: so called because a foreign strain has entered into them, or because of their coming from a remote stock: (Hr, Nh, K, TA:) and by the jinn's having a partnership, or share, in them, is said to be meant their bidding them to commit adultery, or fornication, and making this to seem good to them; so that their children are unlawfully begotten: this expression being similar to one in the Kur xvii. 66. (Nh, TA.) — And مَغْرَبٌ signifies also One going, or who goes, to, or towards, the west. (S.) [See an ex. voce مُشْرِقٌ.]

مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرِبٌ, in two places.

مُسْتَغْرَبٌ: see 4, former half.

غربل

Q. 1. **غَرَبَلَهُ**, (S, MA, O, K,) inf. n. **غَرَبَلَةٌ**, (TA,) *He sifted it*; (MA;) i. q. **نَخَلَهُ**; (K;) namely, flour, &c., (S, O,) or earth, or mould. (MA.) — And [hence, app.,] *He dispersed it, or scattered it.* (Sh, TA.) — And *He cut it, or severed it*; syn. **قَطَعَهُ**: (S, O, and so in the CK:) or *he cut it in pieces*; syn. **قَطَعَهُ**. (So in several copies of the K and in the TA.) — And **غَرِبِلَ الْقَوْمَ** *He slew, and crushed* [lit. ground], *the people, or company of men.* (K.) Hence the saying, in a trad., **كَيْفَ بَيْتِكُمْ إِذَا كُنْتُمْ فِي زَمَانٍ**, *كَيْفَ يَكُونُ النَّاسُ فِيهِ (O, TA) i. e. [How will it be with you when ye shall be in a time when men shall be slain, and crushed? (TA:) or the meaning is, when the best of them shall be taken away and the worst of them shall remain; like as is done by the sifter of wheat? (O, TA:) or, in the opinion of Suh, as he says in the R, when they shall be searched to the utmost, and pursued one after another? agreeably with the saying of Mekhool Ed-Dimashkee, **دَخَلْتُ الشَّامَ فَغَرِبَلْتُهَا غَرِبَلَةً**, *I entered Syria, and searched it to the utmost in such a manner that I left not a science but I acquired it.* (TA.) — And **غَرِبِلَ الْقَتِيلَ** *The slain man became swollen, or inflated, and raised his legs.* (TA.)*

**غَرِبَالٌ** [A sieve;] a certain thing well known; (S, O;) the thing with which one sifts: (K:) pl. **غَرَابِيلُ**. (O.) — And (O, K, TA) hence, as being likened thereto in respect of its circular shape, (TA,) *A tambourine*: (O, K, TA:) whence the trad., **أَعْلَنُوا التَّنَاحَ وَأَضْرَبُوا عَلَيْهِ بِالْغَرِبَالِ** [Publish ye the marriage, and beat for it the tambourine]. (O, TA.) — And † *One who makes known what has been told him, in a malicious, or mischievous, manner, so as to occasion discord, or dissension.* (K, TA.)

**غَرِبِيلٌ** a word said to signify *A sparrow*: occurring in the saying, in a trad. of Ibn-Ez-Zubeyr, **أَتَيْتُمُونِي فَاتِحِي أَفْوَاهِكُمْ كَأَنَّكُمْ الْغَرِبِيلُ** [Ye came, or have come, to me opening your mouths as though ye were the sparrow]. (TA.)

**مُغْرَبِلٌ** [Sifted. — And hence, app.,] *Dispersed, or scattered.* (TA.) — And *The low, base, vile, or mean,* (K, TA,) of men; as though he had come forth from the **غَرِبَالِ** [or sieve]. (TA.) — And *Slain and swollen or inflated.* (A'Obeyd, S, O, K.) — And **مَلِكٌ مُغْرَبِلٌ** *Dominion passing away.* (O, K.)

غرث

1. **غَرِثَ**, aor. - , (S, A, O, K,) inf. n. **غَرِثٌ**, (S, O,) *He hungered*: (S, A, O, K:) or, as some say, *in the slightest degree*: and some say, *vehemently.* (TA.) — And accord. to Aboo-'Amr Esh-Sheybānee, one says, **غَرِثُوا بِإِبِلِ فَلَانٍ**, meaning *They took the camels of such a one wrongfully*: and a man says to another, **وَيْلَكَ غَرِثْتُ بِي وَتَرَكْتُ حَقَّكَ** [app. meaning *Woe to thee: thou hast*

*wronged me, and hast left, or neglected, thy right*]. (O.)

2. **غَرِثَ**, (S, A, O,) inf. n. **تَغْرِيثٌ**, (S, A, O, K,) *He made hungry; made to hunger.* (S, A, O, K.) You say, **غَرِثَ كِلَابَهُ** *He made his dogs hungry.* (S, O.)

**غَرِثَانٌ** *Hungry*: [or, accord. to some, *in the slightest degree*: and accord. to some, *vehemently*: (see the verb:)] you say **قَوْمٌ غَرِثِي** [using the fem., i. e. a hungry people or party], (S, A, O, K,) and **غَرِثَانِي**, (S, O, K,) and also with kesr to the ث [i. e. **غَرِثَاتٌ**] accord. to a copy of the S, (TA,) and **غَرِثَاتٌ**: (S, A, O, K:) the fem. is **غَرِثِي**; (S, A, O, K;) pl. **غَرِثَاتٌ**. (S, O, K.) And you say **أَمْرَأَةٌ غَرِثِي الْوِشَاحِ**, meaning † *A woman slender in the waist*: (S, A, O, K:) because she does not fill her **وشاح** [q. v.] which is therefore as though it were hungry. (S, O.)

غرد

1. **غَرِدَ**: see the next paragraph, in three places.

2. **غَرِدَ**, inf. n. **تَغْرِيدٌ**, *It (a bird) sang, or warbled, or uttered its voice*; as also **غَرِدٌ**: (As, L:) *it, or he, (a bird, S, A, K, and a man, S, as is implied in a verse there cited, and L,) prolonged its, or his, voice, and singing, and modulated it sweetly, or warbled*; (Lth, S, A, Mṣb;) and so **غَرِدٌ**, inf. n. **غَرِدٌ**; (S, L, Mṣb;) and **تَغْرِيدٌ**: (S:) or *raised its, or his, voice, and prolonged it, modulating it sweetly, or warbling*; (L, K;) as also **غَرِدٌ**, aor. - ; and so **تَغْرِيدٌ**, and **اغرد**: (K:) and *it (a pigeon) cooed: it (the [bird called] مَمَّاءٌ) whistled: it (the cock) crowed: it (the fly) buzzed, or hummed: he (the ass) uttered a hoarse, or rough, sound*; as also **تَغْرِيدٌ**. (L.) **غَرِدٌ** is trans. as well as intrans.; or it may be rendered as though trans. by the suppression of the preposition [لِ]. (L.)

4: see 2. — **أَغْرَدَنِي**, said of a turtle-dove, means *It gladdened me by its cooing.* (El-Hejeree, L.)

5: see 2, in three places.

10. **اسْتَغْرَدَ الرَّوْضُ الدُّبَابَ** *The meadows, or gardens, by their luxuriance (نَعْمَةٌ, as in the L and in some copies of the K, in other copies of the K نَعْمَةٌ, TA), excited the flies to buzz, or hum.* (L, K.)

Q. Q. 3. **أَغْرَدَنِي عَلَيْهِ**, (K,) and **أَغْرَدَنَاهُ**, (AZ, S, K,) inf. n. **أَغْرَدَانَةٌ**, (AZ, S,) *He overcame him; (A'Obeyd, K;) he set upon him, or assailed him, or overcame him, with reviling and beating and violence*; (AZ, A'Obeyd, S, K;) like **أَغْلَنْتِي**, (AZ, A'Obeyd, S,) and **أَسْرَدَنِي**. (TA. [See the last of these verbs, in art. سرود, and the verse there cited.]

**غَرِدٌ**: see **غَرِدٌ**. — Also *A [booth of reeds, or canes, &c., such as is called] حُصٌّ*. (Ibn-'Abbād, O, K.)

**غَرِدٌ**: see **غَرِدٌ**. — Also, (Ks, AHn, S, K,) and **غَرْدَةٌ**, (AHn, K,) or **غَرْدٌ** and **غَرْدَةٌ** are like **تَبِنٌ** and **تَبِنَةٌ** [the former a coll. gen. n. and the latter its n. un.], (S,) and **غَرْدٌ** (Fr, AHn, S, K) and **غَرْدَةٌ**, (AHn, K,) or **غَرْدٌ** and **غَرْدَةٌ** are like **تَمْرٌ** and **تَمْرَةٌ** [the former a coll. gen. n. and the latter its n. un.], (S,) and **غَرْدٌ** (K) and **غَرْدَةٌ**, (AHn, L,) [or this last is the n. un. of that next preceding it, which is a coll. gen. n.,] and **غَرَادٌ** (AA, K) and **غَرَادَةٌ**, (AHn, K,) or this last is the n. un. of that next preceding it, [which is a coll. gen. n.,] (AA, L,) and **مَغْرُودٌ**, (Fr, AHeyth, K,) with damm, (K,) of the measure **مَفْعُولٌ**, which is a measure very rare, (Fr, AHeyth, TA,) or this is **مَغْرُودٌ**, (L, and thus in my copies of the S,) with fet-h to the م, accord. to As, (L,) *A species of كِبَاءَةٌ [or truffles]*: (Ks, AHn, S, K:) or *small كِبَاءَةٌ*: or *bad كِبَاءَةٌ*: (AHn, L:) pl. (of **غَرْدٌ**, S, or of **غَرْدَةٌ**, Fr, S) **غَرْدَةٌ**, (Fr, S, K,) like as **قِرْدَةٌ** is of **قِرْدٌ**, (S,) or **جِبَاءَةٌ** of **جِبٌ**, (Fr, S,) [or, accord. to some, this is a quasi-pl. n., (see **جِبٌ**)] and (of both of these, S) **غَرَادٌ**, (S, K,) like as **دِنَابٌ** is pl. of **دِنَابٌ**, and **كَلَابٌ** of **كَلَبٌ**, (S,) and (of **مَغْرُودٌ** [or **مَغْرُودٌ**], S) **مَغَارِيدٌ**. (S, K.)

**غَرِدٌ**: see the next preceding paragraph.

**غَرِدٌ** (Lth, As, S, L, Mṣb, K) and **غَرْدٌ**, (M, L, K,) which is thought by ISd to be a contraction of the former, (L,) and **مَغْرِدٌ** (L, K) and **غَرِيدٌ**, (L, TA,) or **غَرِيدٌ**, (TA,) and **غَرِيدٌ** [which has an intensive signification], applied to a bird, (As, S, A, K,) and to a man, (L,) *Singing, warbling, or uttering the voice*: (As, L:) or *prolonging the voice, and the singing, and modulating it sweetly, or warbling*: (Lth, S, L, Mṣb:) or *raising the voice, and prolonging it, modulating it sweetly, or warbling.* (L, K.) [See also 2.]

**غَرْدَةٌ** and **غَرْدَةٌ** and **غَرْدَةٌ**: see **غَرْدٌ**.

**غَرَادٌ** and **غَرَادَةٌ**: see **غَرَادٌ**.

**غَرِيدٌ**, or **غَرِيدٌ**: see **غَرِيدٌ**.

**غَرَادٌ** an appellation applied by the people of El-'Irāk to *A maker of [the booths called] أَحْصَاصٌ* [pl. of **حُصٌّ**, with which **غَرْدٌ** is syn.], and of [the fabrics of reeds, or canes, called] **حَرَادِي** [pl. of **حَرْدِيَّةٌ** or **حَرْدِيَّةٌ**]. (O.)

**غَرِيدٌ**: see **غَرِيدٌ**.

**أَغْرُودَةٌ** and **أَغْرُودٌ** [i. e. **أَغْرُودٌ** and **أَغْرُودَةٌ**, in measure like **أَسْلُوبٌ** and **أَحْدُوْتَةٌ**] *A song or a singing [or a warbling, of a bird, &c.]*: pl. **أَغْرَائِدٌ**. (Har p. 445.) One says **طَائِرٌ مُسْتَمَلِحٌ الْأَغْرَائِدِ** [A bird whose songs, or warblings, are esteemed sweet]. (A.)

**مَغْرِدٌ**: see **غَرِدٌ**.

**مَغْرِيدٌ** act. part. n. of Q. Q. 3 [q. v.]. (S.)

مَغْرُودٌ and مَغْرُودٌ: see غَرَدٌ.

أَرْضٌ مَغْرُودَاءُ Land abounding with [the species of truffles called] غَرْدٌ (K:) or having in it مَغَارِيدُ [pl. of مَغْرُودٌ]. (O.)

رَوْضٌ مُسْتَغْرِدٌ Luxuriant meadows or gardens [that excite the flies to buzz, or hum: see 10]. (TA.)

غرز

1. غَرَزَ, aor. َز, (S, K,) inf. n. غَرِزٌ, (S,) He pricked a thing with a needle, (S, K,) and with a stick or the like. (K in art. نَخَسَ.) — He inserted a needle into a thing; as also غَرَزَ: (TA:) he stuck, (TA,) or fixed, (Mṣb, TA,) a thing, (Mṣb,) or a stick, (TA,) into the ground; (Mṣb, TA;) he inserted and fixed a stick into the ground; (Mgh;) he planted a tree; [like غَرَسَ]; (TA;) with the same aor., (Mṣb,) and the same inf. n.; (Mgh, Mṣb;) as also اغْرَزَ. (Mṣb.) — [Hence,] غَرَزَ رَجُلُهُ فِي الْغَرَزِ (S, K,) or فِي الرِّكَابِ, (A,) aor. and inf. n. as above, (S,) † He put his foot into the غَرَزِ (S, K,) or stirrup; (A;) as also اغْتَرَزَ [alone, from غَرَزَ meaning a kind of stirrup]. (A, K.) — [Hence also,] غَرَزَتْ الْجَرَادَةُ; and غَرَزَتْ, (TA,) or غَرَزَتْ بِذَنْبِهَا, inf. n. غَرِيزٌ; (S;) The locust stuck her tail into the ground to lay her eggs. (S, TA.) — And hence, † اَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنْبَهُ [He stayed, or abode, in our land, and remained fixed, or] did not quit it. (A and TA in art. دَنَبَ.) — غَرَزَ and غَرِيزٌ are also said of anything when one means It was tucked up (شَمِرَ) into a thing. (TA.) It is said in a trad. of El-Ḥasan, وَقَدَّ غَرَزَ صُفْرَ رَأْسِهِ, i. e., And he had twisted [the locks or plaits of] his hair, and inserted its extremities into its roots. (TA.) = غَرِيزٌ, aor. َز, (Sgh, K,) inf. n. غَرِيزٌ, (TK,) † He obeyed the Sultān after having been disobedient to him: (Sgh, K:) as though he laid hold of his غَرَزِ [or stirrup] and went with him. (TA.) = غَرَزَتْ, (S, A, K,) aor. َز, (S,) inf. n. غَرِيزٌ (A, K) and غَرَزَ, (K,) She (a camel, S, A, K, and a sheep or goat, and an ass, TA) had little milk; her milk became little. (S, K.)

2: see 1, in four places. = غَرَزَ النَّاقَةَ He abstained from milking the she-camel: (A:) and غَرَزَ الْعَنَمَ he ceased to milk the ewes or she-goats, desiring that they should become fat: (TA:) and غَرَزَتْ النَّاقَةُ, inf. n. تَغْرِيزٌ, the she-camel was left un milked: or her udder was dashed with cold water in order that her milk might cease: or she was left un milked once between two milkings: (K:) this is when her milk has withdrawn: (TA: [see also 2 in art. غَرَزَ]) or تَغْرِيزٌ signifies the sprinkling a she-camel's udder with water, then daubing the hand with earth or dust and slapping the udder, so that the milk is driven upwards, then taking her tail and pulling it vehemently, and slapping her with it, and leaving her; whereupon she goes away for a while at

random. (AḤn, TA.) It is said in a trad. of 'Atā, that he was asked respecting the تَغْرِيزِ of camels; and answered, "If it be for emulation, [to make them more fat than those of other men,] no; but if from a desire of putting them in a good state for sale, yes:" and I Ath says that the تَغْرِيزِ thereof may mean their increase, or off-spring, (تَنَاجٍ,) and fatness; from غَرَزَ الشَّجَرِ [the planting of trees]; but that the more proper explanation is that before given [which appears to be one of the explanations here preceding]. (TA.)

4: see غَرَزَ. = اغْرَزَ الْوَادِي The valley produced the plant called غَرَزَ. (K, TA.)

8: see غَرَزَ. = اغْتَرَزَ السَّيْرُ † The journeying, or time of journeying, (السَّيْرُ, K, or السَّيْرُ, S,) drev near: (S, K:) or his journeying, or time of journeying, drev near: (TA:) from غَرَزَ [meaning a kind of stirrup]. (S, TA.) [But the reading adopted by the author of the TA is app. السَّيْرُ; agreeably with what I find in a copy of the A, † دَنَا مَسِيرَكَ, expl. by اغْتَرَزَتْ السَّيْرُ. — It is said in a trad., that a man asked him [meaning, app., Moḥammad,] respecting the most excellent warring against unbelievers, and that he was silent respecting it until الْجَمْرَةَ الثَّالِثَةَ, i. e., † He entered upon [the period of] the third جَمْرَةَ: [meaning, that the most excellent is when the weather has become hot; because warring is then the most arduous: see جَمْرَةَ:] like as the foot of the rider enters into the غَرَزِ [or stirrup]. (TA.)

غَرَزٌ The stirrup (S, Mgh, K) of the camel's saddle, (S, Mgh,) made of skin, (S, K,) sewed; (TA;) that of iron [or brass] or wood being called رِكَابٌ; (S;) the camel's stirrup: (Mṣb:) IAqr says that it is to the she-camel like the حِزَامِ to the horse: but others say, that it is to the camel like the رِكَابِ to the mule. (TA.) You say, اِلْزَمِ غَرَزَ فُلَانٍ [lit. Keep thou to the stirrup of such a one; meaning,] † keep thou to the commands and prohibitions of such a one. (K, TA.) And أَشَدُّ بِدَيْكَ بِغَرَزِهِ † Cleave thou to him, (A, K,) and leave him not. (A.) And it is said in a trad., اسْتَمْسِكْ بِغَرَزِهِ, meaning, † Cling thou to him, and follow what he says and does, and disobey him not; like as one lays hold upon the stirrup of the rider and goes with him. (TA.) = Also sing. of غَرُوزٌ, which signifies Sprigs ingrafted upon the branches of the grape-vine. (K.)

غَرَزٌ A species of panic grass (ثَمَامٌ), (K, TA,) small, growing upon the banks of rivers, having no leaves, consisting only of sheaths (أَنْبَابٌ) set one into another; and it is of the plants called حَمِضٌ: or, as some say, the [kind of rush called] أَسَلٌ: and spears are so called as being likened thereto: Aq says, it is a plant which I have seen in the desert, growing in plain, or soft, tracts of land: (TA:) or its growth is like that of the [sweet rush called] إِذْخِرٌ; of the worst of pasture:

(K, TA:) AḤn says, it is an unwholesome pasture; for when the she-camel that pastures upon it is slaughtered, the غَرَزِ is found in her stomach separate from the water, not diffused; and it does not beget the cattle strength: the n. un. is with َ: it has been erroneously mentioned as being called عَرَزٌ, with the unpointed ع. (TA.)

غَرَزَةٌ A single puncture; syn. حُرُوزَةٌ. (TA in art. حَرَزَ.)

غَرَزَةٌ [i. q. حُرُوزَةٌ; q. v.: see Freytag's Arab. Prov., i. 626: in the present day applied to A stitch: expl. by Golius, as on the authority of Meyd, as signifying "sutura seu consutio vestis, quæ densioribus fit punctorum interstitiis:" the pl. is غَرَزٌ; not غَرُزٌ, as in the Lex. of Golius.]

غَرِيزَةٌ Nature; or natural, native, innate, or original, disposition, temper, or other quality or property; idiosyncrasy; [of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; as though signifying a disposition, &c., implanted by the Creator;] syn. طَبِيعَةٌ, (Lh, S, Mṣb, K,) and قَرِيحَةٌ, (S,) and سَجِيحَةٌ, (TA,) and أَصْلٌ; (Lh, TA;) whether good or bad; as, for instance, courage, and cowardice: pl. غَرَائِزٌ. (TA.)

[غَرِيزِيٌّ Natural, native, or innate.]

جَرَادَةٌ غَارِزٌ A locust that has stuck her tail into the ground to lay her eggs; as also غَارِزَةٌ, and مَا طَلَعَ مَغْرِزَةٌ. (K.) — [Hence the saying,] † اَلسَّمَاءُ كَقَطِّ إِلا غَارِزًا ذَنْبَهُ فِي بَرْدٍ never risen aurorally unless in conjunction with cold]; meaning السَّمَاءُ الْأَعْمَلُ, a well-known star in the sign of Libra, [a mistake for Virgo, for it is Spica Virginis, the Fourteenth Mansion of the Moon,] which rises with the dawn on the 5th of Tishreen el-Owwal, [or October O.S., nearly agreeing with my calculation, accord. to which it rose aurorally in Central Arabia, about the commencement of the era of the Flight, on the 4th of October O.S.,] (A, TA,) when the cold commences. (TA.) — [Hence also the saying,] † هُوَ غَارِزٌ رَأْسَهُ فِي سِنْتِهِ (Sgh, K,) and departs from that care of himself which is incumbent on him and pertaining to him. (Sgh, TA.) = Also غَارِزٌ A she-camel, (S, K,) [and a ewe or a she-goat,] and an udder, (TA,) having little milk: (S, K, TA:) or a she-camel that has drawn up her milk from her udder: (Aq, S:) pl. غَرَزٌ (TA) [and غَوَارِزٌ, for] you say also غَنَمٌ غَوَارِزٌ. (AZ, TA.) — [Hence,] عَيُونٌ † Eyes that shed no tears. (AZ, TA.) — [Hence also,] غَارِزٌ applied to a man, † [Parum seminis habens; and hence,] that seldom indulges in نِكَاحٌ: pl. غَرَزٌ. (TA.)

تَغْرِيزٌ, sing. of تَغَارِيزٌ, (K,) which signifies Offsets of palm-trees, &c., that have been transplanted. (Kt, S, K.)

مَغْرِزٌ The place of growth, [or of insertion,]

(أصل) of a feather, and the like, [such as a tooth, and also of the neck,] and of a rib, and of the udder; [of which last, and of the neck, and the like, it means the base, which is also termed اصل:] pl. مَغَارِزُ. (TA.) — [Hence,] The place in which the locust lays its eggs. (TA.) — [Hence also the saying,] أَطْلُبُ الْخَيْرَ فِي مَغَارِزِهِ † [Seek thou good in the persons in whom it is naturally implanted]; as also مَغَارِسِهِ. (A, TA.)

وَادٍ مَغْرُوزٍ A valley in which is the plant called غَرْزُ. (K, TA.)

مَنْكَبٌ مَغْرُوزٌ A shoulder-joint stuck close to the كَاهِل [or withers]. (TA.)

جَرَادَةٌ مَغْرُوزَةٌ: see غَارِزُ, first sentence.

غرس

1. غَرَسَهُ, aor. -, (S, A, Mgh, K,) inf. n. غَرَسٌ, (S, Mgh,) He planted it, or fixed it in the ground; (A, K;) namely, a tree; (S, A, Mgh, K;) as also أَغْرَسَهُ, (Zj, A, K,) inf. n. إِغْرَاسٌ. (A.) — [Hence,] غَرَسْتُ فَلَانًا عِنْدِي نِعْمَةً † Such a one established, or settled, in my possession, a benefaction, or boon. (TA.) And غَرَسْتُ الْمَعْرُوفَ † He did good, or what was beneficent or kind. (IKtt, TA.)

4: see the preceding paragraph.

مَغْرُوسٌ, [originally an inf. n.,] i. q. مَغْرُوسٌ, (S, Mgh, Mgh, K,) i. e., A tree planted; [and used as a subst., meaning a set;] (A, K;) as also مَغْرُوسٌ, (A,) and مَغْرَاسٌ: (Mgh, Mgh, K:) pl. [of pauc.] أَغْرَاسٌ and [of mult.] غَرَّاسٌ [and accord. to general analogy غُرُوسٌ: see عَشَقٌ]. And A twig that is plucked from a garden and then planted: (TA:) and غَرَّاسٌ, (S, A,) which is its pl., (A,) shoots, or offsets, of palm-trees, which are cut off from the mother-trees, or plucked forth from the ground, and planted; (S, K;) as also مَغْرِبَسَةٌ: (TA:) or † this last signifies one of such shoots or offsets from the time when it is put into the ground until it takes hold: (IDrd, K:\*) or a palm-tree when it first grows: (S, K:) or a palm-tree recently planted: (A:) and the same word also signifies a grape-vine when first planted: (TA:) and a date-stone that is sown: (Abu-l-Mujeeb and El-Hārith Ibn-Dukeyn:) and its pl. is غَرَّاسٌ (A, TA) and غَرَّاسٌ, which latter is extr. (TA.) — [Hence,] وَأَنَا غَرَّاسٌ يَدِكَ † [I am the creature of thy hand]: and نَحْنُ غَرَّاسٌ يَدِكَ † [We are the creatures of thy hand]; غَرَّاسٌ being an inf. n. [used in the sense of a pass. part. n. both sing. and pl., agreeably with a general rule]; and أَغْرَاسٌ being pl. of غَرَّاسٌ in the sense of مَغْرُوسٌ. (A.) And فَلَانٌ غَرَّاسٌ † [Such a one is the creature of his (another's) beneficence]. (TA.)

غَرَّاسٌ: see غَرَّاسٌ, in two places. — Also The membrane that encloses the child; syn. مَشِيمَةٌ:

(IAqr, S in art. شِيمٌ) or the membrane, or thin skin, that comes forth with the child from the belly of its mother: (A, TA:) or that is upon, or over, the head of the new-born child: (A:) or what comes forth upon, or over, the face: (TA:) or what comes forth with the child, resembling mucus: or the membrane, or thin skin, that is upon, or over, the face of the young one of a camel at the birth, and which, if left upon it, kills it: (S, K:) pl. أَغْرَاسٌ. (K.)

غَرَّاسٌ The act of planting trees. (A.) — [Hence,] هَذَا مَسْقَطُ رَأْسِهِ وَمَكَانُ هَرَّاسِهِ † [This is the place of his birth, (lit., of the falling of his head,) and the place of his plantation]. (A.) — The time of planting: (S, K:) or this is termed زَمَنُ الْغَرَّاسِ, (A,) or وَقْتُتُ الْغَرَّاسِ. (Mgh.) — See also غَرَّاسٌ [of which it is a syn. and a pl.]. — Accord. to Kr, Abundance of the trees called غَرَّاسٌ. (TA.)

غَرَّاسَةٌ: see غَرَّاسٌ, in two places. — غَرَّاسَةٌ is a proper name for The female slave [as being planted in a family]. (Sgh, K.)

مَغْرِبَسٌ A place of planting: pl. مَغْرِبَسٌ. (TA.) — Hence, metaphorically, † A woman, or wife.

(Har p. 502.) — [Hence also the saying,] أَطْلُبُ فِي مَغْرِبَسِهِ † [Seek thou good in the persons in whom it is naturally implanted]; as also, فِي مَغْرَازِهِ. (A and TA in art. غَرِزُ.)

مَغْرُوسٌ: see غَرَّاسٌ.

غرض

1. غَرَّضَهُ, aor. -, (S, K,) inf. n. غَرَّضٌ, (S, A, K,) He was vexed, or disquieted by grief, and by distress of mind; he was grieved, and distressed in mind: he was disgusted; he turned away with disgust. (S, A, K.) You say, غَرَّضَ مِنْهُ He was vexed by, or at, him, or it, and disquieted by grief, and by distress of mind; he was grieved, and distressed in mind, by him, or it: (Mgh in art. غرض, and TA:) he was disgusted with it, or at it; he turned away from it with disgust: (Mgh:) and he feared him, or it. (Ibn-'Abbād, K, TK: but the first and second mention only the inf. n. of the verb in this last sense.) And غَرَّضَ بِالْمَقَامِ, aor. and inf. n. as above, [He was vexed, &c., by continuance, stay, residence, or abode, in a place: he was disgusted with it, or at it.] (S.) And إِذَا إِغْرَضَ الصَّجْرُ فَإِنَّهُ الْغَرَضُ قَتَهُ الْغَرَضُ [When the object of aim, or endeavour, escapes him, so that he cannot attain it, vexation, or disquietude by grief, and by distress of mind, or disgust, crushes him]. (A, TA.) — And hence, (A,) aor. as above, (K,) and so the inf. n., (A, TA,) He yearned, or longed: (S, A, K:) or he yearned, or longed, vehemently, or intensely: (TA:) إِلَيْهِ for him, or it: (S:) or إِلَى لِقَائِهِ for meeting with him: the verb in this sense being made trans. by means of الِي because it imports the meaning of إِشْتَاقٌ and حَنٌّ [which are made trans. by the same means]: (A, TA:) [for

accord. to Akh, غَرَّضْتُ إِلَيْهِ signifies مِنْ غَرَّضْتُ مِنْ هَؤُلَاءِ إِلَيْهِ [I turned with vexation, or disgust, from these, to him, or it]; because the Arabs connect the verb [with its objective complement] by means of all these particles [mentioned above; namely, ب and من and الِي]. (S.) Mbr reckons غَرَّضَ, as meaning both “being disgusted” and “yearning” or “longing,” among words having contrary significations; and so does Ibn-Es-Seed; (MF;) and in like manner, IKtt. (TA.) [Perhaps these derive the latter meaning from غَرَّضٌ signifying “a butt,” or “an object of aim,” &c.] — غَرَّضَ عَنْهُ, (TA,) [in the TK غَرَّضَهُ] inf. n. غَرَّضٌ, (Ibn-'Abbād, K,) He (a man, TA) refrained, forbore, abstained, or desisted, from him, or it; left, relinquished, or forsook, him, or it. (Ibn-'Abbād, \* K, \* TA.) — غَرَّضَ, aor. -, inf. n. غَرَّضٌ, It (a thing) was fresh, juicy, moist, not flaccid. (S, K.) — غَرَّضَ الشَّيْءُ, aor. -, (K,) inf. n. غَرَّضٌ; (TA;) and غَرَّضَهُ, (K,) inf. n. تَغْرِيسٌ; (TA;) He plucked the thing while it was fresh, juicy, moist, or not flaccid: or he took it (جَدَّهُ, in some copies of the K, أَخَذَهُ, which is a mistake, TA) while it was so. (K.) — † He did the thing hastily, or hurriedly, before its time; syn. أَعْجَلَهُ عَنِ وَقْتِهِ. (Ibn-'Abbād, O, TS, K.)\* — غَرَّضَ السَّخْلَ, (S, K,) aor. and inf. n. as above; (TA;) and غَرَّضَهَا, (K;) † He weaned the lambs, or kids, before their time. (ISk, S, K.) — غَرَّضْتُ سَقَاتَهَا, (S, K,) aor. and inf. n. as above, (S,) † She (a woman, S) churned, or agitated, the contents of her milk-skin, and when its butter had formed in little clots but had not collected together, she poured out the milk, and gave it to people to drink. (ISk, S, K.)\* — غَرَّضْتُ لَهُ فَرِيضًا † I gave him to drink fresh milk. (TA.) — غَرَّضْتُ لِلضَّيْفِ غَرِيضًا † I fed the guests with food that had not been kept through the night: so in the A: but in the K, لَبَّسَ † أَغْرَضَ † he kneaded for them fresh dough, and did not feed them with food that had been kept through the night. (TA.) — غَرَّضَهُ, aor. -, [inf. n. غَرَّضٌ,] also signifies He filled it, namely, a vessel, (S, K,) and a skin, and a watering-trough; (TA;) and so † أَغْرَضَهُ. (K.) — And He stopped short of filling it completely. (S, K. [See also 2.]) Thus it has two contr. significations. (S, K.) A rájiz says,

لَقَدْ فَدَى أَعْنَاقَهُنَّ الْمَحْضُ  
وَالدَّائِظُ حَتَّى مَا لَبَّسَ غَرَّضُ

(S, TA,) i. e. Verily the محض and the دَائِظُ [the pure milk and the fatness and fulness so that there is no deficiency in their skins] have ransomed them from being slaughtered and sold. (TA.) [But see غَرَّضٌ below.] — Also, aor. -, inf. n. غَرَّضٌ, He broke it (i. e. a thing) without separating it. (TA.) — غَرَّضَ الْبَعِيرَ, (S,) or النَّاقَةَ, (K,) [aor. -, as appears from the word مَغْرُوسٌ, for otherwise, by rule, it would be مَغْرُوسٌ] inf. n. غَرَّضٌ, (K,) He bound the غَرَّضُ upon the camel; (S;) as also

اغترضه (TA;) or *he bound the she-camel with the غُرْضَة*, (K,) or *غُرْض*; (TA;) as also *اغترضها*; (K;) and in like manner, *اغترض البعير بالغرَض*, (TA.)

2. *غُرْض*, inf. n. *تَغْرِض*, *He ate fresh flesh-meat*. (K.) — See also *غُرْض*, in two places. — One says also, *غُرْض فِي سِقَانِكَ* *Fill not thy skin [completely; leave a portion unfilled in thy skin]*. (S.) — And *غُرْض لَا يَغْرُضُ* i. e. [Such a one is a sea] *that will not become exhausted*. (S, A, TA.) — And *غُرْض* signifies also *تَفْغَة*, (K, TA,) [meaning *He affected jesting, or joking, for it is*] said in the L to be from *الْفَتَاهَة* signifying *المزاح*. (TA.)

3. *غارض إبله* † *He brought his camels to the watering-place early in the morning; in the first part of the day*. (A, O, K.)

4. *اغرضه* *He made him to be vexed, or disquieted by grief, and by distress of mind; to be grieved, and distressed in mind: he made him to be disgusted; to turn away with disgust*. (S.) — See also 1, latter half, in two places. — *اغرض الناقة*: see 1, last sentence. — *اغرض* *He (a man) hit, or attained, the غُرْض* [i. e. the butt, or object of aim, &c.]. (IK†.)

5. *تغرض*, (K, TA,) thus in the O, on the authority of Ibn-Abbád; but accord. to the Tekmileh, *انغرض*; (TA;) said of a branch, *It broke without breaking in pieces*: (K, TA:) or, accord. to the L, the latter signifies *It bent and broke without becoming separated*. (TA.)

7: see what next precedes.

8. *اغترض*: (so in a copy of the A: [and if this be correct, the primary signification seems to be *It (a thing) was plucked, or taken, while it was fresh, juicy, moist, or not flaccid: quasi-pass. of غُرْض* in the first of the senses assigned to it as a trans. v. above:]) or *اغترض*: (so in the JK and TA: [and if this be correct, it is app. formed by transposition from *اغترض*:]) † *He died in his fresh state*; (JK;) [i. e.] *he died a youth, or a young man*: [the latter reading seems to be the right, for it is said to be] similar to *اغترض* [evidently a mistranscription for *اغترض*]. (A, TA.) — *اغترض الشيء* *He made the thing his غُرْض* [i. e. butt, or object of aim, &c.]. (TA.) — *اغترض البعير*: see 1, last sentence.

*غُرْضَة* and *غُرْضَة* *The appertenance of a camel's saddle of the kind called رحل which is like the حزام of the سرج* (S, K) and the *قَتَب* of the *بطان* (S); i. e. girth, or fore girth, (تصديرو,) thereof; (S;) the *حزام* of the *رحل*: (A:) pl. of the former, *أغراض* [a pl. of pauc.] (S, K) and *أغراض* [also a pl. of pauc.] (IB) and *غُرُوض* [a pl. of mult.]: and of the latter, *غُرُوض*, [or rather this is a coll. gen. n.] (S, K,) like as *بُر* is of *بُرة*, (S,) and *غُرُوض* (S, K.) [Hence the saying of Moḥammad,] *غُرُوض* shall not be bound [upon camels by

pilgrims] except to three mosques; the sacred mosque [of Mekkeh], and my mosque [of El-Medeeneh], and the mosque [El-Alḥḥā] of Beytel-Makdis [or Jerusalem]. (TA.) — *غُرْض* also signifies (accord. to some, in the verse cited in the first paragraph, S, TA) *The place of what thou hast left (مَوْضِعُ مَا تَرَكْتَهُ)*, not *ماء* [i. e. not *مَاء*] as written in the S [and K], (TA,) and not put into it anything: (S, K, TA:) and is said by some to be like the *أَمْت* [q. v.] in a skin. (TA.) — And *A state of folding*. (AHeyth, K.) And *A man's having folds (غُرُوض)* in the body when he has been fat and then has become lean. (Sgh, K.) And you say, *طَوَيْتُ الثَّوْبَ عَلَى غُرُوضِهِ* *I folded the garment, or piece of cloth, according to its first, or original, foldings*. (Ibn-Abbád, Z, Sgh, K.)

*غُرْض*: see the next preceding paragraph.

*غُرْض* *A butt, a mark, or an object of aim, at which one shoots, or throws*; (S, O, Mḥb, K;) *a thing that thou settest up (مَا أَمْتَلْتَهُ)* to shoot or throw at: (IDrd:) pl. *أغراض*. (Mḥb, K.) It is said in a trad., *لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غُرْضًا* [*Ye shall not take a thing in which is the vital principle as a butt*]. (TA.) And hence one says, *أغراض النسيب* † [*Men are the butts of destiny, or of death*]: and *جعلتني فرضا لشتمك* † [*Thou madest me, or hast made me, a butt for thy reviling*]. (TA.) — And hence, † *An object of aim or endeavour or pursuit, of desire or wish, or of intention or purpose*: (Mḥb:) *a scope; or any end which one endeavours, or seeks, or intends, or purposes, to attain*: (B:) *an object of want, and of desire*: (TA:) *the advantage, or good, which one seeks, or endeavours, or purposes, to attain, or obtain, from a thing*: so much used in this tropical sense as to be, in this sense, conventionally regarded as proper. (MF.) You say, *غُرْضُهُ كَذَا* † *His object of aim or endeavour or pursuit, &c., is such a thing*: (Mḥb:) or *his object of want, and of desire, is such a thing*. (TA.) And *فعل لغرض صحيح* † *He did, or acted, for a just, or right, object of aim &c.* (Mḥb.) And *فهمت غرضك* † *I understood, or have understood, thine object of aim &c., or thine intention*; syn. *قصدك*. (S.) [See another ex. voce *غُرْض*, of which it is also the inf. n.]

*غُرْض*, when followed by *من*, *Vexed, or disquieted by grief, and by distress of mind; grieved, and distressed in mind: disgusted; or turning away with disgust*. (TA.) — Also, when followed by *إلى*, *Yearning, or longing*: (S, TA:) or *yearning, or longing, vehemently, or intensely*. (TA.)

*غُرْضَة*: see *غُرْض*.

*غُرَيْض* *A thing that is fresh, juicy, moist, or not flaccid*: (S, A, K:) also applied to flesh-meat. (S.) [See also 1, in three places, in the latter half of the paragraph.] — *Fresh, or juicy, dates*. (TA.) — *Rain-water*; as also *مغروض*: (S, K:) because of its freshness. (S, TA.) — *Water to*

*which one comes early in the morning; in the first part of the day*. (TA.) — See also *اغريض*, in two places. — Also *Any new, or novel, song*. (IB, TA.) — And hence, *A singer*; because of his performing new, or novel, singing: (IB, TA:) or *a singer who performs well*, (K, TA,) and is of those who are well known; and so called because of his gentleness, or softness. (TA.)

*ورد الماء غارضا* † *He came to the water early in the morning; in the first part of the day*. (S, K,\*) And *أورد إبله غارضا* † *He brought his camels to the watering-place early in the morning; in the first part of the day*. (TA.) And *أتته غارضا* *I came to him in the first part of the day*. (TA.)

*اغريض* *The spadix of a palm-tree; syn. طلع*; (S, K;) which some call *اغريضه*; (TA;) as also *غريض*: (S, K:) or the *spadix of a palm-tree (طلع)* when it bursts from its *كافور* [i. e. *spathe, or envelope*]: (IAgr:) or *what is in the interior of the طلعة* [or *spathe of a palm-tree*]: (Th:) or the thing [i. e. the *spathe*] from which the *spadix of the palm-tree (طلع)* bursts: (Ks, A:) to which a woman's garment is likened. (A, TA.) — † *Anything white and fresh or juicy or moist; as also غريض*: (S, K:) or *anything white like milk*. (Ks.) — † *Hail*: (Lth, Th:) as being likened to what is in the interior of the *طلعة*. (Th.) — † *Large rain, or large drops of rain, appearing, when falling, as though it, or they, were arrow-heads, from a dissundered cloud: or the first of what falls thereof*. (TA.)

*مغروض* *The part of a camel which is like the مخزوم [or place of the girth] (S, O, K) of a دابة, (S,) [i. e.] of a horse (O, K) and mule and ass; (O;) which is the sides of the belly, at the lower part of the ribs; for these are the places of the غرُوض, in the bellies of camels: (S:) and مغروض signifies [the same; i. e.] the place of the غرُوض, (IKh, TA,) or غرُوض; (TA;) and also the belly: (IKh, TA:) or the former signifies the head of the shoulder-blade, in which is the مشاش [or prominent part], beneath the cartilage: or the inner part of what is between the arm [and] the place where the شراسيف [or cartilages of the ribs] end: (TA:) pl. مغارِض. (S, TA.)*

*مغروض*: see the next preceding paragraph.

*مغروض*: see *غريض*.

#### غرضف

*غُرُوضُف* and *غُرُوضُف* [*A cartilage; any soft bone, (T, S, O, K, TA,) such as is, or may be, eaten*: (T, O, K, TA:) pl. *غُرُوضُف* (O, K, TA) and *غُرُوضُف*. (O, TA.) The *مارن* (O, K, TA) i. e. [the soft, or cartilaginous, part,] the firm part that is harder than flesh and softer than bone, (TA,) of the nose, (O, K, TA,) is thus called. (O.) And [Any one of] the heads of the

ribs [i. e. of the costal cartilages]. (O, K.) And The رَهَابَةٌ [or ensiform cartilage] of the chest. (O, K.) And The [fibro-cartilage or] part within the قُوف [or helix] of the ear. (O, K.) And The نَغْض [q. v.] of the shoulder-blade. (O, K.) And الغُرُوفَان signifies The borders, or extremities, of the upper parts of the two shoulder-blades of the horse; what is thin, of the hard substance (lit. of the hardness), of the bone. (TA.) And they وهَمَا [i. e. the غُرُوفَان] are Two sinews, or the like, (عَصَبَتَانِ, [perhaps, by a somewhat-strained license, applied here to the two tarsal cartilages,] in the borders, or extremities, of the inferior parts of the two eyes. (TA.) — And الغُرُوفَان signifies [also] The two pieces of wood that are bound on the right and left between the واسِط [or fore part] and the آخِرَة [or hinder part] of the [camel's saddle called] رَحْل. (O, K.)

غرف

1. غَرْفَ الْمَاءِ بِيَدِهِ, (Mṣb, K,) or غَرْفَ الْمَاءِ, (S, O, TA,) aor. - (S, O, Mṣb, K) and ۚ, (K,) inf. n. غَرْفٌ; (S, O, Mṣb;) and ۚ, (Mṣb, K,) or اغْتَرَفَ مِنْهُ, (S,) or both of these; (O, TA;) He took [or laded out] the water with his hand [as with a ladle]: (K, TA:) and in like manner, غَرْفَ الشَّيْءِ بِالْمِغْرَفَةِ [with the ladle]. (JK.) — غَرْفَ الشَّيْءِ, (S, O, K,\*) aor. ۚ, (TK,) inf. n. غَرْفٌ, (TA,) He cut, or cut off, the thing. (S, O, K,\*) — And غَرْفَ نَاصِيَتِهِ He clipped his forelock; (S, O, K;) i. e. a horse's. (S, O.) — غَرْفَ الْجِلْدِ, (S, O, TA,) inf. n. غَرْفٌ, (TA,) He tanned the skin with [q. v.]. (S, O, TA.) — غَرْفَ الْبَحِيرِ, aor. ۚ and ۚ, (O, TA,) inf. n. غَرْفٌ, (TA,) He put upon the head of the camel a rope, or cord, called غَرْفَةٌ [q. v.]. (O, TA.) — See also 7. — غَرْفَتِ الْإِبِلُ, aor. ۚ, (S, O, K,) inf. n. غَرْفٌ, (S, O,) The camels had a complaint (S, O, K) of their bellies (O, K) from eating غَرْفٌ [q. v.]. (S, O, K.)

5. تَغْرَفَنِي He took everything that was with me: (K, TA:) so in the Tekmileh. (TA.)

7. انغرف It (a thing) became cut, or cut off. (S, O, K.) — And It bent, or became bent: (Yaaḳoob, TA:) and some say, it broke, or became broken: (TA:) [and ۚ, inf. n. غَرْفٌ, app. has both of these meanings; for] الغَرْفُ, accord. to IAqr, signifies The bending, or becoming bent; and the breaking, or becoming broken. (TA.) انغرف said of a bone means It broke, or became broken: and said of a branch, or stick, or the like, it became broken, but not thoroughly. (TA.) — And He died. (TA.)

8: see 1, first sentence.

غَرْفٌ and ۚ, (S, K,) the latter mentioned by Yaaḳoob, (S,) A species of trees, (شَجَرٌ) with which one tans; (S, K;) when dry, [said to be] what are termed ثَمَامٌ: (TA: [but perhaps this statement applies particularly to غَرْفٌ, which see below: and see also ثَمَامٌ:]) accord. to A'Obeyd,

called غَرْفٌ and غَلْفٌ [q. v.]: AHn says, the غَرْف is a species of trees from which bows are made; [see عَضَاءٌ;] and no one tans with it; but Kz says that its leaves may be used for tanning therewith, though bows be made of its branches: and Aboo-Mohammad mentions, on the authority of Aṣ, that one tans with the leaves of the ۚ غَرْف, and not with its branches: El-Báhilee says that غَرْفٌ signifies certain skins, not such as are termed قَرْطِيَّةٌ, [i. e. not tanned with قَرْط, but] tanned, in Hejer, in the following manner: one takes for them sprigs (هَدَب) of the أَرْطَى, and puts them in a mortar, and pounds them, then throws upon them dates, whereupon there comes forth from them an altered odour, after which a certain quantity is laded out for each skin, which is then tanned therewith; and the term غَرْفٌ is applied to that which is laded out, and to every quantity of skin from that mash, to one and to all alike: but Az says, the غَرْفٌ with which skins are tanned is well known, of the trees of the desert (الْبَادِيَّةُ), and, he says, I have seen it; and what I hold is this, that the skins termed غَرْفِيَّةٌ are thus termed in relation to the species of trees called the غَرْف, not to what is laded out: Aṣ says that الغَرْفُ, with the ۚ, quiescent, signifies certain skins that are brought from El-Bahreyn. (TA.)

غَرْفٌ, (O, K, TA,) accord. to AA, (O,) or IAqr, (T, TA,) i. q. ثَمَامٌ [Panic grass]; (O, K, TA;) not used for tanning therewith; and accord. to Az, this that IAqr says is correct: AHn says that when it becomes dry, and one chews it, its odour is likened to that of camphor: (TA:) or غَرْفٌ while green: (K:) or one of the species of ثَمَامٌ, which resembles rushes (أَسَل) of which brooms are made, and with which water-bags of leather are covered to protect them from the sun so that the water becomes cool: (A'Obeyd, TA:) the n. un. is with ۚ. (AHn, O.) And, (O, K,) accord. to Skr, (O,) The شَتَّ and طَبَاق, and نَشْرٌ [thus (correctly) in the O, but in the K غَرْفٌ], and عَفَارٌ [in the CK عَفَارٌ], and عَمْرٌ, and حَبِيبٌ [or حَبِيبٌ], and صَوْمٌ, and حَبِيبٌ, and ضَمْرٌ [thus in the O and in some copies of the K] or ضَمْرٌ [thus in other copies of the K]: every one of these is called غَرْفٌ. (O, K.) — See also غَرْفٌ, in two places. — Also The leaves of trees (K, TA) with which tanning is performed. (TA.)

غَرْفَةٌ A single act of taking [or lading out] water with the hand [as with a ladle: and in like manner also with a ladle: see 1, first sentence]. (S, Mgh, Mṣb, K.) — And A single act of cutting, or cutting off, a thing: or of clipping the forelock of a horse. (K, TA.)

غَرْفَةٌ The quantity of water that is taken [or laded out] with the hand [as with a ladle]; (JK, S, Mgh, O, Mṣb, K;) as much thereof as fills the hand; (JK;) and ۚ غَرْفَةٌ signifies the same: (O, K;) before it is so taken it is not termed غَرْفَةٌ: (S, K;) the pl. is غَرْفَاتٌ. (S, Mṣb, K.) — And [hence, app.,] Somewhat remaining, of milk.

(IAqr, TA in art. جَزَع.) — Also i. q. عُنَيْةٌ; (S, O, Mṣb, K;) i. e. [An upper chamber; or] a chamber in the upper, or uppermost, story: (Har p. 325:) pl. غُرُوفٌ and غُرُوفَاتٌ (S, O, Mṣb, K) which latter is held by some to be a pl. pl. (Mṣb) and غُرُوفَاتٌ and غُرُوفَاتٌ. (S, O, Mṣb, K.) — And الغُرُوفَةُ signifies The Seventh Heaven: (S, O, K:) or the highest of the places of Paradise: or it is one of the names of Paradise. (Bd in xxv. 75.) Accord. to the S [and O], the phrase دُونَ غُرُوفَةِ عَرْشِهِ occurs in a verse of Lebeed, as applying to the Seventh Heaven: but what is [found] in his poetry is دُونَ عَرْشِهِ عَرْشِهِ. (IB, TA.) — Also A lock (خَصْلَةٌ) of hair. (O, K.) — And A rope, or cord, tied with a bow, or double bow, (مَعْقُودٌ) بِأَنْشُوطَةٍ, (O, K,) which is put upon the head, (O,) or hung upon the neck, (K,) of a camel: (O, K:) of the dial. of El-Yemen. (TA.)

غَرْفَةٌ A mode, or manner, of taking [or lading out] water with the hand [as with a ladle]. (K.) — And A sandal: pl. غَرْفٌ: (K:) of the dial. of Asad. (TA.) [See also غَرْفِيَّةٌ.]

غَرْفِيٌّ applied to a سَقَاءٌ [or skin for water or for milk], (S, O, K,) and غَرْفِيَّةٌ applied to a مَزَادَةٌ [or leathern water-bag], (S, O,) Tanned with the species of tree called غَرْفٌ: (S, O, K:) Aboo-Kheyreh says that the [skins termed] غَرْفِيَّةٌ are of El-Yemen and El-Bahreyn: and accord. to AHn, one says ۚ مَزَادَةٌ غَرْفِيَّةٌ and قِرْبَةٌ غَرْفِيَّةٌ; and the pl. غَرْفِيَّاتٌ occurs in a verse [in which the ۚ cannot be quiescent], cited by Aṣ. (TA.) — غَرْفِيَّةٌ مَزَادَةٌ signifies also [A leathern water-bag] full: or, as some say, tanned with dates and [the tree called] أَرْطَى and salt. (TA.)

غَرْفِيَّةٌ: see the next preceding paragraph.

غَرْفَاتٌ A certain large measure of capacity; (S, K;) like جَرْفَاتٌ; (S;) also called قَنْعَلٌ [q. v.]. (S, K.) — And pl. of غَرْفَةٌ in the first of the meanings assigned to it above. (S, Mṣb, K.)

غَرْوُفٌ A well (بُئْرٌ) of which the water is taken [or laded out] with the hand. (O, L, K.) — And A large bucket (غَرْوَبٌ) that takes up much water; (O, K;) as also ۚ غَرْوَيْفٌ; (K;) and غَرْوَيْفَةٌ is applied [in the same sense] to a [bucket termed] دَلْوٌ. (Lth, TA.)

غَرْوَيْفٌ: see what next precedes. — Also i. q. قَصَبَاتٌ [i. e. Reeds, or canes; or a collection, or bed, thereof; or a place where reeds, or canes, grow]: and [the kind of high, coarse grass called] حَلْفَاءٌ [q. v.]: and i. q. غَيْضَةٌ [i. e. a collection of tangled, or confused, or dense, trees; &c.]: (AHn, O, K, TA: [but for غَيْضَةٌ, which is thus in the K accord. to the TA, as well as in the O, many (app. most) of the copies of the K have غَيْفَةٌ, a mistranscription:]) and water [in such a collection of trees, &c., i. e.,] in an أُجْمَةٌ; (S, O, K;) thus expl. by Lth; (TA;) said to have this meaning

in a verse (Ṣ, O, TA) of El-Aqshà; (O, TA;) but pronounced by Az incorrect: (TA:) and numerous tangled, or confused, or dense, trees, of any kind; (Ṣ, O, K;) as also غَرِيْفَةٌ: (ISd, K:)

or a dense collection (أَجْمَةٌ) of papyrus-plants and of حَلْفَاءَ [mentioned above] (K, TA) and of reeds, or canes; (TA;) and sometimes of the [trees called] ضَال and سَلَم: (AHn, K, TA:) pl. غُرْف. (O.)

غَرِيْفٌ A species of trees, (Aboo-Naṣr, Ṣ, O, K,) of a soft, or weak, kind, (Aboo-Naṣr, O, K,) like the غَرَب: (Aboo-Naṣr, O:) or the papyrus-plant. (AHn, O, K.)

غُرْفَةٌ: see غُرْفَةٌ, first sentence.

غَرِيْفَةٌ A piece of leather, about a span in length, and empty, in the lower part of the [receptacle called] قِرَاب of a sword; dangling; and [sometimes] it has notches cut in it, and is ornamented. (Ṣ, O, K.) — And A sandal, (Ṣ, O, K,) in the dial. of Benoo-Asad, (Ṣ, O,) and used also by the tribe of Teiyi: (Sh, TA:) [see also غُرْفَةٌ:] or an old and worn-out sandal. (Lh, K.) — See also غَرِيْف.

غَرَاْفٌ A river, or channel of running water, having much water. (O, K.) — And A copious rain: occurring in this sense in a verse: or, as some relate it, the word is there عَزَاْف [q. v.]. (TA.) — And A horse wide in step; that takes much of the ground with his legs. (AZ, O, K.)

غَارْفَةٌ, applied to a she-camel, Swift; pl. غَوَارِفُ: and one says also حَيْلٌ مَغَارِفُ [Swift horses; app. likened, in respect of the action of their fore legs, to men lading out water with their hands; for it is added,] كَاتِبًا تَغْرِفُ الْجُرَى: and فَارِسٌ مَغْرِفٌ [A swift horseman]. (O, K.) — الغَارْفَةُ which is forbidden by the Prophet is a word of the measure فَاعِلَةٌ in the sense of the measure عَيْشَةٌ (O, K,) like رَاضِيَةٌ in the phrase رَاضِيَةٌ رَاضِيَةٌ (O,) and means What a woman cuts, and makes even, or uniform, fashioned in the manner of a طَرَّة [q. v., but for مَطْرَرَةٌ, the reading of the K given in the TA, the CK and my MS. copy of the K have مَطْرَرَةٌ, and thus too has the O but without the tashdeed], upon the middle of her جَبِين [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning الغَرَف, like اللَاحِيَةٌ (O, K, TA) and الرَّاعِيَةٌ and السَّاعِيَةٌ; (O, TA;) or, accord. to Az, it is a subst. similar to رَاعِيَةٌ and لَاعِيَةٌ; and the meaning is, the clipping of the front hair, fashioned in the manner of a طَرَّة (مَطْرَرَةٌ), upon the جَبِين: or, accord. to El-Khattábee, the meaning is, the clipper of her front hair on the occasion of an affliction. (TA.)

مَغْرِفٌ, and the pl. مَغَارِفُ: see the next preceding paragraph, first sentence.

مَغْرِفَةٌ [A ladle; i. e.] the thing with which is performed the act of lading out (مَا يُغْرَفُ بِهِ) Ṣ, Ḥ,

O, Mṣb, K) [water &c., or] food: pl. مَغَارِفُ. (Mṣb.)

غرق

1. غَرِقَ (Ṣ, Mgh, O, Mṣb, K,) aor. ق, (Mgh, Mṣb,) inf. n. غَرِقٌ, (Ṣ, Mgh, O, Mṣb,) He, or it, (a thing, Mṣb,) sank, syn. غَارَ (Mgh,) or رَسَبَ, (TA,) in the water, or in the water: (Ṣ, Mgh, O, Mṣb:) primarily [he drowned; i. e. he sank under water, and] the water entered the two apertures of his nose so that it filled its passages and he died. (TA.) — [Hence,] غَرِقَ فِي الْبِلَادِ, inf. n. as above, † He (a man) went downwards and disappeared (رَسَبَ) in the lands, or tracts of land. (TA.) — غَرِقَ, (thus in the O,) or غَرِقَ, like فَرِحَ, (thus accord. to the K,) He drank a [draught such as is termed] غُرْقَةٌ: (O, K:) so says IAqr. (O.) And غَرِقَتْ مِنَ اللَّبَنِ, (O, and thus in copies of the K, in the CK غَرِقَتْ,) or غَرِقَتْ مِنَ اللَّبَنِ غُرْقَةً, (TA,) I took a [draught such as is termed] كُثْبَةٌ of the milk: (O, K, TA:) so says Ibn-Abbád. (O, TA.) — And غَرِقَ He was, or became, without want, or need. (IAqr, O, K.) — غَرِقًا used in the sense of إِغْرَاقًا, see under 4.

2: see 4, first sentence. — Hence تَغْرِيقٌ became used to signify † Any killing: the origin of its being thus used being the fact that the midwife used to drown the new-born infant in the fluid of the secundine in the year of drought, (Ṣ, O, K, TA,) whether it were a male or a female, (Ṣ, O, TA,) so that it died: (Ṣ, O, K, TA:) or it is from the phrase غَرِقَتِ الْقَابِلَةُ الْوَلَدَ meaning † The midwife was ungentle with the child [at the birth] so that the [fluid called] سَابِيَاءَ entered its nose and killed it: or, accord. to the A, غَرِقَتِ الْقَابِلَةُ الْوَلَدَ means the midwife did not remove from out of the nose of the new-born infant the mucus, so that it entered into the air-passages of the nose and killed it. (TA.) Hence the saying of Dhu-r-Rummeḥ,

• إِذَا غَرِقَتْ أَرَابَاضًا بِنِي بَكْرَةٍ •

• بِتِيْمَاءَ لَمْ تُضْبِحْ رَوْوَمَا سَلَوْنَهَا •

i. e. When her ropes [with which her saddle is bound] kill a youthful she-camel's second young one, [and she casts it in consequence, in a desert in which one loses his way,] she [who is bereft of it] does not become one that shows affection for her offspring, by reason of the fatigue that has come upon her: (Ṣ, O, TA:) for, as is said in the T, where this verse is cited, when the saddle is bound on the she-camel that has been ten months pregnant, sometimes the foetus becomes drowned in the fluid of the سَابِيَاءَ, and she casts it. (TA.) — غَرِقَ, said of a bridle, [and of the scabbard of a sword, as also † أُغْرِقَ, (see مَغْرَقَ)] signifies † It was ornamented, or was ornamented in a general manner, with silver. (TA.) — See, again, 4. — غَرِقَ الْبَيْضَةَ He removed the غُرْقِي [q. v.] of the egg. (TA.)

3. غَارَقَنِي غَارَقَنِي كَذَا † Such a thing was, or became, near to me; drew near to me; or approached me.

(TA.) And غَارَقَتْهُ الْمَنِيَّةُ † [Death became near to him]. (TA.) — And غَارَقَتِ الْوَقْعَةُ † The onslaught was, or became, obligatory. (TA.)

4. إِغْرَقَهُ (Ṣ, O, Mṣb, K, TA,) inf. n. إِغْرَاقٌ; (TA;) and تَغْرِيقٌ (Ṣ, Mṣb, K, TA,) inf. n. تَغْرِيقٌ; (TA;) [primarily, He drowned him: (see 1, first sentence:) generally expl. as meaning] he sank him, or it, (TA, [see again 1, first sentence,]) in the water, or in the water. (Ṣ, O, Mṣb, K, TA.) — [Hence,] اغْرَقَ أَعْمَالَهُ † He annulled his [good] works, by the commission of acts of disobedience. (TA.) — And اغْرَقَهُ النَّاسُ † The people multiplied against him and overcame him: and in like manner, اغْرَقَتْهُ السَّبَاعُ † [The beasts of prey multiplied against him &c.]: so says IAqr. (TA.) — The saying of Lebeed, describing a horse,

• يَغْرِقُ الثَّعْلَبَ فِي شِرْبِهِ •

is said to mean † He outstrips the ثَعْلَب [i. e. the fox] in his sprightliness, and leaves him behind: [see also 8:] or he causes the part of the spear-shaft that enters into its iron head to disappear in him who is pierced therewith by reason of the vehemence of his running. (O, TA.) — اغْرَقَ الْكَأْسَ means † He filled the كَأْس [or wine-cup]. (O, K, TA.) — See also 2, near the end. — اغْرَقَ فِي الْقَوْسِ [the سهم being understood] † He (the drawer of the bow, i. e., of the string of the bow with the arrow, Ṣ, O, K, TA, or the shooter, Mṣb) drew the bow to the full: (Ṣ, O, Mṣb, K:) accord. to ISh, الاغْرَاقُ signifies the sending the arrow far by vehement drawing [of the bow]: accord. to Useyd El-Ghanawee, the drawing of the bow so that it brings the sinews that are round upon the socket of the arrow, as far as the iron head, to the part that is grasped by the hand; which is termed شَرْبُ الْقَوْسِ الرَّصَافِ; and one says of him who does so, يَنْزِعُ حَتَّى يَشْرِبَ, and also, signifies the same, (TA:) † غَرِقَ, also, (O, K,) inf. n. تَغْرِيقٌ: (O:) and one says, غَرِقَ التَّنْبَلُ, meaning he drew the bow with the arrows to the utmost extent. (TA.) In the saying in the Kur [lxxix. 1], وَالنَّازِعَاتِ غُرْقًا, the last word is put in the place of the proper inf. n. of اغْرَقَ, for إِغْرَاقًا; (Fr, Az, O, K;) the meaning being By those angels that pull forth the souls of the unbelievers from their bosoms with a vehement pulling. (Fr, O.) — Hence, i. e. from اغْرَقَ السَّهْمَ [or اغْرَقَ فِي الْقَوْسِ], one says, اغْرَقَ فِي الْقَوْلِ, (TA,) or فِي الشَّيْءِ (Mṣb,) † He exceeded the usual bounds, degree, or mode; exerted himself much, beyond measure, or to the utmost; or was extravagant, or immoderate; (Mṣb, TA;) in the saying, (TA,) or in the thing. (Mṣb.) [See also 10.]

8. اغْتَرَقَ الْخَيْلَ † He (a horse) mixed among the [other] horses, and then outstripped them, or outwent them. (Ṣ, O, K, TA.) And اغْتَرَقَ حَلْبَةَ الْخَيْلِ † He (a horse) outstripped, or outwent, the collection of horses started together for a wager

that were preceding. (AO, TA.) And [hence] one says, *خَاصَمَنِي فَأَغْتَرَقْتُ حَلْبَتَهُ*, meaning † [He contended with me in an altercation, or he disputed, or litigated, with me, and] I overcame him in the altercation, &c. (TA.) — اغترق التَّصْدِيرُ (O, K, TA.) or البَطْنُ (O, TA.) † He (a camel), his belly being large, (O, K, TA.) and his sides being swollen, (O, TA.) took up the whole of the breast-girth, (O, K, TA.) or the belly-girth, (O, TA.) so that it was too strait for him; as also † استغرقه. (O, K, TA.) — And اغترق النَّفْسُ † He took in the whole of the breath in drawing it in, or back, with vehemence. (S, O, TA.) Accord. to the copies of the K, اغترقت النَّفْسُ, meaning استوعبت: but this is a mistake: the correct phrase is اغترق النَّفْسُ, the latter word مَحْرُكَةٌ [and in the accus. case]; and the explanation, استوعبه في الزَّفير. (TA.) — And تغترق تغترق, said of a woman, † [She engrosses their look; i. e.] she occupies them in looking at her so as to divert them from looking at other than her, by reason of her beauty: (O, K, TA.) and in like manner one says, تغترق الطرف † [she engrosses the look]. (O, TA.) [See also what next follows.]

10. استغرق † He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; took in the gross; engrossed; syn. استوعب. (S, O, K, TA.) Hence the phrase of the grammarians, لا يستغرقاق الجنس † [denoting the universal inclusion of the genus]. (TA.) [Hence also several other conventional usages of the word]. See also 8 [with which it is interchangeable in several cases]. — استغرق في الضحك is like, (O, TA.) or syn. with, (K,) استغرب † [He exceeded the usual bounds, or degree, in laughing; was immoderate in laughing]. (O, K, TA.) [And in the same sense the verb is used in other cases. See also 4, last signification.]

12. اغرورقت عيناه *His eyes shed tears* (S, O, K, TA) as though they were drowned therein: (O, K, TA.) or اغرورقت عيناه بالدموع *his eyes filled with tears but did not overflow.* (ISk, Az, TA.)

Q. Q. 1. غرقأت, as said of a hen, mentioned in this art. in the K (as being Q. Q.) and also in the TA as said of an egg, see in art. غرقأ.

غرق and غارق and غريق part. ns. of غرق (S, O, Mṣb, K,) the first and second signifying [Drowning; or] sinking in water without dying; (S, \* Mṣb;) and the third, [drowned; or] dead by sinking in water; (Kh, Mṣb;) i. q. مغرق or مغرق; (so in different copies of the S;) and accord. to the Bari', the third may have both meanings agreeably with analogy; (Mṣb;) [see an instance of its usage in the former sense voce تغمغر; and the first is sometimes used in the latter sense; for] it is said in a trad. that the غرق is of those who are [reckoned as] شهداء [or martyrs: see شهداء]; (O, TA;) though it is said that غرق sig-

nifies sinking in water [like as does غارق]; and غريق, dead therein; or, accord. to Aboo-Adnán غريق signifies overcome by the water but not having yet sunk; and غريق, having sunk [therein]: (TA:) the pl. of غريق is غرقى. (Mgh, O, Mṣb, K,\*) — It is said in a trad., يأتى على الناس زمان, غرقى [A time will come upon men in which no one will become safe but he who prays with the praying of the drowning]; app. meaning, but he who is sincere in praying, as is he who is on the brink of destruction. (TA.) — And مات غرقاً في الخمر, in another trad., means † He died going to the utmost point, or degree, in the drinking of wine. (TA.) — أرض غرقية means Land in the utmost state of irrigation. (IF, A, O, K.) — غرق and غريق also signify † A man much [or deeply] in debt: and overwhelmed by trials. (TA.) — And one says, إنه لغرق الصوت, meaning † Verily he is frightened so that his voice is stopped short. (Ibn-Abbād, O, K.)

غرقة A single draught (شربة [in the CK شربة]) of milk, &c.: (A'Obeyd, S, O, K:) or a small quantity of milk, and of beverage, or peculiarly of the former: (TA in art. عرق:) pl. غرق. (A'Obeyd, S, O, K.)

غرقي: see art. غرقأ: its hemzeh is augmentative (O, K) accord. to Fr: (O, TA:) and Aboo-Is-hāk [i. e. Zj] held it to be so: (IJ, MF, TA:) but in the opinion of MF, there is no probable reason for this, either on the ground of analogy, or of derivation. (TA.)

غريق: see غرق, in two places. — One says also, أنا غريق أبيديك, meaning † [I am the drowned in the flood] of thy favours. (TA.)

غريقاً A certain bird: (IDrd, O, K:) so they assert: but it is not of established authority. (IDrd, O.)

غارق: see غرق, first sentence.

أغاريقون (Mgh, K,) or أغاريقون (K,) an ancient Greek word, [ἀγαρικόν] (TA.) A certain medicine; a thing [or substance] resembling worm-eaten trees; an antidote to poisons, (K, TA.) an attenuant of turbid humour, exhilarant, (K, \* TA,) and good for sciatica; and [it is said that] he upon whom it is suspended will not be stung by a scorpion. (K, TA.)

مغرق: see مغرق.

مغرق, [as though مغرق, but I think it more probable that it is correctly مغرق,] applied to a she-camel, That casts her young one, in a perfect state or otherwise, and will not be made to incline to it, or to affect it, nor will be milked; not such

as yields her milk copiously, nor [such as is termed] خالفة [q. v.]. (TA.)

مغرق, applied to a bridle, † Ornamented, (S, O, K,) or ornamented in a general manner, (TA,) with silver; (S, O, K, TA;) as also مغرق: (K:) and likewise applied to the scabbard of a sword. (TA.)

مغرق: see مغرق.

رمضان مغارق [The observance of Ramadān is obligatory]. (TA.)

### غرقا

Q. 1. غرقأت, said of an egg (بيضة), It came forth having upon it [only] its thin integument [or pellicle, called غرقين]. (K.) — And, said of a hen, [in the K in art. غرق (in which the hemzeh is said to be augmentative) غرقأت بيضها] She laid her eggs in the state described above. (K.) [But see what follows.]

غرقي The integument [or pellicle] (S, K) that is beneath the قيش [i. e. shell], (S,) adhering to the white, (K,) of the egg. (S, K.) But Fr says its is augmentative, for it is from الغرق. (S.) Or The white [of the egg], which is eaten: (K:) but this explanation is of weak authority. (TA.)

### غرقد

غرقد A species of tree, (S, O, L, K,) of large size, (L, K,) of the kind termed عضاء (L,) said by some to grow in the ground termed قف: (O, L:) or the species of tree called عوسج [or box-thorn], when it has grown large: (AHn, O, L, K:) a species of thorny tree: (L:) [a coll. gen. n.:] n. un. with ɛ. (L, O, K.) — It is said in the K to signify also The white of an egg: but as thus expl., it is app. a mistake for غرقى. (TA.)

### غرقل

Q. 1. غرقلت البيضة The egg became rotten; (S, O;) the interior of the egg became corrupt: and thus غرقل signifies said of the بطيخ [i. e. melon, or water-melon]: (K:) or, said of the بطيخ, it became hard. (O.) — And غرقل He poured water upon his head at once; (IAar, O, K, TA;) inf. n. غرقلته. (TA.)

غرقل The white of an egg; as also غرقيل. (Az, TA.)

غرقي: see what next precedes.

### غرل

1. غرل, aor. ɛ, inf. n. غرل, He was uncircumcised. (Mṣb.)

غرول A man flaccid, lax, or uncompact, in make. (S, O, K.) — And A long, (K,) or an excessively long, (TA,) spear. (K, TA.)

غُرْمَةٌ The قُلْفَةُ [or *prepuce*]. (S, O, Mṣb, K.) Hence, in a trad. of Aboo-Bekr when he was a boy, رَكِبَ الْخَيْلَ عَلَى غُرْمَتِهِ, meaning *He rode horses when he was small in age, before he was circumcised.* (TA.)

غُرَيْلٌ and غُرَيْنٌ signify the same; (AA, AZ, Aḡ, S, O, K.) [*Silt, or alluvial deposit, left upon the ground by a torrent; i. e. (S, O) earth, or mould, borne by a torrent, and remaining upon the ground, (AZ, S, O, K.) much cracked, (K.) whether moist or dry: (AZ, S, O, K.) or fine earth or mould, which is seen to have dried upon the ground, (Aḡ, S, O, TA.) and become much cracked, (Aḡ, TA.) when a torrent has come and remained some time upon the ground, and then sunk in and disappeared: (Aḡ, S, O, TA.) or, accord. to AA, (S, O, TA.) what remains of, or from, water, (S, O,) or of earth, or mud, (TA.) in a watering-trough: (S, O, TA:) and a pool of water left by a torrent, in which remain [animalcules termed] دَعَامِيصُ [pl. of دَعْمُوصُ, q. v.], and which one cannot drink. (AA, S, O, K, TA.) And The sediment remaining in the bottom of a flask, or bottle: (AA, S, O, K, TA:) and the sediment of a dye. (TA.) And (the former) Dust; syn. غُبَارٌ. (O, K.) And The mucus of the nose of a solid-hoofed animal of any kind. (O, K.)*

أُغْرِلُ, with which أُرْغِلُ is syn. in all of the following senses, (TA,) applied to a boy, (S, O,) i. q. أَقْلَفٌ [i. e. *Uncircumcised*]: (S, O, Mṣb, K:) fem. غُرْلَاءُ: and pl. غُرْلٌ. (Mṣb.) — And عَيْشٌ أُغْرِلٌ *A life ample in its means, or circumstances.* (S, O, K.) And عَامٌ أُغْرِلٌ *A fruitful, or plentiful, year.* (K.)

## غرم

1. غَرِمَ, (JK, S, Mṣb, K,) aor. -, (JK, K,) inf. n. غَرْمٌ (JK, Mṣb, TA) and غَرَامَةٌ (Mṣb, TA) and مَغْرَمٌ, (TA,) *He paid, or discharged,* (JK, S, Mṣb, K,\*) a thing that was obligatory upon him, (JK,) or a bloodwit, (S, Mṣb, K,) and a responsibility, and the like thereof, *after it had become obligatory upon him:* (Mṣb:) [or, accord. to an explanation of الغَرَامَةُ in Ḥar p. 36, *he gave property against his will:* or the meaning intended in the S and K (in both of which it is very vaguely indicated) may be, *he took upon himself to pay, or discharge, a bloodwit, &c.: for, sometimes,] غَرِمَ and مَغْرَمٌ and غَرَامَةٌ signify the taking upon oneself that which is not obligatory upon him:* (Mgh; and the Ksh gives this explanation of مَغْرَمٌ in lii. 40:) [or *the taking upon oneself a fine or the like: for, sometimes,] مَغْرَمٌ signifies التَّزَامُ غَرِمَ. (Bḍ in lii. 40. [See also 5, and 8.]) And you say, غَرِمْتُ عَنْهُ مَا لَزِمَهُ مِنِّي, غَرِمْتُ الدَّيْنَةَ [I paid for him, i. e., in his stead, what was obligatory upon him, of the bloodwit]. (Mṣb in art. عقل.) — And غَرِمَ فِي تِجَارَتِهِ *He lost, or suffered loss, in his traffic; i. q. خَسِرَ; contr. of رَجَحَ. (Mṣb.) — غَرِمَ أُنْقًا: see رَغِمَ [from which it is app. formed by transposition].**

2. غَرِمَهُ i. q. اغرمه, q. v. (S, Mgh, &c.) — [Hence, app.,] غَرِمَ السَّحَابُ † *The clouds rained:* [as though they were made to discharge a debt that they owed:] Aboo-Dhu-eyb says, describing clouds,

وَهِيَ خَرَجُهُ وَأَسْتَحِيلَ الرَّيَا  
بُ مِنْهُ وَغَرِمَ مَاءٌ صَرِيحًا

† [The clouds that were the first thereof in rising and appearing became rent, and such of them as were suspended beneath other clouds were looked at in order that it might be seen whether they moved, and they discharged clear water]. (TA.)

4. أَغْرَمَهُ and غَرِمَهُ, (S, Mṣb, K,) inf. n. [of the former إِغْرَامٌ and] of the latter تَغْرِيمٌ, (TA,) both signify the same; (S, Mṣb, K;) i. e. *I made him to pay, or discharge, [a bloodwit, and a responsibility, and the like, (see 1,)] after it had become obligatory upon him:* (Mṣb, K:\*) [or the meaning intended in the S and K (in the latter of which it is vaguely indicated and in the former more so) may be, *I made him to take upon himself to pay, or discharge, a bloodwit, &c.: for, sometimes,] غَرِمَهُ and اغرمه signify he made him to incur the taking upon himself that which was not obligatory upon him:* (Mgh:) [and sometimes the inf. ns.] إِغْرَامٌ and تَغْرِيمٌ signify the making to be fined; and, to be indebted: (PṢ:) أَغْرَمَهُ in the copies of the K is a mistake for أَغْرَمَهُ أَيَّاهُ. (TA.) — إِغْرَامٌ also signifies *The throwing [one] into destruction.* (KL.) — And *The rendering [one] eagerly desirous [of a thing; fond of it; or attached to it].* (KL.) You say, أَغْرِمَ He became eagerly desirous of the thing; fond of it; or attached to it; syn. أُولِعَ بِهِ. (S, Mṣb, TA.)

5. تَغْرِمَ [app. *He took upon himself an obligation, such as the payment of a fine, &c.*]. (Ḥam p. 707. [See also 1, and 8.])

8. اِغْتَرِمَ *The making obligatory upon oneself what is termed غَرَامَةٌ, which signifies difficulty or trouble, and damage or detriment or loss, and the giving of property against one's will.* (Ḥar p. 36. [See also 1, and 5.])

غَرْمٌ an inf. n. of غَرِمَ [q. v.]. (JK, Mṣb, TA.) — And *A thing that must be paid, or discharged;* (K, TA;) and so غَرَامَةٌ, and مَغْرَمٌ, (S, K, TA,) and مَغْرَمٌ: (S, TA:) accord. to Er-Rághib, *a damage, detriment, or loss, that befalls a man, in his property, not for an injurious action, of his, requiring punishment:* (TA:) *a debt:* (S, TA:) *a fine, or mulct:* (MA:) the pl. of مَغْرَمٌ is مَغَارِمٌ, agreeably with analogy; or this is pl. of مَغْرَمٌ, anomalously, like as مَحَابِنُ is of حَسَنٌ. (TA.) [See exs. voce خَلِقَ: and see also غَنِمَ.]

تَغْرِمَةُ A woman heavy, or sluggish; syn. تَغْبِيلَةٌ: (K:) or, accord. to IAḡr, i. q. مَغَاضِبَةٌ [that makes, and is made, angry: or that breaks off from, or quits, one, in anger, or enmity]. (TA.) — It is

also syn. with أَمَّا, as a word denoting an oath [or used in swearing]: one says غَرِمِي وَجَدَّكَ [Verily, or now surely, by thy grandfather, or by thy fortune or good fortune]; like as one says أَمَّا وَجَدَّكَ: (AA, K, TA:) and غَرِمِي and حَرِمِي are dial. vars. thereof. (TA.)

غَرَامٌ *A thing from which one is unable to free himself:* [a thing] such as cleaves fast. (Bḍ and Jel in xxv. 66.) *Lasting evil.* (IAḡr, S, K.) *Perdition:* (K:) in the KṀr xxv. 66, (S, Ksh,) accord. to AO, (S,) it means *perdition,* (S, Ksh,) *persistent,* (Ksh,) and *such as cleaves fast.* (S, Ksh.) And *Punishment, or torment:* (S, K:) or, accord. to Zj, *the most vehement punishment or torment:* and accord. to Er-Rághib, *hardship, or difficulty, and an affliction, or a calamity or misfortune, that befalls a man.* (TA.) — Also *Eager desire [غَرِيْمٌ for a thing]; fondness [for it]; or attachment [to it]; syn. وُلُوعٌ: (S, K:) or love that torments the heart.* (Ḥar p. 36.) [See 4, last sentence.]

غَرِيْمٌ *A debtor:* (S, Mṣb, K:) one says, خُذْ مِنْ غَرِيْمِ السُّوءِ مَا سَنَحَ [Take thou from the evil debtor what has become easy of attainment]: (S:) and غَرِيْمٌ signifies the same as غَرِيْمٌ; or one upon whom lies the obligation of a bloodwit or the like; or [it virtually signifies thus, but properly] it is a possessive epithet signifying ذُو غَرَامٍ [or غَرَامَةٌ] or تَغْرِيمٍ. (TA.) And (sometimes, S) it signifies *A creditor also:* (S, Mṣb, K:) thus having two contr. meanings: (K:) Kutheiyir says,

قَضَى كُلُّ ذِي دَيْنٍ قَوْلِي غَرِيْمَةً  
وَعَزَّةٌ مَمْطُولٌ مُعْنَى غَرِيْمَتِهَا

[Every debtor has paid, and fully rendered to his creditor; but as to 'Azzeh, her creditor is put off, and wearied]. (S.) The pl. of غَرِيْمٌ is غَرَامَةٌ (IAth, Mṣb, TA) and غَرَامٌ, which is a strange [i. e. an anomalous] pl.; (IAth, TA;) or this is pl. of غَرِيْمٌ as syn. with غَرِيْمٌ [and thus is agreeable with analogy]; or it is pl. of مَغْرَمٌ [signifying "burdened with debt"], formed by the rejection of the augmentative letter [of the sing.]. (TA.) — And hence, *An adversary in contention, dispute, or litigation; an antagonist; a litigant:* because, by his pressing upon his adversary [like the creditor upon his debtor], he becomes one who cleaves, or clings. (Mṣb.)

غَرَامَةٌ: see غَرْمٌ.

غَرِيْمٌ: see غَرِيْمٌ, in two places.

مَغْرَمٌ; pl. مَغَارِمٌ: see غَرْمٌ, in two places.

مَغْرَمٌ *Shackled, (K,) or burdened, (TA,) with debt; (K;) an epithet applied to a man from الغَرْمُ and الدَّيْنُ. (S.) See غَرِيْمٌ. — And A captive of love; (K, TA;) i. e., of the love of women: (TA:) or one to whom love cleaves: (Ḥam p. 558:) or you say رَجُلٌ مَغْرَمٌ بِالسَّحْبِ [a man to whom love cleaves, or clung to by love]; from the love of women: (S:) and هُوَ مَغْرَمٌ بِالنِّسَاءِ *He is one who clings to women, like as does the غَرِيْمٌ [or**

“creditor” to the debtor]. (Er-Rághib, TA.) And **مُغْرَمٌ بِشَيْءٍ** *Eagerly desirous of a thing; fond of it; or attached to it; syn. مَوْلَعٌ بِهِ*; (Mṣb, K, TA;) and **حَرِيصٌ عَلَيْهِ**; (Har p. 585;) *not having patience to refrain from it.* (TA.) — See also **غُورٌ**.

**غرم**

**غُرْمُولٌ** The penis, (S, O, K,) in an absolute sense: (TA:) or a large and flaccid penis before its prepuce is cut off; (K;) thus says AZ: (TA:) or it is said to be of a solid-hoofed animal: but mention is made in a trad. of the **غُرَامِيلُ** of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison]. (TA.)

**غرنق**

**غُرْنَقَةٌ** An amorous playing with the eyes. (Ibn-ʿAbbád, O, K.)

**غُرْنَاتِقٌ**: see **غُرْنَيْقٌ**, last sentence.

**غُرْنُوقٌ** is held by the author of the K to be wrongly mentioned by J in art. **غرق**, on the ground of the saying that the ن is radical; and IJ says that Sb has mentioned **غُرْنَيْقٌ** among quadriliteral-radical words: but there is a difference of opinion on this point; for AḤei asserts that the ن in **غُرْنُوقٌ** and in all its dial. vars. is augmentative. (TA.) — See **غُرْنَيْقٌ**, in two places. — Also sing. of **غُرْنَاتِقٌ**, which signifies † *Certain trees*: (Abou-Ziyád, O, K:) or, as also **غُرْنَاتِقٌ**, sing. of **غُرْنَاتِقٌ**, which signifies the *tender sprouts at the root, or lower part, of the عَوْسَجُ [or box-thorn]: (AA, O, K:) likened to a tender youth, because of their freshness and beauty: (TA:) or **غُرْنُوقٌ** signifies a *tender and concealed plant*; (K, TA;) or, accord. to one copy [of the K], a *tender, spreading plant*: mentioned by AḤn. (TA.) — And † *A lock of hair much twisted*: (Lth, O, K:) or, accord. to IAḥr, a *forelock*: so in the phrase **جَدَبَ غُرْنُوقَهُ** [He pulled his forelock]: and **نُغْرُوقٌ** signifies the “hair of the back of the neck.” (O, TA.)*

**غُرْنُوقٌ**: see the next paragraph, in two places.

**غُرْنَيْقٌ** (S, K) and **غُرْنُوقٌ** and **غُرْنُوقٌ** (O, K) A certain aquatic bird, (S, O, K, TA,) long in the neck (S, O, TA) and in the legs, (TA,) white, (O, K, TA,) or black: (K, TA:) [app. the white stork, *ardea ciconia*; or, accord. to some, the black stork, *ardea nigra*:] or, accord. to IAmb, the males [or male] thereof: (TA:) or the first, (O, K,) as also the second, (K,) signifies the **كُرْكَيْ** [or Numidean crane, *ardea virgo*]: (Aḥ, O, K, TA:) or a certain bird resembling this: (ISK, O, K, TA:) pl. **غُرْنَاتِقٌ**. (O, TA.) It is related of the Prophet that [when he was reciting the words of the Kur (liii. 19 and 20), “Have ye considered El-Lát, and El-ʿOzza, and Menáh, the other third?”] the Devil put into his mouth the saying **تِلْكَ الْغُرْنَاتِقُ الْعُلَى** [Those are the most high cranes, as though meaning cranes, for the Numi-

dian crane is remarkable in the East for its superlatively-high flight]; referring, as IAḥr says, to the idols, which were asserted to be intercessors with God, wherefore they are likened to the birds that rise high into the sky: (O, TA:\*) or **غُرْنَاتِقٌ** may in this case be a pl. of one of the sings. expl. in what here follows [but applied to females]. (O.) — **غُرْنَيْقٌ** (O, K, TA, and so in copies of the S) and **غُرْنَيْقٌ** (IJ, TA, and so in some copies of the S in the place of the former) and **غُرْنُوقٌ** and **غُرْنُوقٌ** (S, O, K, TA) and **غُرْنَيْقٌ** (K) and **غُرْنَاتِقٌ** and **غُرُونُوقٌ** (O, K) and **غُرْنَاتِقٌ** (S, K) signify † *A tender youth*; (S;) or a *white, or fair, and comely, or beautiful, youth*; (O, K;) or a *youth white, or fair, tender, having beautiful hair, and comely*: (TA:) pl. **غُرْنَاتِقٌ** and **غُرَانِقَةٌ** (S, O, K) and **غُرَانِقٌ**, (S, K,) which last may be pl. of **غُرَانِقٌ**, agreeably with analogy, (IAmb, TA,) or it may be a contraction of **غُرْنَاتِقٌ**, as such used by a poet. (TA.)

**غُرْنَيْقٌ** and **غُرْنَيْقٌ**: see the next preceding sentence.

**غُرَانِقٌ**, applied to a youth, (K, TA,) and to youthfulness, (TA, and so in the CK instead of a youth,) *Perfect, or without defect.* (K, TA.) And, applied to a woman, as also **غُرَانِقَةٌ**, *Youthful and plump.* (K.) — See also **غُرْنَيْقٌ**, last sentence. — **لَيْمَةٌ غُرَانِقَةٌ** and **غُرَانِقِيَّةٌ** [Hair descending below the lobe of the ear, or descending upon the shoulders,] sleek, such as the wind puts in motion. (Sh, O, K.) — See also **غُرُونُوقٌ**.

**غُرُونُوقٌ**: see **غُرْنَيْقٌ**, last sentence.

**لَيْمَةٌ غُرَانِقِيَّةٌ**: see **غُرَانِقٌ**.

**غرو**

1. **غُرَا الْجِلْدِ** (K,) first pers. **غُرَوْتُ**, (S, Mṣb,) aor. 2, (Mṣb, TA,) inf. n. **غُرُو**, (TA,) *He glued the skin; i. e., made it to adhere with غُرَاءٌ*. (S, Mṣb, K.) And **غُرَيْتُ السَّهْمِ** signifies the same as **غُرَوْتُ** [i. e. *I glued the feathers upon the arrow*: see the two pass. part. ns.]. (TA.) [And accord. to present usage, **غُرَاءٌ**, inf. n. **تَغْرِيبَةٌ**, signifies *He glued it.*] — **غُرَا السَّمَنِ قَلْبَهُ** (K, TA,) aor. and inf. n. as above, (TA,) *Fatness adhered to his heart, and covered it*: (K, TA:) mentioned by ISd. (TA.) — **غُرِي بِهِ** *It adhered to it [as glue or the like]*. (Ksh and Bḍ in v. 17. [And used in this sense in the S and K as an explanation of **لَجَجَ بِهِ**].) — And [hence], aor. **يَغْرِى**, (S, Mṣb, K,) inf. n. **غَرَا** (Abu-l-Khattáb, Mṣb, K, TA) and **غُرَاءٌ** (K, TA,) like **كَسَاءٌ**, but in the M like **سَعَابٌ** [i. e. **غُرَاءٌ**], which J [in the S] pronounces to be a subst., (TA,) *He became attached to it, or fond of it; was eagerly desirous of it; he adhered, clung, or clave, to it; or loved it; syn. أَوَّلَعَ بِهِ; (Mṣb, K, TA;) and **لَزِمَهُ**; (TA;) *without his**

*being incited thereto by another*; (Mṣb, TA;) and **بِهِ أَغْرِي** signifies the same, (Mṣb, K, TA,) as also **بِهِ غَرِي**, (K, TA,) each with damm, (K,) and the latter with teshdeed, as is stated in the M. (TA.) — See also 3. — And **غَرِي فُلَانٌ** *Such a one persisted, or persevered, in his anger.* (S, TA.) — **غُرِي** said of what is termed **رَعْدٌ** [i. e. of the water thus termed,] (M, and so in some copies of the K,) or of a **غُدِيرٌ**, [or pool of water left by a torrent,] (so in other copies of the K [but the former is said in the TA to be the right,]) *It became cold, or cool*, (M, TA,) or *its water became cold, or cool.* (K.) — **غُرَوْتُ**, (inf. n. **غُرُو**, S, Mṣb,) also signifies *I wondered.* (S, Mṣb, TA.) [See **غُرُو**, below.]

2. **غُرَاءٌ**: see 1, third sentence. — [The inf. n.] **تَغْرِيبَةٌ** is *syn. with تَطْلِيْبَةٌ* [The daubing, smearing, or rubbing over; perhaps particularly, or originally, with **غُرَاءٌ** i. e. glue]. (K.) — **غُرَاءٌ بِهِ**: see 4. And **غُرِي بِهِ**: see 1, latter half.

3. **غُرَاءٌ**, (S, K,) inf. n. **غُرَا**, (S,) *He made no interruption between the two things*: (S, K:) mentioned by AʿObeyd, from Khálid Ibn-Kulthoom: and hence the saying of Kuthayyir,

• إِذَا قُلْتَ أَسْلُو فَاصْتِ الْعَيْنُ بِأَيْكََا  
• غُرَاءٌ وَمَدَّتْهَا مَدَامِعُ حَقْلٍ

[When thou sayest, “I will be forgetful,” or “unmindful,” the eye overflows with weeping, uninterrupted, and copious flowings of tears pour into it and replenish it]: AO says that the verb is from **غَرِيْتُ بِالشَّيْءِ**, (S, TA.) — And **غُرَا فُلَانًا**, (K, TA,) inf. n. **مُغَارَاةٌ** and **غُرَاءٌ**, (TA,) *He wrangled, quarrelled, or contended, with such a one*: (K, TA:) mentioned on the authority of AḤeyth, who disallowed **بِهِ أَغْرِي**, inf. n. **غُرَاءٌ**. (TA. [Whether AḤeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.]])

4. **اغْرَاهُ بِهِ** *He made him to become attached to it, or fond of it; to be eagerly desirous of it; to adhere, cling, or cleave, to it; or to love it*; (Mṣb, K;) syn. **وَلَعَهُ**: (K:) one should not say **غُرَاهُ بِهِ**. (TA. [But one says **بِهِ أَغْرِي**: see 1.]) And **بِهِ أَغْرِي**: see 1. — *He incited, urged, or instigated, him to do it.* (MA, and Har p. 355.) You say, **أَغْرَيْتُ الْكَلْبَ بِالصَّيْدِ** (S) *I incited, urged, or instigated, the dog, to, or against, the object, or objects, of the chase.* (Kull.) — And **اغْرَاهُ بِهِمُ** *He set him upon them, or over them; or made him to have mastery, dominion, or authority, over them.* (Jel in xxxiii. 60.) — **اغْرَى بَيْنَهُمُ الْعَدَاوَةَ** *He occasioned enmity between them*: (Jel in v. 17:) *he cast enmity between them, as though he made it to cleave to them*: (K, TA:) a tropical phrase. (TA.) And **أَغْرَيْتُ بَيْنَهُمُ** [in which an objective complement is understood] (S, Mṣb) i. q. **أَفْسَدْتُ** [meaning † *I excited disorder, disturbance, dis-*

agreement, discord, dissension, strife, or quarrelling, or *I made, or did, mischief, between them, or among them*. (Mṣb.) = اغرى الشيء, said of God, *He made, or rendered, the thing goodly, or beautiful*. (IKṭṭ, TA.)

6. غَزَبَ فِي الْغَضَبِ [app. *They two wrangle, quarrel, or contend, in anger*]. (JK. [See 3.]

غَرَوٌ signifies لَا عَجَبَ [meaning *There is no case of wonder*], (Mṣb, K, and Ham p. 603,) the enunciative of لَا being suppressed, as though the saying were لَا غَرَوَ فِي الدُّنْيَا [there is no case of wonder in the present world] or مَوْجُودٌ [existing]; (Ham;) as also لَا غَرَوِيٌّ (K:) or لَيْسَ بِعَجَبٍ [meaning *it is not a case of wonder*]. (S.) One says, لَا غَرَوَ مِنْ كَذَا i.e. لَا عَجَبَ [meaning *There is no case of wonder arising from such a thing, or, using غرو as an inf. n., (see 1, last signification,) there is no wondering at such a thing*]. (Har p. 488.) And the saying

• وَلَا غَرَوَانَ يَحْدُو الْفَتَى حَذْوَ وَالِدِهِ •

means *And it is not a case of wonder (لَيْسَ بِعَجَبٍ), i.e. there is no wondering (لَا عَجَبَ), that the [young] man should follow the example of his father, doing the like of his deed*. (Har p. 86.)

غَرَسَ: see غَرَأَ, in two places. — Also The غَرَسُ [q. v.] that descends [from the womb] with the child. (TA.) — And The young one of the cow: (K, TA:) or, as some say, peculiarly, of [the species of bovine antelope called] the wild cow: dual غَرَوَانِ: and pl. أَغْرَاءُ. (TA.) It is also applied to The young camel when just born: and, some say, it signifies a youngling that is very sappy or soft or tender: (TA:) and anything brought forth (K, TA) until its flesh becomes firm, or hard. (TA.) — And (K, TA) [hence], by way of comparison, (TA,) as also غَرَاءَةٌ † *Lean, meagre, or emaciated*, (K, TA,) in a great degree: (TA:) pl. أَغْرَاءُ. (K, TA.) Hence the trad., لَا تَذْبَحُوهُ غَرَاءَةً † [Do not ye slaughter it while very lean, &c., until it become full-grown]. (TA. [See 4 in art. فَرَع.] = Also Goodliness, or beauty. (S, K. [See غَرِيٌّ.]

غَرَاءَةٌ [Excitement of disorder, disturbance, disagreement, &c.]; the subst. from أَغْرَيْتُ بَيْنَهُم [q. v.]. (S.) = See also غَرَأَ, in two places.

غَرَوِيٌّ: see the next paragraph: = and see also غَرَوٌ.

غَرَاءٌ [A state of attachment, or fondness, &c.]; the subst. from غَرِيٌّ [q. v.] as meaning أَوْلَعَ بِهِ (S, Mṣb, TA:) or, accord. to the M, this is an inf. n.; and the subst. accord. to the K is غَرَوِيٌّ. (TA.)

غَرَاٌ and غَرَاٌ (S, Mgh, Mṣb, K) [Glue;] a substance with which a thing is made to adhere, (S, Mgh, Mṣb, K,) obtained from fish, (S, Mgh,) or made from skins, and sometimes made from

fish: (Mṣb:) or the substance with which one smears; (Fr, K, TA;) and thus the former word is expl. by Sh: (TA:) or a certain thing that is extracted from fish: (K:) [and mucilage, which by concretion becomes gum; the former word is used in this sense in the K voce صَمَغٌ, q. v.:] and it is said that the trees [app. that produce the mucilage termed غَرَاءٌ, otherwise I know not what can be meant thereby,] are [called] غَرِيٌّ [or غَرَاٌ]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) = رَجُلٌ غَرَاءٌ means *A man who has not a beast [to carry him]*. (K.)

غَرِيٌّ Made to adhere; syn. مُلصَقٌ. (TA voce غَرِيٌّ) — [And hence, † *An adherent*. (See غَرِيٌّ.) — Hence also, *Daubed, smeared, or rubbed over*; as will be shown in the course of this paragraph.

(See also مَغْرُوٌّ.) — And The goodly, or beautiful, (S, K, TA,) in respect of face, (TA,) of mankind, (S, K, TA,) and the goodly, or beautiful, of others than mankind: and [particularly] a goodly building: (K, TA:) and hence, — الْغَرِيَّانِ Two well-known buildings, in *El-Koofeh*, (K, TA,) at *Eth-Thameeyeh*, where is the tomb of *Alee*, the Prince of the Faithful, asserted to have been built by one of the Kings of *El-Heerah*: (TA:) or two tall buildings, said to be the tombs of *Málik* and *Akeel*, the two cup-companions of *Jedheemeh El-Abrash*; thus called because *En-Noqmán Ibn-El-Mundhir* used to smear them (كَانَ يُغْرِبُهُمَا) with the blood of him whom he slew when he went forth in the day of his evil fortune [or ill omen, the story of which is well known]. (S, TA.) — الْغَرِيُّ is also the name of *A certain idol* [or object of idolatrous worship, app. from what here follows, a mass of stone, like as اللَّاتُ is said to have been by some, and like as were several other objects of worship of the pagan Arabs], with which [probably meaning with the blood on which] one used to smear himself, and upon which one used to sacrifice [victims]. (TA.) — And غَرِيٌّ signifies also *A certain red dye*. (TA.)

الْغَرَايُ [i. e. Froth]: (K, TA: [الغرايُ] in the CK is a mistranscription:)] app. formed by transposition; for رَغَاوِيٌّ has been mentioned [in art. رَغْوٌ] as syn. with رَغْوَةٌ: (TA:) pl. with fet-ḥ [i. e. رَغَاوِيٌّ]. (K, TA.)

أَغْرَاهُ بِهِ [q. v.], *He is made to become attached to it, or fond of it; &c.* (TA.)

مَغْرُوٌّ [pass. part. n. of غَرَاٌ, q. v.; *Glued, &c.*

— Hence, for سَهْمٌ مَغْرُوٌّ, lit. *A glued arrow, meaning an arrow having the feathers glued upon it, i. e.] a feathered arrow*. (Meyd in explanation of what here follows.) It is said in a prov., أَدْرِكْنِي وَلَوْ بِأَحَدِ الْمَغْرُوِّينِ, meaning [*Reach thou me, though] with one of the two [feathered] arrows: or, as Th says, with an arrow or with a spear*: (S:) *El-Mufaddal* says, there were two brothers, of the people of *Hejer*, a people to whom the Arabs ascribe stupidity, and one of

those two rode an intractable she-camel, and the one that did not ride had with him a bow, and his name was *Huneyn*; so the one that was riding called to him, and said, يَا هُنَيْنُ وَبَلَدُكَ, [in which انزلنى seems to be a mistranscription for ادركنى,] meaning, with his arrow; whereupon his brother shot at him and laid him prostrate; and his saying became a prov., applied on an occasion of necessity, or difficulty, and of the utter failing of stratagem. (Meyd.) One says also قَوْسٌ مَغْرُوَّةٌ [A glued bow] (S, Mṣb, K) and مَغْرِيَّةٌ (S, K.)

قَوْسٌ مَغْرِيَّةٌ: see what next precedes.

غَرِيٌّ

1. غَرِيْتُ السَّهْمِ: see 1 in art. غرو.

قَوْسٌ مَغْرِيَّةٌ: see مَغْرُوٌّ (last sentence) in art. غرو.

غَزْرٌ

1. غَزَرَ, aor. ʔ, inf. n. غَزَارَةٌ (S, Mgh, Mṣb, K) and غَزُرٌ (Mgh, L, Mṣb, K) and غَزْرٌ (L, K,) or غَزْرٌ is a simple subst., (S, L, TA,) *It (a thing, S, K, or water, Mgh, Mṣb) was, or became, much, abundant, or copious*. (S, Mgh, Mṣb, K.) — غَزْرَتْ She (a camel, S, Mṣb, or a beast, K) had much milk; abounded in milk; became abundant in milk; (S, Mṣb, K;) غَزْرَتْ عَنِ الْكَلْبِ from the herbage; (TA;) or عَلَيْهِ [by feeding] upon it; (K;) as also † أُغْزِرَتْ (IKṭṭ:) and it (a well, and a spring,) abounded in water: and it (an eye) abounded in tears. (K.)

2. تَغْزِيرٌ signifies *The omitting a milking between two milkings, when the milk of the camel is backward*. (S, K, TA.) A similar meaning is mentioned in art. غرز: see 2 in that art. (TA.)

3. مَغَاَزَرَهُ, inf. n. غَاَزَرَهُ, *He gave him a small and mean thing in order that he might give him in return twice as much: he sought to obtain from him more than he gave*. (IAḥr, TA: but only the inf. n. is mentioned.)

4: see 1. = أَغْزَرَ اللَّهُ مَالَهُ [God caused his camels, or sheep, or goats, to have much milk]. (TA.) — أَغْزَرَ الْمَعْرُوفُ He made the beneficence to be abundant. (K.) = أَغْزَرَ الْقَوْمُ The people's camels, (S, K,) and their sheep or goats, (TA,) became abundant in milk. (S, K, TA.) — And The people became in the state of having much rain. (IKṭṭ.)

غَزْرٌ [Abundance in milk: or abundance of milk: of camels &c.]: a subst. from غَزْرَتِ النَّاقَةِ: pl. غَزْرٌ; like as جَوْنٌ is pl. of جَوْنٌ, and حَشْرٌ of حَشْرٌ. (S.) = Also A vessel made of [the coarse grass called] حَلْفَاءَ and of palm-leaves: (IDrd, K:) a well-known Arabic word. (IDrd, TA.)

أَغْزَرِيٌّ [as though fem. of أَغْزَرٌ] is applied to a she-camel by *Honeyf-El-Hanátim* [as meaning

Surpassingly abundant in milk]. (IAqr in TA in art. **بهي**.)

[**غُزْرَانٌ** mentioned by Freytag as an epithet applied to camels, meaning *Abounding in milk*, on the authority of the **ك**, is a mistake; it is mentioned in the **ك** only as the name of a place.]

**غُزِيرٌ**, and the fem. **غُزِيرَةٌ**, *Much; abundant; copious*: (**س**, **م**, **ك**): applied to water, (**م**, **س**) and rain, (**ك**) and beneficence, (**س**) and knowledge, (**ت**, **ا**) and anything. (**س**, **ك**). — A she-camel, (**س**, **م**, **ك**) and a sheep or goat or other beast, (**ت**, **ا**), *having much milk; abounding in milk*: (**س**, **م**, **ك**): a well, and a spring, (**ك**), and a subterranean channel for water, (**م**, **س**), *abounding in water*: (**م**, **ك**): and an eye *abounding in tears*: (**ك**): pl. **غُزَارٌ**. (**س**, **م**, **س**.)

**قَوْمٌ مَغْزَرٌ لَهَا**, in the pass. form, *A people having abundance of milk; whose camels abound in milk*. (**ك**.)

**مَغْزَرَةٌ**, (as written in the L, [and so agreeably with analogy, as meaning *A cause of abounding in milk*; similar to **مَبْعَلَةٌ** and **مَجْبَنَةٌ** &c.];) or **مَغْزَرَةٌ**, (accord. to the **ك**), *a thing [from the feeding of a beast] upon which the milk becomes abundant*. (L, **ك**). — And, (**ك**, **ت**, **ا**), hence, (**ت**, **ا**), *A certain plant, the leaves of which are like those of the حُوف* [q. v.], (**ك**, **ت**, **ا**), *dust-coloured, and small, and which has a red blossom, like that of the pomegranate*: (**ت**, **ا**): *it pleases the cows* (**ك**, **ت**, **ا**) *much*, (**ت**, **ا**), *and they become abundant in milk [by feeding] upon it*: (**ك**, **ت**, **ا**): *it is of the [season called] ربيع*; and is mentioned by **أهـن**, who says that *all cattle pasture upon it*. (**ت**, **ا**.)

**مَغْزَارٌ** [*Abounding much in milk*; applied to a she-camel &c.]. (The Lexicons passim.)

**أَرْضٌ مَغْزُورَةٌ** *Land upon which much rain has fallen*. (**ك**.)

**مُغْزِرٌ** and **مُسْتَغْزِرٌ** *One who gives a thing in order that he may obtain in return more than he gives*. (**ك**.) One of the **تأبي**'ees says **الْجَانِبُ الْمُسْتَغْزِرُ يَثَابُ مِنْ هَيْبَتِهِ** *The stranger who seeks to obtain more than he gives shall be rewarded for his gift*: meaning, when the stranger, who is not related to thee, gives thee a thing, he seeks to obtain more than it; so do thou requite him for his gift, and exceed it to him. (**ت**, **ا**.)

**مُسْتَغْزِرٌ**: see **مُغْزِرٌ**, in two places.

غزل

1. **غَزَلَتِ الْقَطَنَ**, (**س**, **م**, **ا**, **ك**), and **الْكَتَانَ** (**م**, **س**), or **الْصُوفَ وَنَحْوَهُ**, (**ت**, **ا**), or **وَعَبْرَهُمَا**, (**س**, **م**, **ك**) inf. n. **غَزَلٌ**, (**س**, **م**, **ا**, **ك**, **ل**), *She spun the cotton*, (**م**, **ا**, **ك**, **ل**, **س**), and *the flax, &c.*, (**ت**, **ا**), or *the wool, and the like*; (**م**, **س**); and **غَزَلَتْهُ** signifies the same, (**س**, **ك**). — **غَزَلٌ**, (**س**, **م**, **ك**, **ت**, **ا**) aor. -, (**ك**, **ت**, **ا**) inf. n. **غَزَلٌ**, (**س**, **م**, **ك**, **ت**, **ا**) *He talked, and acted in an amatory and enticing manner, with a woman, or with women; he practised غَزَلٌ [meaning as expl. below, i. e.*

*the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.*] (**س**, **م**, **ك**, **ت**, **ا**). — And **غَزَلٌ** is also said of a dog, meaning *He flagged, or became remiss, in the pursuit of a young gazelle; i. e., when he had come up to it, the latter uttered a cry by reason of its fright, whereupon he turned away from it*, (**س**, **م**, **ك**, **ت**, **ا**) and *became diverted*; (**س**, **م**, **ك**, **ت**, **ا**); or, as **IAqr** says, *when it became sensible of the presence of the dog, it became confounded, or perplexed, and clave to the ground, and he (the dog) became diverted from it, and turned away*: (**ت**, **ا**): or *he was confounded, or perplexed, in pursuing a young gazelle, by its uttering a cry in his face when he came up to it*. (Meyd in explanation of a prov.: see **أَغْزَلٌ**, below.)

3. **مُغْزَلَةٌ**, (**س**, **م**, **ا**, **ت**, **ا**) inf. n. **مُغْزَلَةٌ**, (**س**, **م**, **ك**, **ت**, **ا**) *He talked with her*, (**س**, **م**, **ك**, **ت**, **ا**), and *acted in an amatory and enticing manner with her*; (**س**, **ت**, **ا**); and in like manner one says of a woman with a man: (**س**): *or he played, or sported, [or dallied, or wantoned,] and held amorous talk, with her*. (**م**, **ا**). — [Hence,] one says, **أَطْيَبُ مِنْ أَنْفَاسِ الصَّبَا إِذَا غَازَلَتْ رِيَاضَ الرِّبَا** † [*More pleasant, or delightful, than the breaths of the east wind (which is to the Arabs like the zephyr to us) when it has wantoned with the meadows of الربا*, (app. **الربا**, the name of a place, mentioned in the **ك** in art. **رَبُو**, there written **الرَّبِي**, and in the **ت**, **ا** in that art. said to occur in poetry,) so as to have brought with it the odours of flowers]. (**ك**.) And **هُوَ يُغَاوِلُ رَعْدًا مِنَ الْعَيْشِ** † [app. meaning *He plays the wanton with ampleness and easiness and pleasantness of the means of subsistence*]. (**ت**, **ا**). — And **غَاوَلَ الأَرْبَعِينَ** † *He approached [the age of] forty [years]*. (**ث**, **ك**.)

4. **اِغْزَلَتْ**, (**ك**), or **اِغْزَلْتُ**, (**س**, **م**, **ك**) *He, or she, turned round, or made to revolve, [or rather twirled,] the مَغْزَلُ [or spindle]*: (**س**, **م**, **ك**): [or so **اِغْزَلْتُ**, or **اِغْزَلْتُهُ**, for] one says of the **مَغْزَلُ** [or spindle], **أَغْزَلْتُ**, i. e. *it was turned round [or twirled]*. (**ف**, **س**). — **اِغْزَلْتُ** *She (a gazelle) had a young one*. (**س**, **م**. [See **غُزَالٌ**].)

5. **تَغْزَلُ** *He affected, or attempted, as a self-imposed task, (تَكَلَّفَ) what is termed غَزَلٌ [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]*. (**س**, **م**, **ك**, **ت**, **ا**). — And sometimes it means *He made mention, or spoke, [generally in verse,] of what is termed غَزَلٌ*. (**ت**, **ا**). [See also **تَشَبَّبٌ**, inf. n. **تَشَبَّبٌ**; and **نَسَبٌ**, inf. n. **نَسَبٌ**.] One says, **تَغْزَلُ بِالْمَرْأَةِ** meaning *He mentioned the woman [in amatory language, as an object of love,] in his poetry*. (**ت**, **ا** in art. **غنى**.)

6. **تَغَاوَلُوا** [*They talked, and acted in an amatory and enticing manner; or they played, sported, dallied, or wantoned, and held amorous talk; one with another*: see 3]: (**س**, **م**): from **الغَزَلُ** [q. v.]. (**ت**, **ا**.)

8: see 1, first sentence.

**غَزَلٌ**, applied to cotton, (**س**, **م**, **ك**, **ت**, **ا**), and flax, &c., (**ت**, **ا**) or wool, and the like, (**م**, **س**), i. q. **مَغْزُولٌ** [i. e. *Spun*]: (**س**, **م**, **ك**, **ت**, **ا**): [or rather *spun thread, or yarn of any kind*; for] it is an inf. n. used as a subst.: (**م**, **س**): of the masc. gender: pl. **غَزُولٌ**. (**ت**, **ا**). — And accord. to **ISd**, *The web of the spider*. (**ت**, **ا**). — And **غَزَلُ البَنَاتِ** is applied in Egypt to *The sort of food called إَطْرِيَّة*. (**ت**, **ا** in art. **طرو**, q. v.)

**غَزَلٌ نِسَاءً** *A follower and lover of women*; as also **غَزِيلٌ نِسَاءً**: (**ج**, **ك**): [or both may be rendered *one who talks, and acts in an amatory and enticing manner; or who plays, sports, dallies, or wantons, and holds amorous talk; with women*:] **غَزِيلٌ** is of the measure **فَعِيلٌ** in the sense of the measure **مَفَاعِلٌ**; like **حَدِيثٌ** and **كَلِيمٌ**. (**ت**, **ا**.)

**غَزَلٌ**, as expl. by 'Abd-El-Muttalib El-Bagh-dádee, in his Exposition of the **نَقْدُ الشَّعْرِ** of **كُودَامَه**, signifies *The talk, and actions, and circumstances, occurring between the lover and the object of love*; differing somewhat from **تَشَبُّبٌ**, which is a celebrating of the person and qualities of the beloved; and from **نَسِيبٌ**, which is a mentioning of the state, or condition, of the **نَاسِبٌ** [himself], and of the object of the **نَسِيب**, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of **تَشَبُّبٌ**, and being a mentioning of **غَزَلٌ**: accord. to **كُودَامَه**, it signifies *an inclining to foolish and youthful conduct, or a manifesting of passionate love, and becoming notorious for affections to women*: (**ت**, **ا**): or it is the subst. from 3 [as such signifying *talk, and amatory and enticing conduct, with women; or play, sport, dalliance, or wanton conduct, and amorous talk, with women*]; (**س**, **ك**); as also **مَغْزَلٌ**: (**ك**): or *play, sport, or diversion, with women*: (**س**, **م**, **ك**): or *the talk of young men and [or with] young women*: (**م**, **س**): or, accord. to the leading authorities in polite literature, and those who have made the language to be their study, [or rather accord. to a loose and post-classical usage,] it signifies, like **نَسِيبٌ**, *praise of what are apparent of the members of the object of love*: or *the mention of the days of union and of disunion*: or *the like thereof*. (**م**, **ف**.)

**غَزَلٌ** [is, by rule, the part. n. of **غَزَلٌ**, as such signifying *Talking, and acting in an amatory and enticing manner, with a woman, or with women*; &c.: but it is said that it] signifies **صَاحِبُ غَزَلٍ**; (**س**, **م**): or **مُتَغَزِّلٌ بِالنِّسَاءِ**; (**ك**, **ت**, **ا**); by which is here meant *making mention, or speaking, or one who makes mention, or who speaks, [generally in verse,] of what is termed غَزَلٌ [signifying as expl. above, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]*; thus used as being a possessive epithet, [not as a part. n. of **غَزَلٌ**, because this differs in meaning from **تَغَزَّلٌ**,] i. e. it signifies [properly] **دُو غَزَلٍ**: (**ت**, **ا**): or it means *displaying amorous gestures or behaviour, and foolish and*

youthful conduct such as is suitable to women, with the love, or passionate love, that he experiences for them, in order that they may incline to him: (Kudámeh, TA:) or it is applied to a man as meaning a companion of women because of his lacking strength to be otherwise: from what here follows. (IAqr, TA.) — Lacking strength, or ability, to perform, or accomplish, things; (IAqr, K, TA;) remiss, or languid, in respect to them. (IAqr, TA.)

غزلي [Of, or relating to, spun thread, or yarn;] the rel. n. from غَزَلَ used as a subst. (Mṣb.)

غزال *A young gazelle, ولدٌ طيبة*: (Mṣb:) or a *شاذن* [or young gazelle], (T, S, O, Mṣb, K, TA,) or, as some say, the female, (TA, [but see what follows,]) when it becomes active, or in motion, (T, S, O, Mṣb, K, TA,) and walks; (T, Mṣb, K, TA;) to which the girl, or young woman, is likened in [the commencing of an ode by what is termed] التَّشْبِيب, wherefore the epithet and the verb [therein] are made masc.; (TA;) after the becoming a *ثني* [q. v.]: (T, Mṣb:) or in the stage after that in which he is termed *طلا* [q. v.]: (Aḥát, Mṣb, TA:) or from the time of his birth until he attains to the most vehement running; (K, TA;) which is when he puts his legs together, [app. meaning his fore legs together and so his hind legs,] and puts them down together and raises them together: (TA:) or i. q. *ظني* [i. e. a gazelle, of any age]: (M in art. *ظني*: for *الظني* is there expl. as meaning *الغزال*: [but this seems to be a loose rendering:]) the female is called *غزالة*; (Mṣb, MF, TA;) though it seems from what is said in the K [etc.] that *الغزال* is applied peculiarly to the male, and that the female is called only *ظنية*, as several of the lexicologists have decisively asserted: (MF, TA:) the pl. [of pauc.] is *غزلة* and [of mult.] *غزلان*. (S, O, Mṣb, K.) — *غزال شعبان* *A certain insect (دويبة)*, (K, TA,) a species of the [locusts, or locust-like insects, called] *دَمُ الغزال* [pl. of *جندب*]. (TA.) — *طرخون* [or tarragon], (O, K,) which is eaten, (O,) burning, or biting, to the tongue, (O, K,) green, and having a red root, like the roots of the *أرطاة* [n. un. of *أرطى*, q. v.], (O,) with the juice of which girls, or young women, make red streaks like bracelets upon their arms: (O, K:) thus AḤn was informed by some one or more of the Benoo-Asad: (O:) and Abou-Naṣr says, it is of the [kind called] *دُكُور*. [See also *دَمُ الغزال* and *دَمُ الغزلان* and *دَمِيَّةُ الغزلان* voce *دَم* in art. *دمي* or *دمو*; and see likewise *عندم*.]

*غزالة* fem. of *غزال*, q. v. — *الغزالة*, also, signifies *The sun*; (S, O, K;) because it extends [what resemble] cords, [meaning its rays,] as though it were spinning: (K:) or *the sun when rising*; (Mṣb, K;) [therefore] one says *طلعت* *الغزالة*, but not *غربت* *الغزالة*: (TA:) or *the sun when high*: (M, K, TA:) or *the عين* [meaning the disk, or, as it sometimes means, the rays, or

beams,] of the sun. (K.) — And *غزالة الضحى* means, (S, O, K,) as also *غزالاته*, (K,) [or *غزالاتها*,] *The beginning of the ضحى* [or early part of the forenoon, after sunrise]; (S, O, K;) [whence] one says, *جاء في غزالة الضحى* [He came in the beginning of the ضحى]; and Dhu-r-Rummeh uses *الغزالة*, in the accus. case, as an adv. n., (S, O,) meaning in the time [or in the beginning] of the ضحى; (O;) or, accord. to IKh, this is for *طلوع* *الغزالة*, meaning at the rising of the sun: (TA:) or the meaning of the phrases first mentioned in this sentence is *after, or a little after*, (accord. to different copies of the K,) *the spreading of the sun, [i. e. of the sunshine,] and its entrance upon the ضحى: or the first part of the ضحى, until the passing away of a fifth (or about a fifth, TA) of the day.* (K.) — Also (i. e. *الغزالة*) *A certain herb, (Abou-Naṣr, O, K,) of the [kind called] سَطْح, spreading upon the ground, with green leaves, having no thorns nor branches; from the middle whereof comes forth a tall قضيب [or shoot], which is peeled and eaten, (Abou-Naṣr, O,) and it is sweet, (Abou-Naṣr, O, K,) and has yellow blossoms from its bottom to its top; and it is a pasture: (Abou-Naṣr, O:) every thing [i. e. animal] eats it; (Abou-Naṣr, O, K;) and the places of its growth are the plain, or soft, tracts. (Abou-Naṣr, O.)*

*غزائل* *A vender [and a spinner] of غزل* [i. e. thread, or yarn]. (TA.)

*غزِيل*: see *غزِيل نساء*, in two places.

*غازيل* [act. part. n. of *غَزَلَ*; *Spinning*]. The pls. *غَزَل* and *غَوَائِل* are applied as epithets to women: (K, TA:) but the former is also applied to men, and is of a measure more usual as that of the pl. of the masc. act. part. n. than of the fem. (TA.)

*أغزِل* from the act of spinning, (Meyd,) or from the act of weaving [the web], (O,) is a prov. [meaning *More practised, or skilled, in weaving than a spider*]: and so *من سُرْفَة* [than a *سُرْفَة*, q. v.]. (Meyd.) — And one says also, *أغزِل من أمرئ القيس*, (S, Meyd, O,) likewise a prov., meaning [More practised, or skilled,] in the celebrating of the person and qualities of the beloved in verse [than *Imra-el-Keys*]. (Meyd.) — And [hence,] *أغزِل من الحمى* + [More frequent in visiting, or more habitual, and more recurrent, than the fever]; a saying of the Arabs, by which they mean that it [the fever] is a frequent visitor of the sick person, recurrent to him; as though passionately loving him: thus, correctly, as in the L: in the K it is said that *أغزِل* applied to the fever (*الحمى*) [though this is fem.] means *such as is a frequent visitor of the sick person; recurrent.* (TA.) — And *أغزِل* *من فرعل* [More confounded and perplexed than a young one of the hyena]; from *الغزل* as signifying “the being confounded and perplexed” like as is the dog (Meyd, O, K) when pursuing the

young gazelle; for it may be that the *فعل* becomes in the like state in pursuing the object of its chase: (Meyd:) or *فعل* was a man of ancient times, and this saying (which is a prov., Meyd) is like *أغزِل من أمرئ القيس*. (Meyd, O, TA.)

*مغزِل*: see *مغزِل*, in two places: — and see also *غَزَلَ*, latter half.

*مغزِل*: see *مغزِل*, in three places.

*مغزِل* *A doe gazelle having a young one.* (K.)

*مغزِل* and *مغزِل* (Fr, Th, S, O, Mṣb, K) and *مغزِل* (Th, O, K,) the first as pronounced by [the tribe of] Temeem, the second as pronounced by [that of] Keys, and the last the most rare, (TA,) or the second as pronounced by Temeem, (Mṣb,) *A spindle*; i. e. the thing with which one spins: (S, MA, O, Mṣb, K, KL:) Fr says that *مغزِل* is the original form, from *أغزِل* “it was made to turn round” or “revolve” [or “was twirled”]; (S, TA;) but the *damme* was deemed by the Arabs difficult of pronunciation, and therefore they said *مغزِل*, and in like manner *مصنف* and *مصدق* and *مجرد* and *مطرف*: accord. to IAth, *مغزِل* signifies the instrument [with which one spins]; and *مغزِل*, the place of the *غزل* [which means the act of spinning and the spun thread or yard]; and *مغزِل*, the place in which *فيه* [or this may here mean upon which] the *غزل* [i. e. spun thread or yarn] is put: (TA:) pl. *مغزِيل*. (MA.) *أغزِي من مغزِيل* is a prov. [meaning *More naked than a spindle*]. (Meyd.) And one says, *صاحب الغزل أضل من ساق مغزِيل*, [The practiser of the talk and actions &c. usual between the lover and the object of love is more erring than the shank (i. e. pin) of a spindle], of which the error is its [aiding in] clothing mankind while it is [itself] naked. (A, TA.) — It is said in a book of certain of the Jews, *عليكم كذا*, meaning [Upon you lie as due from you such and such things and] the fourth part of what your women have spun. (TA.) — And [the pl.] *مغزِيل* signifies *The عمد* (O) or *عمد* (K) [app. meaning the upright wooden supports of the seat] of the [machine called] *نورج* [q. v.] with which the reaped grain heaped together is thrashed. (O, K.)

*مغزِيلِي* (MA) and *مغزِيلِي* (S and K voce *مضمر*) *A parer of spindles.* (MA.)

*مغزِيل* *A slender cord* (*جبل دقيق*) [so in copies of the K, and in the CK, but in the latter *المغزِيل* is put for *المغزِيل*: in my MS. copy of the K, *المغزِيل جبل دقيق*, and this I think to be the correct reading, meaning *El-Mugheyzil is a certain slender mountain*]: ISd says, I think it to be likened to the *مغزِيل*, because of its slenderness; adding that *El-Hirmázee* has mentioned it. (TA. [A verse cited by *El-Hirmázee* is there

given as an ex.; mentioning the day of **المَغْزِيلِ**, app. as the day of the separation of a lover from his beloved; and it is a common custom of the Arabs to call the day of an event the day of the place where it occurred.)

**مَغْزِيلِي**: see **مَغْزِيلِي**.

غزو

1. **غَزَاهُ**, [aor. - ,] inf. n. **غَزَوُ**, *He willed, or desired, it; he sought it; and he aimed at it, intended it, or meant it; syn. أَرَادَهُ; and طَلَبَهُ; and قَصَدَهُ*; [the first of which is often used in the same senses as the second and third;] as also **اغْتَزَاهُ**; (K, TA;) this last mentioned by ISd as syn. with **قَصَدَهُ**. (TA.) One says, **عَرَفْتُ مَا عَزَوِي** i. e. [I knew, or, emphatically, I know,] *what is willed or desired (ما يَرَادُ) [from this speech].* (S.) And **غَزَوِي** *My aim, or intention, or meaning, is such a thing.* (K.) — [Hence, app.,] **غَزَا العَدُوَّ**, inf. n. **غَزَوُ** (S, Mgh, Mṣb, K) and **غَزَوَانُ**, (K, TA,) or, as some say, **غَزَوَانُ**, mentioned by Sb, (TA,) and **غَزَاوَةٌ**, (K,) [but see what is said of this last at the close of this paragraph,] *He went forth, (Er-Rāghib, TA,) or repaired, or betook himself, (Mgh,) to wage war, (Er-Rāghib, TA,) or to fight, (Mgh,) with the enemy; (Er-Rāghib, Mgh, TA;) or he went to fight with, and plunder, the enemy; (K, TA;) in the country of the latter. (Mṣb.)* [And **غَزَا** alone, the objective complement being understood, often signifies the same; or *He engaged in a warring, or warring and plundering, expedition, or in such expeditions.*] — And **غَزَا إِلَيْهِ**, inf. n. as above, *He tended, repaired, betook himself, or went, to, or towards, him, or it; syn. قَصَدَهُ.* (TA.) — **غَزَاوَةٌ**, mentioned above, is of a measure which in most instances is that of an inf. n. of an intrans. verb, and it seems to be an inf. n. of which the verb is **غَزَوُ**, meaning **جَادَ غَزْوَهُ** [i. e. *Excellent, or how excellent, is his engaging in a warring, or warring and plundering, expedition, or in such expeditions!*]; and to be similar to **قَضَوُ** meaning **جَادَ قَضَاءَهُ**, and **ضَرَبَتْ يَدَهُ** meaning **جَادَ ضَرْبَهَا**. (TA.)

2: see what next follows.

4. **اغْرَاهُ** *He fitted him out, equipped him, or furnished him, (S,) or he sent him, (Mgh, Mṣb,) or he urged, or incited, him, (K,) to engage in a warring, or warring and plundering, expedition, (S, \*Mgh, \*Mṣb, \*K,) in the country of the enemy; (Mṣb;) and غَزَاهُ signifies the same. (K.)* — **أَغْرَتْ**, said of a woman, (Mgh, K,) *Her husband was absent [engaged in a warring, or warring and plundering, expedition, in the country of the enemy]; (Mgh;) or her husband went [or had gone] to fight with, and plunder, the enemy. (K.)* — And, said of a she-camel, *Her impregnation was, or became, difficult. (S, K.)* — And **اغْرَاهُ** *He granted him some delay, and deferred [the exacting of] the debt that he owed. (S, K.)*

8. **اغْتَرَاهُ**: see 1, first sentence. — **اغْتَرَى بِلَانٍ**

*He had such a one peculiarly to himself from among his companions: (K, TA:) like اغْتَرَى بِهِ. (TA.)* A poet says,

قَدْ يَغْتَرِي الْبِجْرَانُ بِالشَّجَرِ

[Sometimes, or often, the cutting off from friendly intercourse has the accusation of that which is a crime, or a fault, or an offence, peculiarly assigned to it (as the cause)]: **اغْتَرَى** here meaning **اغْتَرَى الشَّجَرِ**. (TA.)

**غَزَاةٌ**: see the next paragraph, in three places.

**غَزْوَةٌ** The act of [الغزو i. e.] *repairing to fight with [or to fight with and plunder] the enemy [in the country of the latter]; as also غَزَاةٌ, and مَغْزَاةٌ: (Mgh:) or the first signifies a single time [or act] of الغزو [i. e. a single warring, or warring and plundering, expedition]; (Th, Mṣb, TA;) as also مَغْزَاةٌ: (Mṣb:) and غَزَاةٌ is the subst. from غَزَوْتُ العَدُوَّ [as such meaning as expl. above, i. e. the act of الغزو]: (S, TA:) or this signifies [a campaign, i. e.] the work [or operations] of a year: (Th, TA:) the pl. (of غَزْوَةٌ, Mṣb, [and of مَغْزَاةٌ, for this is originally غَزْوَةٌ,]) is **غَزَوَاتٌ**, and (of مَغْزَاةٌ, Mṣb) **مَغْزَاةٌ**, (Mgh, Mṣb,) which latter pl. is applied to the **غَزَوَاتُ** of Moḥammad. (TA.)*

**غَزْوَةٌ** i. q. **طَلَبَةٌ** [app. as meaning *A mode, or manner, of seeking, &c.*]. (TA.)

**أَبُو غَزْوَانٍ** [or **غَزْوَانٍ**?] *The cat: because it is ever making war upon the mouse. (يَغْزُو الفأر أبداً).* (Ḥar p. 663.)

**غَزَوِيٌّ**, accord. to [many, app., of] the copies of the S; or **غَزَوِيٌّ**, accord. to ISd, [and so in some copies of the S,] said by ISd to be altered from the regular form [which is **غَزَوِيٌّ**]; (TA;) *Of, or relating to, الغزو [or the making a warring, or warring and plundering, expedition].* (S, ISd, TA.)

**غَزِيٌّ**: see **غَزِيٌّ**.

**غَزِيٌّ** One who engages much, or often, in warring, or warring and plundering, expeditions; syn. **كثِيرُ الغزو**. (TA.)

**غَزِيٌّ** One going, or who goes, to fight with, and plunder, the enemy, (S, \*Mgh, \*Mṣb, K,) in the country of the latter; (Mṣb;) [one engaging, or who engages, in a warring, or warring and plundering, expedition: and a warrior, in a general sense:] pl. **غَزَاةٌ** (S, Mgh, Mṣb) and **غَزَوِيٌّ** (S, Mṣb, K, TA, in the CK **غَزَوِيٌّ**) and **غَزَاةٌ** (S) and **غَزَوِيٌّ**, (K,) [originally **غَزَوِيٌّ**,] of the measure **غَزَاةٌ**, (TA,) and **غَزَوِيٌّ** is pl. of [the pl.] **غَزَاةٌ**, (S, Mṣb,) or [rather] a quasi-pl. n.; (K;) and **غَزَاةٌ** signifies a company, or body, of **غَزَاةٌ**. (TA.)

**غَزَاةٌ**: see what immediately precedes.

**المَغْزِيٌّ** and **المَغْزَاةُ** [app. **المَغْزَاةُ** and **المَغْزِيٌّ**]

the former a pl. of which the sing. is not mentioned, and the latter a quasi-pl. n. like **المَرْجُلُ** from **الرَّجُلُ**,] *The offspring* [more properly **نَتَائِجُ**, which agrees with the context,] of the [season called] **صَيْفٌ**, on the authority of IAar, [meaning such offspring of camels, for it is added,] which are discommended, the young camel thereof being always weak. (TA.)

**مَغْزِيٌّ** The intended sense of a saying; the meaning thereof; syn. **مَقْصَدٌ** [as an inf. n. used in the sense of the pass. part. n. of its verb]. (S, K; in the CK written **مَقْصِدٌ**.) — See also **مَغْزَاةٌ**. — And see the paragraph next preceding this.

**مَغْزِيَّةٌ** [act. part. n. of 4, q. v.] — **مَغْزِيَّةٌ** A woman whose husband is absent; (Mgh;) [meaning] one whose husband has gone to fight with, and plunder, the enemy. (S, \*TA.) See an ex. in a trad. mentioned voce **كاسِرٌ**. — Also, **مَغْزِيَّةٌ**, A she-camel that has exceeded the year [from the time when she was covered] without bringing forth; like **مِدْرَاجٌ**: (El-Umawee, S;) or a she-camel that has exceeded the year by a month, (K, TA,) or the like thereof, (TA,) in pregnancy: (K, TA:) so in the M. (TA.) And A she-ass that is late in bringing forth, but does then bring forth. (S.) **المَغْزِيَّةُ مِنَ الغنمِ** means *Those that are late in bringing forth, by a month, or two months, after the others, of the sheep or goats, because of their having conceived at a late period.* (TA.) — And **مَغْزِيٌّ** signifies A she-camel whose impregnation is difficult: mentioned by Az. (TA.)

**مَغْزَاةٌ**: see **غَزْوَةٌ**, in three places. — Also A place of **غَزُو** [meaning *making a warring, or warring and plundering, expedition*]: pl. **مَغْزَاةٌ**. (TA.) — And **المَغْزَاةُ** signifies also *The memorable deeds of the غَزَاةُ* [meaning *those who engage in warring, or warring and plundering, expeditions, pl. of غَزَاةُ*]: (K, TA:) in which sense, some say, it has no sing., but others say that its sing. is **مَغْزَاةٌ** or **مَغْزِيٌّ**. (TA.)

**مَغْزِيٌّ** [as pass. part. n. of **غَزَا**] was used as an epithet applied to a man: it is properly with **و** [i. e. **مَغْزُوٌّ**]; but there are many instances of the former kind. (TA.)

عشق

1. **عَسَقَ**, said of the night, aor. - , (S, O, K,) inf. n. **عُسُوقٌ** (O, K, \*TA) and **عَسَقٌ** and **عَسَقٌ** and **عَسَقَانٌ**, (K,) *It became dark; (S, O;) as also عَسَقَ*, (Th, O,) said by Z to be of the dial. of the Benoo-Temeem: (TA:) or both signify *it became intensely dark.* (K.) Hence, in a trad., **عَسَقَ** *The night poured down upon the small mountains and covered them with its darkness.* (TA.) — And, said of the moon, *It lost its light, and became black and dark.* (TA.) — And **عَسَقَتْ عَيْنُهُ**, (S, O, K,) aor. - ; (O, K;) and **عَسَقَتْ**, aor. - ; (K;) inf. n. **عَسَقٌ**, (S, O,) or

غُسُوقٌ (K,) or both, (TA,) and غَسَقَانٌ (K, TA;) + *His eye became dark*: (S, O, K, TA:) or + *shed tears*: (K, TA:) or + *poured forth [tears]*: (TA:) or *غَسَقَتِ الْعَيْنُ* means + *the eye overflowed with water*. (AZ, TA.) — And غَسَقَ الْجُرُوعُ, inf. n. غَسَقَانٌ (S, O, K) and غَسَقٌ also, (TA,) *The wound had yellow water flowing from it*; (S, O, K;) and so غَسِقٌ (K, by implication.) And غَسَقَتِ السَّمَاءُ (O, K, TA,) aor. -, inf. n. غَسَقٌ and غَسَقَانٌ (K, TA,) *The sky rained*; or *let fall a little rain, such as is termed رَشٌّ*: (O, K, TA:) and [the rain] *poured forth*; syn. انْصَبَتْ: (TA:) [and in this latter sense غَسَقٌ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانٌ is syn. with انْصَابٌ. (O, K, TA.) [Hence,] غَسَقٌ الْبَلْبَنُ (K,) inf. n. غَسَقٌ (TA) [and app. غَسَقَانٌ], *The milk poured forth from the udder*. (TA.)

4. اغسق: see 1, first sentence. — Also *He entered upon the غَسَقُ*, (O, K, TA,) i. e. the beginning of the darkness. (TA.) And, said of the مؤَدَّنُ, *He delayed, or deferred, the [call to prayer of] sunset to the غَسَقُ of the night*. (S, O, K.)

غَسَقٌ *The beginning of the darkness of night*: (Fr, S, O:) or the darkness of the night: (Akh, TA:) or the darkness of the beginning of the night: (K:) or [the time] when the سُفُوقُ [or redness in the horizon after sunset] disappears: or the time of the blending of the عَشَائِنُ, [see عَشَاءٌ, last sentence,] which is when the darkness becomes confused, and obstructs [the view of] the aspects of things: or, accord. to Sh, the entering-in of the beginning of the darkness. (TA.) — Also *Refuse that is found among wheat, such as زَوَانٌ [or darnel-grass, &c.], and the like*. (Fr, O, K.)

غَسَاقٌ and غَسَاقٌ (S, O, K, TA,) occurring in the Kur [xxxviii. 57 and] lxxviii. 25, accord. to different readings, (S, O, TA,) *The ichor, or watery matter, (O, TA,) and thick purulent matter, (TA,) that will flow and drip (O, TA) from the skins of the inmates of the fire [of Hell]*: (O, TA:) or the washings of them: or their tears: (TA:) or, as some say, the latter of the words has the first of these meanings: (O, TA:) and the former word signifies cold, (O,) or intensely cold, (TA,) that burns by reason of its coldness (O, TA) like the hot wind: (TA:) or, accord. to Lth, stinking: (O, TA:) the latter word is expl. by I'Ab and Ibn-Mes'ood as signifying intense cold: (TA:) or both signify cold and stinking. (S, O.)

غَسِيْقَاتٌ *Intensely red*; [applied to she-camels;] thus expl. by Skr as occurring in a verse of Sakhr [?] El-Hudhalee. (TA.)

غَسَاقٌ: see غَسَاقٌ: — and see also the paragraph here following, near the end.

الغَاسِقُ signifies *The night*; (Zj, TA;) and [hence] وَقَبٌ وَإِذَا وَقَبَ غَاسِقِي إِذَا وَمِنْ شَرِّ غَاسِقِي إِذَا (in the Kur [cxiii. 3], S, O) means [And from the mischief] of the night when it cometh in; (S, O, K;) accord. to

El-Hasan (S, O) El-Bagree: (O:) or the beginning of the night; as El-Hasan is related to have said: (TA:) or the night when the سُفُوقُ [or redness in the horizon after sunset] disappears: (S, O, K:) and the night is said to be so called because it is colder than the day: (O, TA:) [for] الغَاسِقُ signifies [also] the cold (البَارِدُ) [like الغَاسِقُ]: (TA:) or what is meant in the verse of the Kur-an cited above is the accident in the night: (Er-Raghib, TA:) or الغَاسِقُ signifies the moon; (K;) and this is said to be meant in the verse of the Kur-an; (S, TA:) so the Prophet is related to have said to 'Aisheh; i. e. the verse means, [the mischief of] the moon when it is eclipsed: (Th, O, TA:) or what is meant in that verse is, الثُّرَيَّا [i. e. the asterism called the Pleiades] when it sets [aurorally (see ثُرَيَّا)], because diseases and pestilences are frequent at that period, (O, K, TA,) and become removed at the period of its [auroral] rising [in the opposite season of the year], (O, TA,) as is related in a trad.: (TA:) or the sun when it sets: or the day when it enters upon the night: or the serpent called الأَسْوَدُ when it smites, or turns over: or, accord. to Suh, Iblees when he suggests evil: (TA:) or, accord. to I'Ab and several others, from the mischief of the ذُكْرُ when it becomes erect; (K, TA;) a strange explanation: and غَسَاقٌ is like الغَاسِقُ; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) — غَاسِقٌ also signifies *Flowing*; applied by a poet in this sense to a source, or spring; and having no relation to darkness. (Sh, TA.)

### غسل

1. غَسَلَهُ (S, MA, O, Mgh, K,) aor. -, (Mgh, K,) inf. n. غَسَلٌ (S, MA, Mgh, O, Mgh, K,) and غَسُلٌ is the subst., (S, Mgh,) or a subst. (Mgh, K, TA) from الإغْتَسَالُ, (Mgh, TA,) or, as some say, the latter is the inf. n. and the former is the subst., (MF, TA,) *He washed it; with water*: (MA:) غَسَلُ الشَّيْءِ signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mgh.) You say, غَسَلُ الْجِلْدِ كَلَهُ [He washed the skin, all of it], and المَيِّتِ [the dead body]: and غَسَلٌ has the like, but an intensive, meaning. (Mgh.) See also 10. — وَأَغْسِلْنِي بِمَاءِ التَّلْجِ وَالْبَرَدِ [lit. And wash Thou me with the water of snow and of hail], in a trad. relating to [forms of] prayer, means + and cleanse Thou me from sins. (TA.) And one says, غَسَلِ اللَّهُ حَوْبَتَكَ i. e. + *May God cleanse thee from thy sin*. (TA.) — مَا غَسَلُوا رُؤُوسَهُمْ مِنْ يَوْمِ الْجَمَلِ [lit. They did not wash their heads &c., as one does in cleansing himself from impurity,] means مَا تَخَلَّصُوا وَمَا فَرَّغُوا [i. e., app., + they did not become free from the consequences of the Day of the Camel (the famous engagement between the forces of 'Alee and those of 'Aisheh)]. (TA.) — And one says of a horse, غَسِلَ, like غَسِي, meaning *He sweated*; [or became suffused

with sweat;] (Sh, O, K;) as also اغْتَسَلَ (K.) [See an ex. of the former in a verse cited in art. عدو, conj. 3.] — غَسَلَتِ الْمَرْأَةُ signifies + *He compressed the woman* (جَامِعًا); (Az, Mgh, O, TA;) like غَسَلَهَا, with ع; (Az, Mgh, TA;) much or little; (TA;) and غَسَلَهَا signifies the same: (Mgh, O, TA:) or both signify *he did so much*. (K.) It is said in a trad., (Mgh, O, TA,) respecting [preparation for the prayers of] Friday, (Mgh,) مَنْ غَسَلَ وَأَغْتَسَلَ, as some relate it, or, as others relate it, مَنْ غَسَلَ وَأَغْتَسَلَ; the latter of which is said to mean *Whoso compresses his wife [before his going to the mosque]*; (Mgh, O;) and El-Kutabee says that most hold this to be the meaning; i. e., lest he should see in his way anything that might divert his heart [from devotion]; (Mgh;) [and then washes himself;] and Az held غَسَلَ, without tesheed to be correct (Mgh, O) in this sense: (Mgh:) or the meaning accord. to the reading of غَسَلَ is, *whoso performs the [ablution termed] وَضُوءٌ fully, washing every member [of those that are to be washed] three times, (Mgh, O,) and then washes himself for the [prayers of] Friday*; (Mgh;) and accord. to I'Amb, it means *whoso washes himself after الجَمَاعُ and then washes himself for the [prayers of] Friday*: (O:) accord. to the K, غَسَلٌ الشَّغِيلُ signifies *the exceeding the ordinary bounds in washing the members*: (TA:) he who explains it as meaning *the causing a woman to become under the obligation of performing a total ablution, بَأْنُ وَطْئَهَا*, says what is improbable, and departs from the authorities respecting it. (Mgh.) — One says also, غَسَلَ الْفَحْلُ النَّاقَةَ, meaning + *The stallion covered the she-camel much*. (K, TA.) [See also 4.] — And غَسَلَ, aor. -, (K, TA,) inf. n. غَسَلٌ (TA,) + *He beat, and caused to suffer pain*, (K, TA,) بِالسَّوْطِ [with the whip]. (TA.)

2: see the preceding paragraph, in four places.

4. اغسل [said of a stallion, and intrans.] + *He covered much, or often*; syn. أَكْثَرَ الضَّرَبِ. (Fr, O, K.) [See also 1, last explanation but one.]

7. اغسل said of a thing is quasi-pass. of غَسَلَهُ [i. e. it signifies *It became washed, or washed off*]. (O, TA.) [See غَسِيلٌ.]

8. اغتسل (S, O, Mgh, Mgh, K) *He washed [himself, i. e.] his whole person*, (Mgh,) بِالْمَاءِ [with water]. (S, Mgh, O, K.) And اغتسل لِلْجُمُعَةِ [He washed himself for the prayers of Friday]. (I'Amb, O.) — And اغتسل بِالطِّيبِ *He daubed, or smeared, himself, or did so copiously, so as to cause a dripping*, (تَضَمَّحٌ, Lh, TA,) or he sprinkled himself, (تَضَمَّحٌ, K,) with perfume. (Lh, K.) — اغتسل said of a horse: see 1.

10. It is said in a trad., فَإِذَا اسْتَسَلْتُمْ الْعَيْنَ حَقٌّ فَإِذَا اسْتَسَلْتُمْ فَأَغْسِلُوا [The evil eye is a truth; so when ye are asked to wash, wash ye]: i. e., when he who was smitten by the eye of any one demanded [the performance of what is here meant], he brought to

the smiter therewith a bowl in which was water, and he [the latter] would put his hand into it, and rinse his mouth [with some of it], then spit it out into the bowl; then he would wash his face in it; then he would put in his left hand, and pour upon his right hand; then he would put in his right hand, and pour upon his left hand; [then he would put in his left hand (a clause omitted in my original),] and pour upon his right elbow; then he would put in his right hand, and pour upon his left elbow; then he would put in his left hand, and pour upon his right foot; then he would put in his right hand, and pour upon his left foot; then he would put in his left hand, and pour upon his right knee; then he would put in his right hand, and pour upon his left knee; then he would wash what is termed *دَاخِلَةٌ* [expl. in art. *دَوَّخِل*]: and he would not put the bowl upon the ground: then he would pour that used water upon the head of the person smitten with the eye, from behind him, with one pouring; and he would be cured, with the permission of God. (TA.)

*غُسْلٌ* inf. n. of *غَسَلَهُ*: (S, MA, Mgh, O, Mṣb, K:) or, accord. to some, this and *غُسْلٌ* have one and the same meaning; and the saying that this is the case is ascribed to Sb: (Mṣb:) or, as some say, the latter is the inf. n., and the former is the subst. (MF, TA.) See also the next paragraph.

*غُسْلٌ* the subst. from *غَسَلَهُ* [i. e. a subst. signifying *A washing*]: (S, Mṣb:) or a subst. (IKoof, Mgh, Mṣb, K, TA) from *الِغْتِسَالِ*, (IKoof, Mgh, Mṣb, TA,) and [as such] signifying *a complete washing [of oneself, i. e.] of the whole person*: (IKoof, T, Mgh, Mṣb, TA:) it is in consequence of *جَنَابَةٌ* [q. v.], and of child-birth, and for [the prayers of] Friday, and is the *washing* of the dead; but in other cases, the word *غُسْلٌ*, with fet-ḥ, is used: (Ḥam p. 30:) and one says *غُسْلٌ* as well as *غُسْلٌ*, (S, O,) the former being a dial. var. of the latter: (TA:) El-Kumeyt says, describing a wild ass,

- تَحْتَ الْأَلَاءِ فِي نَوْعَيْنِ مِنْ غُسْلٍ
- بَاتَا عَلَيْهِ بِتَسْجَالٍ وَتَقْطَارٍ

[Beneath the (tree called) *الألاءة*, in two sorts of washing that continued during the night upon him with much pouring and much dropping]; meaning that the water that was upon the tree poured upon him at one time; and at one time, that of the rain: (S, TA:) the pl. of *غُسْلٌ* is *أَغْسَالٌ*. (Mṣb.) See also *غُسْلٌ*. — And see *غُسُولٌ*.

*غُسْلٌ* *A preparation for washing the head, consisting of خَطْمِيٌّ [or marsh-mallows] and other things (S, Mgh, O, Mṣb, K) of a similar kind, (Mgh, Mṣb, K,) [with water,] as [leaves of] the [species of lote-tree called] سِدْرٌ, (Mṣb,) and طِينٌ, (TA,) or طِينَةُ الرَّأْسِ, [meaning fullers' earth, which is often used in the bath and elsewhere instead of soap,] (Mgh,) and أَشْنَانٌ [or potash]: (TA:) [and app. any wash for the head:] and *غَسَلَهُ* signifies the same: (Mgh, K:) and also*

(this latter) *leaves of the myrtle: and perfume; syn. طَيْبٌ: and what a woman puts into her hair on the occasion of combing and dressing it: (K:)* *غَسَلَهُ* being *myrtle [-leaves] rendered fragrant with aromatic perfumes, used in combing and dressing one's hair: one should not say غَسَلَهُ. (S, O.)* IĀṣṣ cites the following verse (S, O) of 'Abd-er-Rahmān Ibn-Dārah El-Ghatafānee, (O,)

- فَيَا لَيْلَ إِنَّ الْغِسْلَ مَا دُمَّتْ أَيَّامًا
- عَلَيَّ حَرَامٌ لَا يَمْسِنِي الْغِسْلُ

[And, O Leylā, (*لَيْلٌ* being a contraction of *لَيْلِي*, but in the O it is *يَا جُمْلُ* or *O Jumli*), verily the wash for the head, as long as thou remainest husbandless, shall be unlawful to me: the wash for the head shall not touch me]: i. e. I will not need the wash for the head by my *جَمَاعٌ* of other than her: [he says thus] in eager desire of taking her in marriage. (S, O.) — See also *غُسُولٌ*. — And see also *غَسَلَهُ*.

*غَسَلَهُ* + *A man who compresses his wife much.* (TA.) [See also *غَسَلَهُ*.]

*غُسْلٌ*: see *غَسَلَهُ*.

*غُسْلٌ*: see *غُسْلٌ*.

*غَسَلَهُ* [A single act of washing: pl. *غَسَلَاتٌ*]. — [Hence,] one says, *بَنَوْا هَذِهِ الْمَدِينَةَ بِغَسَلَاتٍ*, + [They built this city] by means of their earnings. (TA.)

*غَسَلَهُ*: see *غُسُولٌ*: — and see also *غُسْلٌ*. — *غَسَلَهُ* means *His face is beautiful, with no fat, or fatness, upon it.* (TA.) — *أَبُو غَسَلَةَ* is an appellation of *The wolf*: (O, K:) and so *أَبُو غَسَلَةَ*, with ع. (TA.)

*غَسِيلٌ* (S, Mgh, O, K) and *غُسْلٌ* and *غَسِيلٌ* and *غُسْلٌ* (O, K) and *غُسْلٌ* (K,) all, except the last, mentioned by Fr, (O, TA,) applied to a stallion [camel], † *That covers much: (Fr, Mgh, O, K, TA:) or that does so much without impregnating: (Ks, S, K, TA:) and in like manner applied to a man. (K.)* [See also *غَسِيلٌ*.]

*الغَسِيلِينَ*: see *الغَسَالَةُ*. — *الغَسِيلِينَ* (in the Kur [lxix. 36], TA) *What is washed off of the flesh and the blood of the inmates of the fire [of Hell]; (Akh, S, O;) [for] what comes forth from any wound, or sore, when it is washed, is termed غَسِيلِينَ: (TA:) what is washed off from the bodies of the unbelievers, in the fire: (Mṣb:) or what flows from the skins of the inmates of the fire, (K, TA,) such as thick purulent matter &c.; thus expl. by Fr and Seer; (TA;) as though it were washed from them: (Sb, TA:) accord. to Mujāhid, a certain food of the inmates of the fire; and El-Kelbee says that it is what the fire has cooked, of their flesh, and has fallen off, and is eaten by them: (TA:) and, (K,) accord. to*

Ed-Dahhāk, (O, TA,) *a species of trees in the fire; (O, K, TA;) and so he says of الصَّرِيعُ: (O, TA:) and, (K,) accord. to Lth, (O, TA,) what is intensely hot: (O, K, TA:) the ي and ن are augmentative. (S, O, Mṣb.)*

*غُسُولٌ* (S, O, K) and *غُسُولٌ* (O, K) and *غُسْلٌ* (Mgh, K) and *غُسْلٌ* and *غَسَلَهُ* (IAth, K) *Water with which one washes himself; (S, Mgh, O, K;) as also غُسْتَسَلٌ, occurring [in this sense] in the Kur xxxviii. 41: (S:) or the words preceding this signify water little in quantity, with which one washes himself: (TA:) and خَطْمِيٌّ [or marsh-mallows], (K, TA,) and أَشْنَانٌ [or potash (see also غَسُولٌ)], and the like thereof, and certain of the [plants termed] حَمِضٌ: (TA:) or *غُسُولٌ* signifies a thing [or substance] with which the hand is washed, such as أَشْنَانٌ &c.: (Ḥar p. 86:) or, accord. to the M, anything with which one washes a head or a garment and the like. (TA.) [See also the pl. *غُسُولَاتٌ* voce *دَلْوَةٌ*.]*

*غَسِيلٌ* i. q. *مَغْسُولٌ* [i. e. *Washed*]; (S, O, Mṣb, K;) applied to a thing, (S, O,) and to a dead body; (Lh, Mṣb, TA;) and the former is also applied as an epithet to a fem. n., as is also *غَسِيلَةٌ*; (S, O, K;) or this last is used after the manner of subst., like *نَطِيعَةٌ* and *ذَبِيحَةٌ*; not as is said in the S [and O] after the manner of epithets: (IB, TA:) the pl. of *غَسِيلٌ* is *غَسَالِيٌّ* and *غَسَلَاتٌ*; (Lh, K, TA;) and the pl. of *غَسِيلَةٌ* [and app. of *غَسِيلٌ* used as a fem. epithet] is *غَسَائِيٌّ* or *غَسَائِيٌّ*. (K accord. to different copies.) Ḥanḍalēh Ibn-er-Rāhib was called *غَسِيلُ الْمَلَائِكَةِ* [The washed of the angels], because he died a martyr on the day of Oḥod, and the angels washed him, (S, O, Mṣb,) accord. to the Prophet, who said that he saw them washing him. (O.) — See also *غَسَلَهُ*. — [It is now used as meaning *Clothes, or the like, put together to be washed.*]

*الغَسَالَةُ*, (S, O, Mṣb,) or *غَسَالَةُ الشَّيْءِ*, (K,) *That with which one has washed the thing: (S, O, Mṣb:) or the water with which the thing is washed. (K.)* [Hence the latter often signifies *The infusion of the thing; i. e. the liquid in which the thing has been steeped, and which is impregnated with its virtues.*] — Also, the latter, *What is extracted from the thing by washing. (K.)* — And *الغَسَالَةُ* also signifies *What is washed from the garment and the like; and so غَسِيلِينَ. (K.)*

*غُسُولِيٌّ* *A certain plant, growing in places that exude water and produce salt: (O, K:) said by IDrd to be a species of trees. (O.)*

*غَسَالٌ* [A washer of clothes, and also of the dead: fem. with ة]. (TA.) [See also *غَسَالٌ*.]

*غُسُولٌ*: see *غُسُولٌ*.

*غَسِيلٌ*: see *غَسَلَهُ*.

*غَسَالٌ* *A washer of the dead. (Mṣb.)* [See also *غَسَالٌ*.] — And *A species of trees. (TA.)*

غَسُولٌ i. q. أُشْتَانٌ [i. e. *Potash*: and the plant from which it is prepared; *kali*, or *glasswort*; or *mesembryanthemum nodiflorum* (Forskål, *Flora Ægypt. Arab.* pp. lxxvii. and 98), a species of *glasswort*]. (TA.) [See also *غَسُولٌ*.]

مَغْسِلٌ (S, O, Mṣb, K) and مَغْسَلٌ [which is anomalous] (S, O, K) and مَغْسَلٌ (K) A place in which the dead are washed: (S, O, Mṣb, K:) pl. of the first (S, Mṣb) and second (S) مَغْسَلٌ: (S, Mṣb:) and one says also مَغْسَلُ المَوْتَى. (S, O, Mṣb.)\*

مَغْسَلٌ A thing [i. e. vessel] in which (so in the M, in the K with which,) a thing is washed. (TA.) — See also *غُسْلَةٌ*.

مَغْسُولٌ: see *غَسِيلٌ*. — Hence one says, *كَلَامُهُ مَغْسُولٌ*, meaning † *His speech, or language, is devoid of nice, or subtle, expressions or allusions; as though it were washed from such; or deserving to be washed and obliterated: or it may mean † trimmed, or pruned.* (TA.)

مَغْسَلٌ A place in which one washes himself: (O, Mṣb, TA:\*) dim. مَغْسَلٌ: and pl. مَغْسَلٌ [which, if correct, is anomalous]. (TA.) — And it is said to signify also what is called in Pers. *حوض مَسِين* [or *حوض مَسِين* app. meaning A tank, or the like, of copper]. (Mgh.) — See also *مَغْسَلٌ*. — And see *غَسُولٌ*.

مَغْسَلٌ: see the next preceding paragraph.

## غمر

1. غَمِرَ It (the night) was, or became, dark; (Aḡ, S, K;) as also *اغمر*, (JK, K,) like *اغسى*. (JK.)

4: see what precedes.

غَمِرَ The darkness (S, ISd, TA) of night; (ISd, TA;) like *غَسِقٌ*: (S, TA:) or *blackness*: (Kr, K:) and (K) accord. to En-Nadr, (S,) the *confusedness, or blinding, of the darkness*: (JK, S, K:) and the *first rising of the dawn*. (JK.) — And *Dust, or dust rising, or spreading, like smoke*; syn. *هَبْوَةٌ* and *غَبْرَةٌ* (K) or *غَبْرَةٌ* [which sometimes signifies the same as *غَبْرَةٌ*]. (CK.)

اغسام: see *اغسام*.

Dark night. *لَيْلٌ غَامِرٌ*. (TA.)

In the sky are portions of clouds. *فِي السَّمَاءِ اُغْسامٌ*. (K.)

## غسى and غسو

1. غَسَا اللَّيْلُ (S, K,) aor. يَغْسُو (S,) inf. n. *غَسُو*; (S, K;) accord. to some copies of the *ك* *غَسُو*; and *يَغْسِي*, aor. يَغْسِي (IJ, TA;) and *غَسَى*, aor. يَغْسِي (S, K, TA,) inf. n. *غَسَا*; of which last form, *غَسَى* is a dial. var.; (TA;) *The night was, or became, dark*; as also *اغسى*. (S, K.) [See also *عَسَا*.]

4: see what precedes. — *اغسى* also signifies *He (a man) entered upon the time of, or a little after, sunset*. (TA.) — And *اغس من الليل* Journey thou not in the first part of the night, until its darkness depart. (TA.) — And *اغساه الليل* The night enveloped him in its darkness. (Sgh, K.)

## غش

1. غَشَّه (S, A, Mṣb, K,) aor. ٢, (S, Mṣb,) inf. n. *غَشَّ*, (Mṣb, TA,) or *غَشَّ*, with *kesr*, (S,) or the latter is a simple subst., (Mṣb, K,) *He acted towards him, or advised or counselled him, dishonestly, or insincerely*: (A, Mṣb, K:) and *he dressed up to him an affair [in false colours]*: (Mṣb:) or *he acted towards him with dissimulation; pretended to him the contrary of what he conceived in his mind*: (A, K:) but this is a needless addition, for it is the same as the first explanation: (TA:) as also *غَشَّه*, (K,) inf. n. *تَغَشَّى*: (TA:) or this latter has an intensive signification: it is said to be derived from *غَشَّش*, signifying “a turbid drinking-place.” (TA.) It is said in the story of Umm-Zarā, accord. to one relation, *لَا تَمَلُّ بَيْتَنَا تَغَشِّيشًا*, said by some to be

from *الغش*, and by others to be from [a usage of] *التغشيش* as signifying *التبهيمة* [app. here meaning *the embellishing speech with falsehood*]: but accord. to the approved relation, it is [*تَغَشِّيشًا*] with the unpointed letter. (IAth.) [See art. *عش*.] — [Also *He made it to seem what it was not; falsified it; counterfeited it; adulterated it*: so as used often by post-classical authors; and so, probably, in classical times also: see its pass. part. n., below.] — *غَشَّ صَدْرَهُ*, aor. ٢, [inf. n., probably, *غَشَّ*, q. v.,] *His bosom concealed enmity and violent hatred; or bore rancour, malevolence, malice, or spite.* (TA.)

2: see the preceding paragraph, in two places.

4. *اغشاه*, inf. n. *اغشاه*, *He made him to fall into dishonest, or insincere, conduct, or advice or counsel; into dissimulation; or the pretending the contrary of what he conceived in his mind.* (TA.) — And *اغشاه عن حاجته* I prevented him from obtaining the object of his want; syn. *اعجلته*. (IKtt, K.)

8: see the next paragraph, in two places.

10. *استغشه* (S, K) and *اغشاه* (K, TA) *He reckoned him, or deemed him, dishonest, or insincere, in action, or advice or counsel; contr. of استنصحه* (S, K) and *انتصحه* (K); or, [which means the same,] i. q. *عده غاشا*: (TA:) or *he imagined in him dishonest, or insincere, conduct, or advice or counsel; dissimulation; or the pretending the contrary of what he conceived in his mind.* (K.) A poet says,

أَيَا رَبِّ مَنْ تَغَشَّهٗ لَكَ نَاصِحٌ  
وَمُسْتَنصِحٌ بِالْغَيْبِ غَيْرُ أَمِينٍ

[O man, many a one whom thou reckonest dis-

honest in action, or advice, is honest therein to thee; and (many a) one who is reckoned honest in action, or advice, in that which is beyond the reach of perception, is not faithful]. (TA.)

*غَشَّ*, (K, TA,) of the measure *فَعَّلَ*, or it may be originally of the measure *فَعَّلَ*, (TA,) applied to a man, (K, TA,) i. q. *عظيماً الشَّوَه* [i. e. *Very greedy*]; not *عظيماً الشَّوَه*, as in some copies of the *K*; nor *عظيماً الشَّوَه*, as in other copies: a *râjiz* says,

لَيْسَ يَغَشِّي هُمَهُ فِيمَا أَكَلُ

[He is not one who is very greedy; whose care, or solicitude, is in respect of what he has eaten]. (TA.)

*غَشَّ* Dishonest, or insincere, conduct, or advice or counsel: (Mṣb, K:) and the *embellishment of an affair [with false colours]*: (Mṣb:) or *dissimulation; pretence of the contrary of what one conceives in his mind.* (K.) [See also 1.] — And *Rancour, malevolence, malice, or spite.* (K.) — [Also *Adulterating alloy in coin.* (See *خَمَلَانٌ*.) — And *Adulterated, or counterfeit, coin.* (See *زَغَلٌ*.)]

*غَشَّشٌ* A turbid drinking-place: (Az, IAmb, Sgh, TA:) the *الكدر المشوب* in the *K* is a mistake; the right explanation of *الغشش* being *المشرب الكدر*, which is that given by Az and IAmb and Sgh. (TA.)

غشاش: see the next paragraph.

*غَشَّاشٌ*, applied to a drinking (شُرْبٌ), *Little in quantity*, (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, *يوم*; but I think that this is a mis-transcription for *نوم*, i. e. sleep:]) or *hasty*: or *not wholesome*; (K, TA;) because the water is not clear. (TA.) — And *The beginning of the darkness: and the end thereof.* (K.) — *اغشاشاً*, (T, S, K,) and *اغشاشاً*, (K,) *I met, or found, him, or it, in haste*; (T, S, K;) and so *اغشاشاً*: (T, TA:) or *at sunset*; (Lth, K;) but Az disallows this: (TA:) or *in the night*; (K;) which is nearly the same as what Lth says. (TA.)

*غَشَّاشٌ* Acting, or advising or counselling, dishonestly, or insincerely; or acting with dissimulation; pretending the contrary of what one conceives in his mind: [see its verb:] pl. *غَشَّاشَةٌ* and [quasi-pl. n., like as *صاحبَةٌ* is of *صاحبٌ*], *غَشَّاشَةٌ*. (TA.)

*شَيْءٌ مَغْشُوشٌ* [A thing made to seem what it is not; falsified; counterfeited; adulterated]; (S, K;) a thing that is not pure; not genuine; or not unadulterated. (K.) You say, *طَعَامٌ فَلَانٌ مَغْشُوشٌ* [The wheat of such a one is made to seem what it is not: its upper part is dry, and its lower part is sprinkled]. (A.) And *مَلِكٌ مَغْشُوشٌ* Milk mixed with water. (Mgh, Mṣb.) And *فِضَّةٌ مَغْشُوشَةٌ* Silver mixed with copper or brass. (TA.)

غشمر

1. **غَشِمَرٌ** signifies The acting, or treating, wrongfully, unjustly, injuriously, or tyrannically: (S, K:) or the taking another's property wrongfully, &c., or by force: and the taking a course, in journeying [&c.], at random, without direction and without knowledge. (JK.) One says of a governor, **غَشِمَرَ الرَّعِيَّةَ**, aor. -, [accord. to the TK, the aor. of the verb in the sense here following is **غَشِمَرَ**, but this I think a mistake,] inf. n. **غَشِمَرٌ**, He struck, or beat, with vehemence, the people under his government, wrongfully, unjustly, injuriously, or tyrannically, and took [from them] what he could. (TA.) And **غَشِمَرَ النَّاسَ** He asked whom he could of the people. (Z, TA.) And **غَشِمَرَ الْأُمُورَ** He performed affairs, or the affairs, [in a random manner,] confusedly, without discrimination. (Ham p. 37: by implication.) — And **غَشِمَرَهُ**, aor. -, He smeared him [i. e. a camel] with tar so that he left nothing [or no part of him] without tar, pouring it upon what was sound thereof and what was diseased thereof: and **غَشِمَرَ** [perhaps as an inf. n., but accord. to the TK it is a simple subst., and the inf. n. is **غَشِمَرٌ**,] signifies the act of so smearing. (K.) — And **غَشِمَرَ** † He collected firewood by night, cutting whatever he could get, without consideration, (K, TA,) or, as in the A, without discrimination. (TA.)

**غَشِيرٌ**: see the preceding paragraph. — Also Blackness [of night: app. a dial. var. of **غَشِيرٌ**; or, perhaps, a mistranscription]. (Ham p. 163.)

**غَشُومٌ** A man who strikes, or beats, people vehemently, [and wrongfully, (see 1,)] and takes [from them] everything that he can get; as also **غَشَامٌ** and **غَشِيرٌ** [except that the first and second are app. intensive epithets and the last is a simple part. n.]: and it is likewise applied to a fem., as, for ex., to a hand (**يَدٌ**): and to a striking, or beating, (**ضَرْبٌ**) [app. as meaning *wrongful*,] as is also **غَشِمَشِيرٌ**. (TA.) [One says,] **الْحَرْبُ غَشُومٌ** [War is wrongful], because it reaches other than the committer of a crime, or an offence deserving punishment. (S.) — Also A she-camel that will not be turned back from her course, or way. (R, TA.)

**غَشِيمِرٌ**, meaning [Ignorant of affairs,] not knowing anything, is a word of the vulgar. (TA.)

**غَشُومِيَّةٌ**, meaning Ignorance of affairs, is a word of the vulgar, like that next preceding. (TA.)

**غَشَامٌ** }  
**غَشِيرٌ** } see **غَشُومٌ**.

**غَشِمَشِيرٌ**: see **غَشِمَشِيرٌ**. Accord. to some, it signifies One who acts with much wrongfulness, injustice, injuriously, or tyranny. (Ham p. 104.) — **نَاقَةٌ غَشِمَشِيرِيَّةٌ** A she-camel strong, resisting, or indomitable, in spirit. (IJ, TA.) And **غَشِمَشِيرٌ** is applied to a he-camel as meaning **هَائِجٌ** [i. e. Excited by lust]. (Meyd in explanation of the Bk. I.)

prov. here following.) **غَشِمَشِيرٌ يُغَشِي الشَّجَرَ** — **غَشِمَشِيرٌ**, i. e. This, or it or he, is a torrent [wild in its course,] that overwhelms the trees, so that it crushes them and uproots them, **سَيْلٌ** preceded by **غَشِمَشِيرٌ** or **هُوَ** being meant to be supplied, is a prov. applied to a man who cares not what wrong he does. (Meyd.) — See also **غَشُومٌ**.

**غَشِمَشِيرِيَّةٌ** and **إِنَّهُ لَدُو غَشِمَشِيرِيَّةٌ** Verily he is one who possesses boldness, or daringness, and penetrative energy. (K.)

**أَغَشِمَرَ** [More, and most, wrongful, unjust, injurious, or tyrannical: &c.: see 1.] **أَغَشِمَرَ مِنَ السَّيْلِ** [More wild in course than the torrent] is a proverb. (Meyd.) — I Aqr cites a verse in which it is applied to a plant as meaning *Dry and old*; but accord. to one relation of that verse, the word is **أَغَشِمَرَ**. (TA.)

**مَغَشِرٌ** One who goes at random, heedlessly, or in a headlong manner, without consideration, whom nothing will turn from that which he desires, (S, K,) by reason of his courage; (S;) as also **غَشِمَشِيرٌ**: (S, K:) or, accord. to Aboo-Biyāsh, one who performs affairs [in a random manner,] confusedly, without discrimination: or, as some say, one who, when the road is unapparent to him, goes at random, without direction and without knowledge. (Ham p. 37.)

غشى and غشو

1. **غَشِيَهُ**, aor. **يَغْشِي**, inf. n. **غَشَاوَةٌ**, It covered, or concealed, him, or it; (TA;) as also **تَغَشَاهُ**. (MA.) And one says, **غَشَانِي اللَّيْلُ**, i. e. **غَشِيَنِي** [The night covered me, or concealed me: or the meaning may be that which next follows]. (JK.) — **غَشِيَهُ**, (K, TA,) aor. and inf. n. as above, (TA,) is said of an event (**أَمْرٌ**), [and of heat, (S and K in art. **دَغْمَرٌ**), and of cold, (K in that art.,) and of an affection of the mind or body, and of various things, sometimes in like manner of a man, and of a company of men,] in a similar sense; and so **تَغَشَاهُ**; (K, TA;) both signifying *It came upon, [or invaded, so as to surprise, and so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, TA.) Hence, in the Kur [liii. 16], **إِذْ يَغْشِي السِّدْرَةَ مَا يَغْشِي** [When there was coming upon the lote-tree so as to cover it, or overspread it, what was so coming]. (TA.) And in the same [xx. 81], **فَغَشِيَهُم مِّنَ الْيَمِّ مَا غَشِيَهُم** [And there came upon them so as to overwhelm them, of the sea, what so came upon them]. (TA.) And in the same [viii. 11], **إِذْ يَغْشَاكُمْ** [followed by **النَّعَاسُ**, i. e. *When it (drowsiness) was coming upon you, or overcoming you*]; accord. to one reading; other readings being **يُغْشِيكُمْ** and **يَغْشِيكُمْ** [followed by **النَّعَاسُ**]. (TA.) See also **غَشِيَهُ**, in three places. — [A somewhat similar signification of **غَشِيَهُ** will be found below.] — One says of the night, **يَغْشِي بِظُلْمَتِهِ كُلَّ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ** [It covers, or conceals, with its*

darkness, everything that is between the heaven and the earth]. (Jel in xcii. 1.) And [hence it is said that] **غَشِيَ اللَّيْلُ** means *The night was, or became, dark*; as also **أَغْشَى**. (Msb, TA.) — [And **غَشِيَهُ**, and **غَشِيَ بَصْرَهُ** and **غَشَاهُ**, signify *It, i. e. light (ضَوْءٌ), came upon him, and upon his eye, with an overpowering effect, so as to obscure, or dazzle, his sight.*] — **غَشِيَهُ** also signifies **جَاءَهُ** (S) or **أَتَاهُ** (Mgh, Msb, K) [which have two meanings, i. e. *He came to him, and he did it*; both, perhaps, here meant, for both are well-known meanings of **غَشِيَهُ**]; and, thus used, the aor. is as above, (TA,) and the inf. n. is **غَشِيَانٌ**, (S, TA,) or **غَشِيَانٌ**, (so in one of my copies of the S,) or the subst. is **غَشِيَانٌ**, (Msb,) with kesr, (Mgh, Msb,) *syn. with إِيْتَانٌ*. (Mgh.) You say, **غَشِيَ فُلَانًا** He came to such a one; *syn. with أَتَاهُ*; as also **غَشَاهُ**, aor. **يَغْشُوهُ**. (K.) — [Hence,] **غَشِيَهَا**, (S, MA, Msb, K,) inf. n. **غَشِيَانٌ** or **غَشِيَانٌ**, (accord. to different copies of the S,) or the latter and **غَشِيٌ**, (MA,) or **غَشِيَانٌ** is the subst. in this case also, (Msb,) and *syn. with إِيْتَانٌ*, metonymically used in the sense of **جَمَاعٌ**, (Mgh, Msb,) † *He compressed her*; (S, MA, Msb, K;) namely, a woman; (MA, K;) as also **تَغَشَاهَا**. (MA, Msb, TA.) — And **غَشِيَ** **غَشِيَانٌ** **إِلَيْهِ مَحْجَرًا** He did to him (أَتَى إِلَيْهِ) a forbidden action. (TA in art. **حَجَرٌ**) [Hence,] **غَشِيَانٌ** **الْمَحَارِمِ** [The doing of forbidden things]. (Mgh and Msb and K in art. **رَهَقٌ**) And **غَشِيَ الشَّيْءَ** He occupied himself with the thing, engaged in it, or personally managed or conducted it; *syn. with لَبَسَهُ* and **بَاسَرَهُ**. (JM.) [And **تَغَشَى** has a similar meaning; for it is said that] **الغَشِيُّ** and **التَّغَشِيُّ** and they primarily signify **الإِيْتَانُ** and **المَلَابَسَةُ**: and they took an extended range in using the former, so that one said, **بِالْجَوْرِ** or **تَغَشَاهُمْ بِالْعَدْلِ** [app. meaning *He ruled them with equity or with injustice*]. (Ham p. 27.) [And one says, **يَغْشِي الحُرُوبَ** (see Ham p. 27), meaning *He plunges into wars, or battles*: see **مَغَامَسٌ**, and its verb.] — One says also, **غَشِيَهُ بِالسُّوطِ**, (K, in which it is said to be like **رَضِيَهُ**, and so accord. to some copies of the S, the phrase in these being **غَشِيَتْ** **الرَّجُلَ بِالسُّوطِ**,) or **غَشَاهُ بِهِ**, (accord. to other copies of the S, the verb in these being written **غَشِيَتْ**, and thus accord. to an explanation of **قَتَعَ** **رَأْسَهُ بِالسُّوطِ** in art. **قَنَعٌ** in the K,) *He struck him (i. e. a man, S) with the whip; he flogged him.* (S, K.) — **غَشِيَ عَلَيْهِ**, (S, MA, Mgh, Msb, K,) inf. n. **غَشِيٌ**, (S, Mgh, K,) or **غَشِيٌ**, (MA,) or both, (Msb,) and **غَشِيَانٌ**, (K, TA, and so in some copies of the S,) or **غَشِيَانٌ**, (so in other copies of the S,) and **غَشِيَةٌ**, (S, Mgh,) or this last is an inf. n. of un., (Msb,) or it is the subst., (K,) *He swooned, i. e. became senseless*: (MA, PS:) or i. q. **الغَشِيُّ**, or **الغَشِيُّ**, [q. v.]: (K, TA:) or **أُغْمِيَ عَلَيْهِ**,

is a state of inertness (تَعَطُّلٌ, Mgh, Mṣb) of the motive and sensitive faculties, (Mgh,) or of the motive faculties and of the sensitive will, (Mṣb,) on account of the weakness of the heart, (Mgh, Mṣb,) and the soul's becoming drawn together thereto by a cause that suppresses it (يُخَفِّئُهُ) within so that it finds not a place of passage, and of the causes thereof is a strangling [or stifling], or hurtful, cold reptation, or vehement hunger, (Mgh,) or vehement pain, (Mgh, Mṣb,) or cold, or excessive hunger, (Mṣb,) or an evil affection in some associate, or participating, organ, such as the heart and the stomach: (Mgh:) some say that it is the same as الإغماء [for which see its proper art.]; (Mgh, Mṣb;) thus say the scholastic theologians: (Mgh:) others (the physicians and the lawyers, Mgh) make a difference between these two terms. (Mgh, Mṣb.)

2. غَشَيْتُ الشَّيْءَ, (S, Mṣb,) inf. n. تَغَشِيَةٌ, (S,) I covered the thing; put a cover, or covering, upon it, or over it. (S, Mṣb.) One says, غَشَى اللهُ عَلَى بَصَرِهِ, inf. n. as above; and اغشى; (K, TA;) i. e. God put a covering upon, or over, his eyes. (TA.) And hence, (TA,) it is said in the Kur [xxxvi. 8] فَأَغَشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ And we have put a covering over them [so that they shall not see]. (S, TA.) — [See a usage of the inf. n. voce غَشَاهُ said of light: see 1, former half. — See also 4. — غَشَاهُ بِالسُّوْطِ: see 1, latter half. — One says also, غَشَيْتُهُ سَيْفًا, or سَوْطًا, [in my original غشيتته, without any syll. sign, but app. as I have written, for I do not find any instance of غَشَى as doubly trans., meaning I equipped him with a sword, or a whip,] like the saying غَشَوْتُهُ سَيْفًا, or عَمَيْتُهُ سَيْفًا. (TA.)

4. غَشَاهُ إِيَّاهُ and اغشاه إياه He made it to cover it; or to be a cover, or covering, upon it, or over it. (MA, \*TK, and Bd\* and Jel\* in vii. 52, &c.) — And [hence,] both signify He made it, i. e. an event (أمر), to come upon, [or invade, so as to surprise, or so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, \*TA.) Both of these verbs are used in this sense in the Kur-án accord. to different readings in vii. 52 and xiii. 3, and likewise (as mentioned in the first paragraph of this art., q. v.) in viii. 11. (TA.) — Also, the former, He made him, or it, to come to him. (S, MA, TA.) — See also 2, in two places. — [Hence,] اغشى التَّيْلُ: see 1, former half.

5: see 10: — and see also 1, first and third sentences: — and again, near the middle, in three places.

10. استغشى ثوبه, (T, K, [agreeably with phrases in the Kur xi. 6 and lxxi. 6,]) and (K) بثوبه, (S, K,) and تغشى به, (S,) [see an ex. of the latter verb in a verse of El-Khansà cited in the first paragraph of art. عى, where it is trans. without a preposition,] He covered himself with his garment (S, K) in order that he might not see nor hear: (K: [in the CK, يسمع and يرى are put for يسمع and يرى:] accord. to Er-Rághib,

استغشوا ثيابهم means they put their garments as a covering over their ears; and is a phrase denoting the refusing to hearken; or, as some say, an allusion to running, like the phrase شمر ذبلاً, and ألقى ثوبه. (TA.)

غشا The whiteness of the head [or face], of a horse and of other animals, denoted by the epithet أغشى [q. v.]. (S.)

غشو The نبق [generally meaning the fruit of the lote-tree called سدر; but sometimes the tree thus called itself]: (K:) accord. to the M, [the n. un.] غشوة signifies a سدرة. (TA.)

غشوة and غشوة and غشوة: see غشاوة.

غشبة an inf. n. of the verb in the phrase غشى عليه, (S, Mgh,) or the subst. thereof, (K,) or the inf. n. un. thereof [signifying A swoon]. (Mṣb.) See 1, last sentence. — غشبة الموت is The clouding (lit. covering) of the understanding that befalls a man on the occasion of death. (TA.) — And غشبة حصى signifies A touch, or slight attack, of fever. (TA.)

غشبة: see غشاوة.

غشيان: see 1, near the middle, in three places.

غشاء A cover, or covering; syn. غطاء: (S, Mṣb:) or it differs from the غطاء in being of clothing or the like: (TA in art. غطو:) and غشاوة [q. v.] signifies the same: (Mṣb:) [the pl. of the former is أغشية and أغشاء; the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غواش, pl. of غاشية,) like آدماء as pl. of إدماء.] The غشاء of the heart is The cover, or covering, thereof; (K, TA;) the قيمص thereof, likewise mentioned in the K as being called the غاشية; a covering of skin, [i. e. the pericardium,] the removal of which therefrom causes death; and also called the غشاوة, this being expl. as meaning the skin of the heart: (TA:) and so of the horse's saddle; (K, TA;) which is a covering of skin or other material: (TA:) [see also غاشية:] and so of the sword; (K, TA;) which is its غلاف [a term applied to its scabbard, and also to a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertences]: (TA:) and so of other things. (K.)

غشاوة (S, ISd, K) and غشاوة (ISd, K) and غشوة and غشوة (S, K) and غشاية and غشاية (K) signify A covering upon the eyes (S, K) and upon the heart: (K:) you say, غشاه غشاوة &c. [Upon his eyes is a covering, or film, app. used only in a tropical sense], (S, K,) and غشاه غشاية [upon his heart]: (K:) thus the first of these words signifies, in relation to the eyes, in the Kur [ii. 6 and] xl. 22: in relation to the heart, Az says that it is a [sort of] covering of rust (من

طبع [also termed رين]). (TA.) See also غشاه, in two places.

غشاية and غشاية: see the next preceding paragraph.

غشاية: see غشاه and غشاوة. غواش is its pl.: (TA:) occurring in the Kur vii. 39, meaning أغشاء, (K, TA,) i. e. أغشاء [or Coverings, a pl. of غشاه]. (TA.) — It is also [The covering, like غشاه, q. v.], of the horse's saddle. (S.) — And, (S,) of the [camel's saddle called] رحل, (K,) it is The iron that is above the مؤخرة [hinder part], (S, K, TA,) also called the دامغة [q. v.]. (Az, TA.) — Also The skin with which the جفن [or scabbard] of a sword is covered, from the lower part of its شارب [q. v.] to its نعل [or shoe of iron, or silver, at the lower end of the scabbard]: or the covering that is put upon the hilts, consisting of [the skins called] أسفان [pl. of سفن, q. v.]: (K: [for أسفان, which is the reading in the M, some copies of the K have أسفار:] or the first part, of the sword, of what is next to thee [when holding the hilt]: and sometimes it signifies its عمدة [or scabbard], also. (Ham p. 22.) — الغاشية (in the Kur lxxxviii. 1, TA) means The resurrection; (S, K, TA;) because it will overwhelm (تغشى) with its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, (تغشى) so as to include them universally: (TA:) and, (K, TA,) some say, (TA,) the fire [of Hell]; (K, TA;) because it will cover, or overspread, (تغشى) the faces of the unbelievers. (TA.) [In like manner also,] غاشية من العذاب means Punishment that is general, or universal, in its extent. (TA.) — And غاشية signifies also A calamity, or misfortune. (TA.) — And A certain disease that attacks in the جوف [i. e. belly, or chest]. (As, S, K.) One says, رماه الله بغاشية, [May God smite him, or afflict him, with a غاشية]. (As, S.) — Also Petitioners that come to one (K, TA) seeking, or demanding, or asking, gifts: (TA:) and visitors, and friends, that come to one time after time; (K, TA;) and that resort to one: (TA:) a man's resorters; such as guests; and hangers-on, or seekers of favours; servants [or dependants]; and others. (Har pp. 95 and 467.)

أغشى, applied to a horse, (S, K,) and to other than a horse, (S,) Whose whole head, as distinct from his body, is white; like أرخم: (S:) or whose face is covered by whiteness: (K:) or having a blaze covering his face, and wide: (M, TA:) fem. غشواة, applied to a goat. (S, K.)

مغشى عليه Swooning; i. e. senseless; (MA, PṢ;) having the affection denoted by the phrase غشى عليه [q. v.]. (S, MA, Mgh, Mṣb, K.)

### غص

1. غصص, (Mṣb, MF,) sec. pers. غصصت, (S, Mṣb, K,) and غصصت, (Mṣb, K,) the latter extr.,

(TA, [see 1 in art. **غص**,]) aor. **يَغْصُ**, (§, Mṣb, K,) when the sec. pers. of the pret. is **غَصَّصَتْ**, (Mṣb,) and **يَغْصُ**, (Mṣb, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Mṣb,) inf. n. **غَصَّصَ**, (§, K,) or **غَصَّ**, (Mṣb,) or the former when the aor. is **يَغْصُ**, and the latter when the aor. is **يَغْصُ**, (TA,) *His throat, or fauces, became choked, or obstructed*, (§, K, MF,) by food: (§, Mṣb, MF:) [as also, app., **اغْتَصَّ**:] accord. to some of those skilled in the science of lexicology, you say **غَصَّ** when it is by food, and **شَرَّقَ** when it is by beverage, [or by the spittle, and water, and the like, (see art. **شَرَّقَ**)] and **شَجَى** when it is by a bone, and **حَرَّضَ** when it is with spittle; but every one of these is sometimes used in the place of any other: (MF:) and [thus] you say also, **غَصَّ بِالْمَاءِ**, meaning, *his throat, or fauces, became choked, or obstructed, by the water; or the water stopped therein, and he was hardly able to swallow it.* (TA.) — [Hence,] **غَصَّ بِرَيْقِهِ** [lit., *His throat, or fauces, became choked by his spittle;*] meaning, *† he died.* (TA.) — Hence, also, **غَصَّ بِالْغَيْظِ** † [*He was, or became, choked with wrath, or rage.*] (Mṣb.) — [And **غَصَّ**, alone, seems to signify † *He became grieved, or disquieted in mind;* like as does **شَجَى** (q. v.): and it seems to be indicated in the CK that **اغْتَصَّ** signifies the same: see **غَصَّ**.] — [Hence also,] **غَصَّتْ بِنَا** † [*The land became straitened [as though it were choked] by us.*] (TA.) And **غَصَّ الْمَجْلِسُ** † [*The sitting-place became straitened, or choked, or choked up, by its people;*] as also **اغْتَصَّ**. (TA.)

4. **اغْصَهُ**, (§, Mṣb, TA,) inf. n. **اغْصَاصٌ**, (TA,) *He (a man, §, Mṣb) caused his throat, or fauces, to be choked, or obstructed, (§,) by food;* (Mṣb;) syn. **أَشْجَاهُ** [which has the above-mentioned meaning and also another to be found below]. (TA.) [And *It (food &c.) choked him.*] — Hence, **اغْصَهُ بِالْغَيْظِ** † [*He (a man) caused him to become choked with wrath, or rage.*] (Mṣb.) — [Hence also,] **اغْصَهُ بِرَيْقِهِ** [lit., *He caused his throat, or fauces, to become choked by his spittle;*] meaning, † *He caused him to become grieved, or disquieted in mind;* (A, TA;) [like **أَشْجَاهُ**: and it seems to be indicated in the CK that **اغْصَهُ** without any addition signifies the same: see **غَصَّ**.] — [Hence also,] **اغْصَ عَلَيْنَا الْأَرْضَ** † *He made strait to us the land.* (K, TA.)

8: see 1, in three places.

**غَصَّةٌ** *A thing lying across in the throat, or fauces, so as to cause a choking, or an obstruction, thereof;* (IDrd, A, \* K;) *a thing by which one has his throat, or fauces, choked, or obstructed;* (TA;) *food by which one has his throat, or fauces, choked, or obstructed;* (Mṣb;) *i. q. شَجَى*; (§, K;) [which has another meaning that will be found below; and both these meanings may be intended by it in the §; but in the K, the latter

only seems to be intended; for there, between it and the explanation which is here first given, we find intervening the pl., and also, in the CK, the words **وَقَدْ اغْصَتْهُ فَاغْتَصَّ**; *a thing by which one is choked* (**بِهِ** **شَجَى** **يَغْصُ**, Lth, JK, TA) *in the حَرَقْدَةٌ* [meaning the head of the windpipe], (Lth, TA,) *or in the throat, or fauces:* (JK:) pl. **غَصَصٌ**. (§, Mṣb, K.) It is said in the Kur [lxiii. 13], **وَطَعَامًا ذَا غَصَّةٍ** (TA) *And food that sticks fast, (Bd,) or by which one is choked, (Jel,) in the throat, or fauces.* (Bd, Jel.) — And hence, † *Choking wrath or rage.* (Mṣb.) — [And † *Grief, or disquietude of mind;* a signification often occurring; and app. intended by the explanation **شَجَى** in the K. See what is said on this point above.] — Hence also, **غَصَصُ الْمَوْتِ** [*The chokings, or strangulations, of death: the death-rattles: or † the agonies of death.*] (TA.)

**غَصَانٌ**: see what next follows.

**غَاصٌ** *A man having his throat, or fauces, choked, or obstructed, (§, Mṣb, \* K,) by food;* (§, Mṣb;) as also **غَصَّانٌ**. (§ [in two copies of which it is written **غَصَّانٌ**, K [in two copies of which it is written **غَصَّانٌ**, Mṣb [in my copy of which, as well as in the TA, it is without any final syll. sign].) — And [hence,] **غَاصَ بِالْقَوْمِ** † *An abode, or a place of alighting, filled [and as it were choked up] with the company of men;* (§, A, K;) and in like manner a mosque; as also **مَغْتَصٌّ**. (A.)

**مَغْتَصٌّ**: see what next precedes.

**غصب**

1. **غَصَبَهُ**, (§, A, Mṣb, K,) aor. **غَصَبَ**, (Mṣb, K,) inf. n. **غَصْبٌ**; (§, Mgh, Mṣb;) and **اغْتَصَبَهُ**; (§, Mṣb, K;) *He took it wrongfully, unjustly, or injuriously;* (§, A, Mgh, K;) or *by force;* (Mgh, Mṣb;) **مِنْهُ** and **عَلَيْهِ** [i. e. *from him*], both meaning the same. (§) **الغَصْبُ** repeatedly occurs in the traditions, signifying *The taking another's property wrongfully, unjustly, injuriously, or by violence.* (L.) But as employed in law, it means *The taking property that has a price and is forbidden, without the permission of its owner, without stealthiness:* therefore it does not rightly apply in the case of an animal that has died a natural death or not been slaughtered according to the law, because it is not property; nor in the case of the free person, in like manner; nor in the case of the wine of the Muslim, because it has not a price; nor in the case of the property of him with whom one is at war, because it is not forbidden; the saying "without the permission of the owner" precludes the trust, or deposit; and the saying "without stealthiness" excludes theft. (KT.) — One says also, **غَصَبْتَهُ مَالًا** and **غَصَبْتُ مِنْهُ مَالًا** *I took property from him [wrongfully, &c., or] by force.* (Mṣb.) — And **غَصَبَهَا** (Mṣb, TA) and **اغْتَصَبَهَا** (Mṣb) † *He violated her; forced her; had connection with her against her will;* (TA;) or *constuprated her by*

*force.* (Mṣb.) — And **غَصَبَ فُلَانًا عَلَى الشَّيْءِ** (K, TA) and **اغْتَصَبَهُ** (TA) *He compelled such a one by force to do the thing.* (K, TA.) — And **غَصَبَ الْجِلْدَ**, (K, TA,) inf. n. as above, (TA,) † *He removed from the skin its hair and its fur by plucking and peeling, without subjecting it to the process termed **عَطْنٌ**, in the tan, and without **إِغْمَالٌ** [i. e. burying it] in moist earth, (K, TA,) or [soaking it in] urine [to loosen the hair and fur], and without folding it up: so Az heard it expl. by the Arabs.* (TA.)

[3. **غَاصِبُهُ** **إِيَّاهُ**, accord. to Freytag, signifies *He took it from him by violence:* but for this he has not named any authority.]

8: see 1, in three places. — One says also, of a woman, **اغْتَصَبَتْ نَفْسَهَا**, meaning † *She was constuprated by force;* (A, Mgh, Mṣb;) as also **اغْتَصَبَتْ عَلَى نَفْسِهَا**. (Mṣb.)

**مَغْصُوبٌ** and **غَصْبٌ** *A thing taken wrongfully, unjustly, injuriously, (§, Mgh,) or by force:* (Mgh, Mṣb;) the former originally an inf. n. (Mṣb.)

**غَاصِبٌ** *One taking, or who takes, a thing wrongfully, unjustly, injuriously, (TA,) or by force:* pl. **غَصَابٌ**. (Mṣb.)

**مَغْصُوبٌ**: see **غَصْبٌ**. — **مَغْصُوبٌ لَهُ** and **مِنْهُ** *A man from whom a thing has been taken [wrongfully, unjustly, injuriously, or] by force.* (Mṣb.)

**غصن**

1. **غَصَنَهُ**, aor. **غَصَنَ**, (K, TA,) inf. n. **غَصْنٌ**, (TA,) *He drew it to him, or towards him; namely, a **غَصْنٌ** [or branch]:* (K, TA:) from El-Kanánee. (TA.) — And *He took it; namely, a thing:* (K, TA:) or *he cut it off:* (§, K:) or it signifies also *he cut it off, namely, a **غَصْنٌ**, and took it.* (TA.) — And **غَصَنَ فُلَانًا عَنْ حَاجَتِهِ**, (K, TA,) aor. **غَصَنَ** and **غَصَنَ**, (TA,) *He turned, or turned away, and withheld, such a one from the object of his want:* (K, TA:) Az says that it was thus read to him by El-Mundhíree in the "Nawádir" of IAḡr; but that, accord. to Sh, it is [**غَصَنَ**, i. e.] with **ض**; and this is correct: (TA:) the former is a mistake. (TA in art. **غصن**.)

2: see the next paragraph.

4. **اغْصَنَ الشَّجَرُ**, (A in art. **فروش**), inf. n. **اغْصَانٌ**, *The trees put forth branches.* (KL.) — And **اغْصَنَ**, and **غَصَنَ**, said of a bunch of grapes (**كَبُرٌ**), *It was, or became, large* (**عَنْقُودٌ**), *It was, or became, large* (**كَبُرٌ**), thus in some of the copies of the K, in other copies **كَبُرٌ**, but the former is the right, (TA) *in its berries:* (K:) or *somewhat large therein.* (TA.)

**غَصْنٌ** *A branch from the stem [or from another branch] of a tree; of the slender thereof as well as of the thick:* (K:) [sometimes signifying a twig, or shoot:] pl. [of pauc.] **اغْصَانٌ** and [of mult.] **غَصْنَةٌ** and **غُصُونٌ**. (§, K.)

**غُصْنَةٌ** [*A branchlet; and a small twig or shoot;*] **غُصْنٌ**. (K.)

أَغْصَنَ A bull having a whiteness in his tail. (K.)

## غض

1. **غَضَّ طَرَفَهُ**, (S, A, Mṣb, K,) aor. **يَغْضُ**, (Mṣb, TA,) [and **يَغْضُضُ** may be used, in the dial. of El-Hijáz, instead of its contracted form **يَغْضُضُ**] imp. **غَضَّ**, (S, A,) in the dial. of Nejd, (S,) and **أَغْضَضُ**, in the dial. of El-Hijáz, (S,) inf. n. **غَضٌّ** (Mṣb, K) and **غَضَّاضٌ**, with kear, (A, K,) and **غَضَّاضٌ** and **غَضَّاضَةٌ**, with fet-h, (K,) *He lowered his eye, or eyes*; (S, A, Mṣb, K;) as also **غَضَّضَ مِنْ طَرَفِهِ**; (Mṣb;) [the **من** being redundant, accord. to some; but see what is said on this point below:] and *he contracted his eye, or eyes*; syn. **كَسَّرَهُ**; [so as to wrinkle the lids;] or *he blinked*; i. e. *he contracted his eyelids, or drew them near together, and looked*: [this signification is very common:] and *he contracted (كَسَّرَ) his eye, or eyes, and looked towards the ground, not opening his eye [or eyes]*: and sometimes it indicates a state of abasement. (TA.) Also **غَضَّضَ** alone, inf. n. **غَضَّاضَةٌ**, *He contracted his eyelids*; like **أَغْضَى**: *he looked languishingly*. (TA.) It is said in the **Qur** [xxiv. 30], **قُلْ لِلْمُؤْمِنِينَ يَغْضُوا**, in which some of the grammarians hold **من** to be redundant; but the meaning is obvious, i. e. [Say thou to the believers] *that they shall abridge their look, or view, from what is prohibited to them*: (Sgh:) or *that they shall restrain somewhat of their look, or view*. (TA.) — [And hence,] + *He bore with forgiveness and silence what was disagreeable, or hateful, or evil*. (S, A, K.) — **غَضَّضَ صَوْتَهُ**, (Mṣb,) or **مِنْ صَوْتِهِ**, (S, TA,) or both, (Mṣb,) in like manner signifies *He lowered his voice*. (S, Mṣb.) It is said in the **Qur** [xxxi. 18], **وَأَغْضَضْ مِنْ صَوْتِكَ**, (S, A,) i. e. *And lower thy voice*: or *diminish the loudness of thy voice*. (TA.) — **غَضَّضَ مِنْ لِجَامِ فَرَسِهِ** *He lowered the rein of his horse, in order to lessen his sharpness of temper*. (A, TA.) — **غَضَّضَ مِنْهُ**, (S, Mṣb, K,) aor. **يَغْضُضُ**, (S, TA,) inf. n. **غَضَّضٌ** (Mṣb, TA) and **غَضَّاضَةٌ**, (Mṣb,) *He lowered and lessened his estimation, dignity, or rank*: (S, K, TA:) or *he detracted from his reputation*; or *attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like*: (Mṣb:) and, inf. n. **غَضَّاضَةٌ**, *he disdained it, or scorned it*; as also **اغْتَضَّضَ مِنْهُ**. (Alee Ibn-Hamzeh, TA.) — Also **غَضَّضَهُ**, (K,) aor. as above, inf. n. **غَضَّضٌ**, (TA,) *He lessened it, diminished it, or made it defective or deficient*; (K, TA;) and so **غَضَّضَهُ**, (K,) inf. n. **غَضَّاضَةٌ**. (TA.) You say **غَضَّضْتُ السَّقَاءَ** *I lessened, diminished, or made defective or deficient, [the contents of] the skin*. (Mṣb.) And **غَضَّضْتُ الْهَيَاءَ** *I lessened, &c., the water*. (S.) And **غَضَّضْتُ لَمْ يَغْضُضْ** *Such a one is a sea, or great river, that will not be lessened, &c.*: (S:) or *that will not become exhausted*. (Har p. 418.) [See also R. Q. 1 below, and R. Q. 2.] And [you make the former verb doubly trans., saying,]

**مَا غَضَّضْتُكَ شَيْئًا** *I have not abridged thee, deprived thee, or defrauded thee, of anything*. (TA.) And **لَا أَغْضُكَ دِرْهَمًا** *I will not abridge thee, deprive thee, or defraud thee, of a dirhem*. (TA.) You also say, **غَضَّضْتُ مِنَ الشَّعْرِ** *He shortened the hair*. (M in art. قصر.) And [in like manner] one says, **غَضَّضْتُ مِنْ رَأْسِهِ**, i. q. **طَمَّرَ رَأْسَهُ**. (K voce طَمَّرَ, q. v.) — Also *He broke it* (i. e. a branch, or stick, or the like,) *but did not break it thoroughly*; (L, K, TA;) and so **غَضَّضَهُ**. (L, TA.) — And **غَضَّضْتُهُ** also signifies *I withheld, restrained, or prevented, it; whatever it were*. (S.) [Hence the phrase in the **Qur** xxiv. 30, accord. to an explanation given above.] You say **غَضَّضْتُ الْعَدْلَ**, or **الْمَلَامَةَ**, aor. as above, inf. n. **غَضَّضٌ**, *He withheld blame*. (Lth.) And you say to a rider, in asking him to stop a little where you are, **غَضَّضْ سَاعَةً**, (TA,) and **أَغْضُضْ لِي سَاعَةً**, (A, TA,) i. e. *Restrain for me thy beast, and stop, or pause, where I am, a while*. (A, TA.) — **غَضَّضْتُ**, [first pers. **غَضَّضْتُ**] aor. **يَغْضُضُ**; (Mṣb;) or the first pers. is **غَضَّضْتُ** and **غَضَّضْتُ**, (S, K,) and the aor. of each is **يَغْضُضُ**; (K;) or, accord. to the T, some say **غَضَّضْتُ**, aor. **تَغْضُضُ**, and some say **غَضَّضْتُ**, aor. **تَغْضُضُ**; (IB, TA;) but the latter of these requires consideration; (TA;) inf. n. **غَضَّاضَةٌ** (IAḡr, S, K) and **غَضَّاضَةٌ**; (S, K;) or the former only, accord. to Alee Ibn-Hamzeh; but the saying **بُضَّاضَةٌ** and **بُضَّاضَةٌ**, to denote the quality of that which is termed **بُضٌّ**, strengthens what J says [in the S] with respect to **غَضَّاضَةٌ**; (IB;) *It (a thing) was, or became, fresh, juicy, sappy, moist, not flaccid*: (S, Mṣb:) or *flourishing and fresh*; or *luxuriant*: (IAḡr:) or *beautiful and bright*: (K;) and **غَضَّضْتُ**, aor. **تَغْضُضُ** and **تَغْضُضُ**, inf. n. **غَضَّاضَةٌ** and **غَضَّاضَةٌ**, said of a woman, *she was, or became, fine-skinned, or thin-skinned, so that the blood appeared [through the skin]*. (Lh, TA.)

2. **غَضَّضَ**: see 1, latter half. — Also, inf. n. **تَغْضُضٌ**, *He ate what is termed غَضٌّ* (K, TA,) i. e. *the طَلْع [or spadix of a palm-tree]*: (TA:) or *he became thin-skinned, and plump, and soft, or tender*: (O, K:) or *he became affected with languor and abasement*; (K, TA;) or, as in the Tekmileh, *with softness, or tenderness*. (TA.)

7. **انْغَضَّضَ الطَّرْفَ** i. q. **انْغَمَضَ**: (S, TA:) [or the former more probably signifies *The eye, or eyes, became contracted*: and the latter, *the eye, or eyes, became closed*.]

8: see 1, near the middle.

R. Q. 1. **غَضَّضَهُ**, inf. n. **غَضَّاضَةٌ**: see 1, near the middle, in three places. — **غَضَّضَ** [inf. n. as above] is also intrans. (TA.) See R. Q. 2. — It likewise signifies *It (for instance a sea, or a large river, TA) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth*; or *became scanty, or little in quantity*; or *decreased*: (K, TA:) or *went away*. (TA.)

In the TS, the inf. n. is expl. by **غَيْظٌ**, which is an abominable mistake for **غَيْضٌ**. (TA.) — And **غَضَّضَهُ** also signifies *A man's speaking indistinctly*. (TA.) — And *The boiling of a cooking-pot*. (IKtt, TA.)

R. Q. 2. **تَغَضَّضَ** *It (water, and a sea, or great river, S) decreased, diminished, lessened, or became defective, or deficient*; (S, K;) as also **غَضَّضَ**, (TA,) inf. n. **غَضَّاضَةٌ**. (Mṣb.) You say, **مَاتَ فُلَانٌ بِبَيْتِهِ لَمْ يَتَغَضَّضْ مِنْهَا شَيْئًا** *Such a one died with his property abundant, (S,) or complete; nothing thereof having been given away by him; a prov. relating to the death of the niggard*. (A'Obeyd.) And 'Amr Ibn-El-'As said, alluding to the death of Ibn-'Owf, **مِنْ خَرَجْتِ مِنَ الدُّنْيَا بِبَيْتِكَ وَلَمْ تَتَغَضَّضْ مِنْهَا شَيْئًا** *Thou hast died with thy religion unimpaired*: (A'Obeyd:) i. e. *he had not been occupied with any office of authority or administration whereby his recompense might be diminished*. (Az.) You say also **مَطَرٌ لَا يَتَغَضَّضُ** *Rain that will not cease*. (TA.)

**غَضٌّ** *Fresh; juicy; sappy; moist; not flaccid*; (S, Mṣb, K;) applied to a thing, (S, Mṣb,) whatever it be; (TA;) as also **غَضِيضٌ**. (S, K.) Hence the trad. **مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا نَزَلَ فَلْيَقْرَأْ قِرَاءَةَ أَبِي أُمِّ عَبْدِ** *He who is rejoiced, or pleased, to read the Qur-an freshly, like as it descended, let him read according to the reading of Ibn-Umm-'Abd*. (TA.) — A calf recently born: pl. **غَضَّاضٌ**. (K.) — Anything (S) *beautiful and bright*; (S, K;) as + *youth, and the like*: (S:) or **غَضٌّ** applied to youth, and **غَضَّةٌ** applied to a woman, † i. q. **بُضٌّ** and **بُضَّةٌ** [*thin-skinned, or fine-skinned, and plump; &c.*]: (A:) or the latter, applied to a woman, † *thin-skinned, or fine-skinned, so that the blood appears [through the skin]*: (Lh:) and **غَضِيضَةٌ** also is thus applied like **غَضَّةٌ**. (TA.) You say also, **بُضٌّ غَضٌّ**, and **بُضٌّ غَضٌّ** *A thing fresh, &c., and beautiful and bright*; [in a flourishing condition;] *not changed, or altered [for the worse]*. (TA.) And **غَضٌّ نَبْتٌ غَضٌّ** *A [fresh and flourishing and] tender plant*. (TA.) And **ظِلٌّ غَضٌّ** + *Shade which the sun has not reached*; like a plant which the sun has not reached. (TA.) — *The spadix of a palm-tree*; syn. **طَلْعٌ**; as also **غَضِيضٌ**: (IAḡr:) or both signify a **طَلْعٌ**: (K:) or a *tender طَلْعٌ when it appears*: (TA:) or the latter, a **طَلْعٌ when it appears**: (Aḡ, S:) or the same, *fruit when it first comes forth*. (TA.)

**غَضَّةٌ**: see **غَضَّاضَةٌ**. — Also *A sufficiency of the means of subsistence*; like **غَبَّةٌ**. (TA in art. غب.)

**غَضِيضٌ**, applied to an eye, or eyes, (**طَرَفٌ**) *Lowered*: (A, TA:) *contracted: having the lids contracted, or drawn near together, and so looking: contracted, and looking towards the ground*: (TA:) *languishing*: (K, TA:) and so **مَغْضُوضٌ**, in all these senses: (TA:) and the former, so

applied, [and app. the latter also,] *having the eyelids relaxed, or flaccid.* (TA.) You say, **طَبِي** *A gazelle having languishing eyes.* (S.) And **لَقَضِيضُ الطَّرْفِ نَقِي الطَّرْفِ**, meaning † [Verily] *thou art faithful, not treacherous; by the طَرْفِ being meant وَعَاؤُهُ.* (TA.) — [Lowered and lessened in estimation, dignity, or rank: (see **غَضَّ مِنْهُ**); defective or deficient [in good qualities]; (K); and, in consequence thereof, (TA,) low, mean, or vile: (A, K:) pl. **أَغْضَاءُ** (K) and **أَغْضَاءُ**. (TA.) — Lessened; diminished; made defective or deficient. (TA.) — See also **غَضَّ**, in three places.

**غَضَاةٌ**, [an inf. n., of which the verb is not mentioned in senses agreeing with those here following,] (S, A, K,) and **غَضِيضَةٌ** and **مَغْضِيضَةٌ** (IAḥr, K) and **غَضَّةٌ**, (Ibn-'Abbād, K,) *A defect, an imperfection, a fault, a vice, or the like: and lowness, meanness, or vileness: (S, A, Mgh, K:) and the first, [or all,] languor, or want of power.* (TA.) You say, **لَيْسَ عَلَيْكَ فِي هَذَا الْأَمْرِ غَضَاةٌ**, *There is not, or will not be, charged against thee, in, or with respect to, this affair, lowness, &c.; or any defect, &c.; (S, TA;) or languor, or want of power.* (TA.) And **مَا أُرَدْتُ بِذَلِكَ غَضِيضَةٌ** *فلان*, and **مَغْضِيضَةٌ**, *I desired not, or meant not, thereby, to attribute any defect, imperfection, fault, vice, or the like, to such a one.* (IAḥr.)

**غَضِيضَةٌ**: see **غَضَاةٌ**, in two places.

**غَاضٌ**: see **غَضَّ**.

**مَغْضِيضَةٌ**: see **غَضَاةٌ**, in two places.

**مَغْضُوضٌ**: see **غَضِيضٌ**.

غضب

1. **غَضِبَ عَلَيْهِ**, (S, Mḥb, K,) [aor. ٤,] inf. n. **غَضِبَ** (S, Mḥb, K\*) and **مَغْضَبَةٌ**, (S, K,\*) *He was angry with him; (MA, K, \*PS, &c.); and* **تَغَضَّبَ عَلَيْهِ** signifies the same. (Mḥb.) [See **الغَضَبُ** below.] And **غَضِبَ مِنْ لَأْ شَيْءٍ** i. e. [He was angry] *for nothing; meaning, for no cause.* (Mḥb. [لا شئ, in a case of this kind, is regarded as one word, and is therefore as above, not لا شئ: see p. 1626, third col.]) — **غَضِبَ لَهُ** (meaning *He was angry with another person for his sake, or on his account*, TA) is said when the person [on whose account the anger is excited] is living: and **غَضِبَ بِهِ**, when he is dead: (S, A, Mḥb, K:) so says El-Umawee, and El-Aḥmar says the like. (S.) — [And you say, **غَضِبَ فِي اللَّهِ** *He was angry for the sake of God.*] — And **غَضِبَتِ الْمَرْسُ** *على اللجام* † *The mare champed upon the bit.* (TA.) Abu-n-Nejm says,

- **تَغَضَّبَ أَحْيَانًا عَلَى اللِّجَامِ**
- **كَغَضِبِ النَّارِ عَلَى الصِّرَامِ**

† [She champs, sometimes, upon the bit, like the

*fierce burning of the fire upon the quickly-kindling fragments of firewood].* (A, TA.) [See also 5, last sentence.] = **غَضِبَ**, like **عَنِ** [pass. in form]; and **غَضِبَ**; (K, TA;) the former of which is the more usual; (TA;) *He had the disease termed غَضَابٌ* [q. v.]. (K, TA.) — And **غَضِبَتِ عَيْنُهُ**, with fet-ḥ and kear [i. e., app., **غَضِبَتْ**; or “with fet-ḥ and kear” may be a mistranscription for “with ḍamm and kear,” so that the verb may be **غَضِبَتْ**; *His eye had in it what are termed غَضَابٌ*. (TA.)

3. **غَضِبْتُهُ** *I made him angry, he also making me angry.* (K.) — And *I broke off from him, or quitted him, in anger, or enmity.* (S, K.) **ذَهَبَ مَغْضَابًا**, in the Kur [xxi. 87], means *He went away, breaking off from his people, or quitting them, in anger, or enmity.* (S.)

4. **أَغْضَبَهُ** *He angered him, or made him angry.* (S, \* Mḥb, \* K.)

5. **تَغَضَّبَ** *He became angered or angry: (S:) or he was angry somewhat after [having been so] somewhat.* (Ḥam p. 522.) See also 1, first sentence. — And **تَغَضَّبَتِ الْقَدْرُ** † *The cooking-pot boiled fiercely عَلَى اللَّحْمِ* [upon the flesh-meat]. (TA.)

**غَضِبَ** (S, K) Red (S) *intense in redness: (S, K:) you say أَحْمَرُ غَضِبٌ*: so says ISk: (S:) or **غَضِبٌ** signifies **أَحْمَرٌ غَلِيظٌ** (K) i. e. *red that is dense, or deep: (TK:) or أَحْمَرٌ* [i. e. red], applied to anything: and **غَلِيظٌ** [i. e. thick, &c.]. (TA.) — Also, and **غَضِبَةٌ**, *A hard rock (K, TA) set, or fixed, in a mountain, and differing therefrom: (TA:) or the latter signifies thus: or a hard, round, rock. (O.)* — And **الغَضْبُ** signifies *The lion: and the bull: as also [in the latter sense, or perhaps in both senses,] الغَضُوبُ*. (K.)

**غَضِبٌ** an inf. n. of **غَضِبَ** [q. v.]. (S, Mḥb, K.) **الغَضْبُ** is *The contr. of الرِّضَى*: (K, TA:) it is variously defined: some say that it is *a state of excitement of the blood of the heart for the purpose of revenge: some say that pain on account of anything reparable is غَضْبٌ; and for anything irreparable, أَسْفٌ*: some say that it [is a passion which] includes all that is evil; wherefore the Prophet, to a man who asked of him a precept, said, **لَا تَغْضَبْ**: and some say that **الغَضْبُ** is [a passion] accompanied by an eagerness to obtain revenge; and **الغَمُّ** is accompanied by despair of obtaining it: (TA: [see also **غَيْظٌ**]:) there is a **غَضْبٌ** that is commended, and a **غَضْبٌ** that is discommended; the former being that which is for the sake of religion and truth, or right; and the latter being that which is in a wrong case: and the **غَضْبُ** of God is his disapproving of the conduct of him who disobeys Him, and whom He will therefore punish. (Ibn-'Arafah, TA.)

**غَضِبَانٌ**: see **غَضِبٌ**.

**غَضْبَةٌ** *A single fit of غَضِبَ [or anger]. (O.)* —

See also **غَضِبٌ**. — Also *An [eminence of the kind termed] أَكْبَةٌ*. (L, TA.) — And *A بَخَصَةٌ* (K, TA, in the CK **بَخَصَةٌ**), or *protuberance [of flesh], above, or beneath, the eyes, in the form of a flatulent tumour, (TA,) or in the upper eyelid, produced by nature: (K, TA:) so in the M. (TA.)* — And *A thing resembling a دَرَقَةٌ*, (K, TA,) i. e. *a shield, (TA,) of the hide of the camel, (K, TA,) one part of which is folded over another.* (TA.) — And *A [garment of the kind called] جَبَّةٌ*, made of the hides of camels, and worn for fighting. (O.) — Also *The skin of a mountain-goat advanced in age.* (K.) *The skin of a fish.* (K.) *The skin of the head.* (K.) And *The skin of the part between the horns of a bull.* (K.) — And *A patch of the small-pox: so in the saying, أَصْبَحَ أَجْدَةً مِنَ الْجَدْرِيِّ* [His skin became one patch of the small-pox]: (O:) like **غَضْنَةٌ**. (S in art. **غَضَنَ**.)

**غَضْبَانٌ**: see **غَضْبَةٌ**.

**غَضِبِي** fem. of **غَضِبَانٌ** [q. v.]: (S, Mḥb, K:) and pl. thereof. (S.) [See also **غَضُوبٌ**.] — It is also said by J, (K, TA,) and [before him] by Ez-Zejjājee, and also [after him] by ISd, (TA,) to be a name for *A hundred camels*, and not to have tenween, nor the article **ال**: but this is a mistake for **غَضِبَا**. (K, TA.)

**القُوَّةُ الغَضْبِيَّةُ** [The irascible faculty]. (KT, in explanation of **التَّبَوُّرُ**.)

**غَضِبَانٌ** (S, Mḥb, K) [and, in the dial. of Benoo-Asad, as is implied by the fem. in that dial. mentioned in what follows, **غَضْبَانٌ**,] and **غَضِبٌ** and **غَضُوبٌ** [which is both masc. and fem.] and **غَضِبٌ** (K) and **غَضِبَةٌ** (S, K) and **غَضِبَةٌ** and **غَضِبَةٌ** (K,) or the last, accord. to MF, is **غَضِبَةٌ**, (TA,) are epithets applied to an angry man: (K:) [the first seems often to signify simply *Angry*, like **غَضِبٌ**; but accord. to SM,] all these epithets signify *quickly, or soon, angry* [as **غَضِبَةٌ** is said in the S to signify, on the authority of Aḥr]: (TA:) the fem. of the first word is **غَضِبِي**, (S, Mḥb, K,) and (in the dial. of Benoo-Asad, S) **غَضِبَانَةٌ** (S, K,) which is seldom used; (K;) and **غَضُوبٌ** is also used as a fem. epithet [as stated above], (K,) and has an intensive signification: (TA:) pl. (of the first word, Mḥb) **غَضَابٌ** (Mḥb, K) and (likewise of the first) **غَضِبِي** (S) and **غَضَابِي** (S, K) and **غَضَابِي**. (Mḥb, K.)

**غَضِبٌ**: see the next preceding paragraph.

**غَضِبَةٌ** and **غَضِبَةٌ** and **غَضِبَةٌ**: see **غَضِبَانٌ**.

**غَضَابٌ** and **غَضَابٌ** *Motes (قَدَى) in the eye: (K, TA:) or, as in one copy of the K, [and in the O,] in the eyes.* (TA.) — And *A certain disease; (K, TA;) or so the latter word; (O;) an eruption in the skin; but not small-pox: (TA:) or (so accord. to the TA, but in the CK “and”) small-pox.* (K, TA.)

**غَضُوبٌ**: see **غَضِبَانٌ**. — Also *Stern, or austere,*

in look, or countenance; applied to a woman: (S, O, K:) and in like manner applied to a she-camel: (O, K:) or thus applied to a she-camel: and also signifying a company of women. (TA.) — And A malignant serpent. (O, K.) — See also غَضَبٌ.

غَضَابِي A man (TA) perturbed (كَدِرَ) in social intercourse and in comportment. (K. [For وَالْمُخَالَفَةَ and in some copies of the K, I read وَالْمُخَالَفَةَ, as in other copies.]

الْإغْضَابُ The part between the penis and the thigh. (K.)

المَغْضُوبُ عَلَيْهِ [An object of anger]. By المَغْضُوبُ عَلَيْهِ in the Kur [ch. i. last verse], are meant The Jews. (O, TA.) — المَغْضُوبُ also signifies Having [the disease called غَضَابٌ, i. e.] the small-pox. (O, TA.)

غضرب

1. غَضِرَ, aor. - , inf. n. غَضَارَةٌ, It (anything) was, or became, soft, or tender. (TA. [See also the inf. n. below; and see the part. n., and غَضِيرٌ; and غَضْرٌ.]) — And غَضِرَ, aor. - , inf. n. غَضِرَ, He (a man) became rich, wealthy, or abounding in property. (Mṣb.) You say, غَضِرَ بِالْمَالِ, (K, TA,) and in like manner, بِالسَّعَةِ وَالْأَهْلِ, aor. - , inf. n. غَضِرَ and غَضَارَةٌ; (TA;) as also غَضِرَ, like غَنِىَ; (IKṭt, TA;) He (a man, TA) had abundance of the goods, conveniences, or comforts, of life; (K, TA;) [or he was, or became, rich in wealth and family;] after having been poor. (K, TA.) — غَضِرَهُ اللَّهُ, (S, Mṣb, K,) aor. - , (Mṣb, TA,) inf. n. غَضِرَ, (Mṣb, K,) God made him to be rich, wealthy, or abounding in property: (Mṣb:) to enjoy a pleasant life: (S:) or to have abundance of the goods, conveniences, or comforts, of life. (K, TA.) — غَضِرَ, with kesr, said of a place, It had in it red clay or earth: so says Az. (O.) — غَضِرَ عَنْهُ, aor. - , (S, O, K, TA,) inf. n. غَضِرَ [and مَغْضِرٌ likewise, accord. to a verse of Ibn-Aḥmar as cited in the O and TA, but accord. to the reading of that verse in my copies of the S, it is مَغْضِرٌ, app., if correct, a n. of place]; as also غَضِرَ; (TA;) He turned aside or away, or deviated, from it, or him; (S, O, K, TA;) and so مَغْضِرٌ. (O, K.) One says, مَا غَضِرْتُ عَنْ صُوبِي I did not deviate from my course. (TA.) — غَضِرَ عَلَيْهِ, (K, TA,) aor. - , inf. n. غَضِرَ, (TA,) i. q. عَطَفَ (K, TA) [app. as meaning He turned against him, for it is added] and مَالَ. (TA.) — And مَا غَضِرَ مَا غَضِرَ He did not hold back, or refrain, from reviling me. (TA.) — And غَضِرَهُ, (S, K, TA,) aor. - , inf. n. غَضِرَ, (TA,) It, or he, withheld, or prevented, him. (S, K, TA.) One says, أَرَدْتُ أَنْ غَضِرَ لِي أَنَا I desired to come to thee, and an affair withheld, or prevented, me. (TA.) — And غَضِرَ الشَّيْءُ He cut off the thing, (K, TA,) غَضِرَ لَهُ [for him]. (TA.) You say, غَضِرَ لَهُ مِنْ مَالِهِ

He cut off a portion for him from his property. (K.) — And غَضِرَ الْجِلْدَ He tanned well the skin. (TA.)

2. حَمَلَ فَمَا غَضِرَ He charged, and was not cowardly, and did not fall short of what was requisite. (TA.)

5: see the first paragraph.

8. اُغْتَضِرَ He died being a youth, or young man, in a sound state: (K, TA:) like اُخْتَضِرَ. (TA.) [See also 8 in art. غرض.]

Q. Q. 1. غَضِرَ He (a man, TA) was angry. (O, K.)

مَا نَامَ لِيُغْضِرَ is expl. as meaning He hardly, or scarcely, slept; but is said to be with ع and ص, and has been thus mentioned before [in art. عصر]. (TA.)

عَيْشٌ غَضِرٌ: see غَضِيرٌ. — One says also غَضِرٌ مَضِرٌ An easy and a plentiful life: (K, TA:) مَضِرٌ being here an imitative sequent to غَضِرٌ. (TA.) — And غَضِرٌ النَّاصِيَةِ applied to a man, (O, K,) and غَضِرَةُ النَّاصِيَةِ applied to a beast (دَابَّةٌ), (O, Mṣb, K,) Blest, fortunate, or abounding in good or advantage or utility. (O, Mṣb, K.) — See also غَضِرَاءُ, in two places.

غَضِرَةٌ A certain plant. (K, TA.) Hence the prov. يَأْكُلُ غَضِرَةَ وَيَرِيضُ حَجْرَةَ [He eats ghadrah, and lies down aside]. (TA. [See also حَجْرَةٌ.])

غَضِرَاءُ: see غَضَارَةٌ, in six places. — Also Earth, or land, (أَرْضٌ, K,) or a piece, or portion, of clay or earth, (طِينَةٌ, S, Mṣb,) good, or fertile, (طَيِّبَةٌ, K,) green, or of a dark or an ashy dust-colour: (K, TA:) and land in which is clay, or soil, of a good kind, without sand, or without salt earth; (K, TA;) as also غَضِيرَةٌ or غَضِرَةٌ, accord. to different copies of the K, the latter accord. to the L: (TA:) or, accord. to IAḥr, غَضِرٌ [in the TA غَضِرَاءُ, which is a mis-transcription,] signifies a place having in it red clay or earth. (O.) One says, أَنْبَطَ فَلَانَ بِئْرَهُ فِي غَضِرَاءِ (S, TA) i. e. Such a one produced the water of his well by digging in land of soft and good earth of which the water was sweet. (TA.) — And Land in which palm-trees will not grow until it is dug, (K, TA,) the upper part thereof consisting of white [soft stones, like dry pieces of clay, such as are termed] كَدَّانٌ. (TA.)

غَضَارٌ Clay that is cohesive, and أَخْضَرُ [i. e. green, or of a dark or an ashy dust-colour], (K,) or (O) of a good kind, without sand, or without salt earth; (O, K;) and so غَضَارَةٌ: (K:) or the latter signifies such clay itself: (Sh, O:) and the former signifies baked clay (Sh, O, K, TA) made of غَضَارَةٌ, (Sh, O,) green, or of a dark or an ashy dust-colour, (أَخْضَرُ, O, TA,) which is suspended upon a human being as a preservative from the [evil] eye. (O, K, TA.)

غَضُورٌ Sticky clay, (K, TA,) that adheres to the foot, which will hardly, or in nowise, go into it

[app. by reason of its compactness]. (TA.) — And A species of trees [or plants], (K, TA,) dust-coloured, that grow large: n. un. with ة. (TA.) And (TA) A certain plant, (S, O, TA,) resembling the ثَمَارُ [or panic grass], (TA,) or of the species of أَسَلُ [or rushes], not beneficial, nor causing increase in the cattle; (Aḥn, O;) it is said that the cattle pasturing upon it do not form fat thereby, (O, TA,\*) and that it does not dissolve in their stomachs: (O:) n. un. with ة. (Aḥn, O.)

غَضِيرٌ Soft, or tender; (TA;) applied to a plant, or herbage; as also غَضِرٌ, and غَاضِرٌ; (O, TA;) all in this sense: (TA:) or so the first, applied to anything: (O, K, TA:) or this signifies moist, juicy, or fresh: (AA, O:) and i. q. غَضِيرٌ [syn. with أَخْضَرُ i. e. green]. (K.) — See also غَضِرَاءُ.

غَضَارَةٌ an inf. n., of غَضِرَ and of غَضِرَ. (TA.) [Used as a simple subst.,] Ease, comfort, and affluence; easiness of life; amplexness of the conveniences of life, or of the means of subsistence; plenty; (K, TA;) prosperity; (TA;) plenty and prosperity; (S;) a plentiful and pleasant and easy state of life: (TA:) and غَضِرَاءُ signifies the same. (S.) One says, إِنَّهُمْ لَفِي غَضَارَةٍ مِنَ الْعَيْشِ, Verily they are in a plentiful and prosperous condition [of life]. (S.) Accord. to Aḥ, one should not say اِبَادَ اللَّهُ غَضِرَاءَهُمْ, but اِبَادَ اللَّهُ غَضِرَاءَهُمْ, meaning May God put an end to their prosperity, and their plentiful condition: (S:) but Aḥmad Ibn-'Obeyd says that both of these phrases mean may God destroy the collective body of them: and another says, their clay of which they were created. (TA. [See also غَضِرَاءُ, voce أَخْضَرُ.]) One says also, إِنَّهُ لَفِي غَضِرَاءٍ عَيْشٍ and إِنَّهُ لَفِي غَضِرَاءٍ عَيْشٍ i. e. Verily he is in a plentiful condition of life. (TA.) And إِنَّهُ لَفِي غَضِرَاءٍ مِنْ خَيْرٍ [Verily he is in an ample state of prosperity]. (TA.) — And, (O, K,) accord. to Lth, (O,) الْغَضَارَةُ is an appellation of The قَطَاة [or sand-grouse]; (O, K;) but Aḥ disapproved this: (O:) [or] the قَطَاةُ is called الْغَضِرَاءُ; and the pl. is الْغَضَارِيُّ. (Mṣb.) — See also غَضَارٌ. — Of غَضَارَةٌ meaning A certain utensil, IDrd says, I do not think it to be genuine Arabic: (O, TA:) it signifies a large [bowl such as is termed] قُضَعَةٌ: [app. from the Pers. غَدَارَةٌ:] pl. غَضَارٌ. (Mgh.)

غَضَارِيٌّ A species of locust; also called the جَرَادٌ مَبَارِكٌ: a word of uncertain derivation. (Mṣb.) — Also pl. of غَضِرَاءُ mentioned near the end of the next preceding paragraph. (Mṣb.)

الغَضُورُ The lion. (Sgh, K.)

غَاضِرٌ: see غَضِيرٌ. — Also Withholding, or preventing. (TA.) — And A skin well tanned. (Aḥn, S, O, K.) — And One who occupies himself early in the morning in the accomplishment of the objects of his want, or in his needful affairs. (AA, O, K.)

مَغْضَرٌ and مَغْضِرٌ : see the first paragraph.

مَغْضِرٌ : see the following paragraph.

مَغْضُورٌ A man enjoying a pleasant life : (§:) *blest; fortunate; abounding in good, or advantage, or utility* : (Msb, K:) or *in a state of ease, comfort, and affluence; or of plenty, or prosperity* : (O, K, TA;) and of *happiness* : (TA:) as also مَغْضِيرٌ (K, TA:) pl. of the former مَغْضِيرُونَ, as well as مَغْضُورُونَ. (TA.)

غضوف

غُضُوفٌ is *syn. with* غُرُضُوفٌ (§ and K &c. in art. غُرُضٌ, q. v.), in [all of] its meanings : (K:) pl. غُضَارِيْفٌ. (O and TA in art. غُرُضٌ.)

غضف

1. غَضَفَهُ (§, O, K,) aor. -, (K,) inf. n. غَضَفٌ, (TA,) *He broke it, namely, a branch, or stick, or the like*, (§, O, K, TA,) and a thing, (TA,) but not thoroughly. (§, O, TA.) [See also 2.]

— And غَضَفَ أُذُنَهُ (§, O, K,) aor. and inf. n. as above, (§, O,) *He (a dog) relaxed his ear, and folded, or creased, it* : (§, O, K, TA:) [see, again, 2:] or غَضَفَ أُذُنَهُ, inf. n. غَضَفَانٌ and غَضَفَانٌ, *he (a dog) twisted his ear* : and in like manner one says of the wind, [غَضَفَتْهَا], i. e. it twisted it. (TA.) And غَضَفَ الْوِسَادَةَ *He folded the pillow [so as to make creases in it]*. (Ham p. 785. [But perhaps this is correctly غَضَفَ : comp. its quasi-pass., 5.] — غَضَفَتْ said of [wild] she-asses, (O,) or of a she-ass, (K,) aor. as above, (O, TA,) and so the inf. n., (TA,) signifies *أَخَذَتْ الْجَرِيَّ أَخْذًا* [as though meaning *They, or she, restrained the running, i. e. their, or her, running; agreeably with what here follows*] : (O, K, TA:) غَضَفَ [for غَضَفَ مِنَ الْجَرِيَّ] said of a horse &c., means *he lessened, lit. took from, the rate of the running, (أَخَذَ مِنَ الْجَرِيَّ) without reckoning* : (L, TA:) Umeiyeh Ibn-Abee-'Aidh El-Hudhalee says,

يَغْضُ وَيَغْضِفُنْ مِنْ رَبِّي

(O, TA) meaning *He (the ass) withholds somewhat of his running, (يَكْتَفُ بَعْضَ جَرِيَّتِهِ) and they (the she-asses) lessen, lit. take from, the [or rather a] first, or former, rate of their running, (يَأْخُذُونَ) without reckoning* : (Skr: see Kosegarten's "Carmina Hudsailitarum," p. 189:) Skr says, in explanation of the citation above from Umeiyeh, that غَضَفٌ signifies the act of *taking and lading out [with the hand] (أَخَذَ) and (غَرَفَ)*; and on one occasion he says, the *taking easily*; [adding,] one says, غَضَفَ فُلَانٌ [Such a one took, or laded out with his hand, from soft food]. (TA.) — غَضَفَ الْعَيْشَ, inf. n. غُضُوفٌ, *The life was soft, or easy, and plentiful*. (TA.) — غَضَفَ [aor. -, inf. n. غَضَفٌ] *He (a dog, §) was, or became, relaxed, or flabby,*

in the ear. (§, K, TA.) And غَضَفَتِ الْأُذُنُ, inf. n. غَضَفٌ, is said to mean *The ear was, or became, long and relaxed or flabby* : or *it advanced upon the face* : or *it retired towards the head* : or *its extremities folded upon the inner part thereof* : or, in a dog, *it turned towards the back of the neck* : or *it became folded, or creased, naturally*. (TA.) [See also غَضَفَ, below : and see 7.] — غَضَفَ اللَّيْلُ : see 4.

2. غَضَفَهُ, inf. n. تَغَضِيفٌ, *He broke it*. (TA.) [See also 1, first signification.] — تَغَضِيفٌ signifies also *The making [a thing] to hang down*. (O, K.) — See also 1, third signification.

4. اغضف الليلُ *The night became dark and black* : (§, O, K;) as also غَضَفَ, inf. n. غَضَفٌ. (§.) — اغضفت السماءُ *The sky became clouded, and prepared to rain*. (O, K, TA.) — اغضفت النخيلُ *The palm-trees had many branches, and bad fruit* : (K, TA:) or *became laden, or heavily laden, with fruit*; or *abounded therewith*. (O, K, TA.) — And اغضف العطنُ *The usual abiding-place of camels, or cattle, or their place of lying down at, or around, the water or watering-trough, had many thereof*. (K.)

5. تغضفُ *It broke, or became broken*; as also انغضف. (TA.) — And تغضفُ signifies *The being, or becoming, creased, or wrinkled*; (O, K, TA;) like تَغَيَّبٌ. (TA.) And تَغَضَّفَ *He, or it, inclined, and bent, and became folded, or creased, much, or in several places, syn. مَالَ, and تَشَيَّبَ, and تَكَسَّرَ*, (§, O, K, TA.) upon him, or it. (§, O.) And تَغَضَّفَتِ الْحَيَّةُ *The serpent twisted, or coiled, itself*. (O, K.) — تَغَضَّفَتِ الْبَيْتُ *The sides of the well fell in ruins, or became demolished* : (§, O, K:) *the well collapsed, or broke down, عَلَى فُلَانٍ upon such one, who had descended into it*; (O;) as also انغضفت. (O, K.) — تَغَضَّفَ عَلَيْنَا *The night covered us*. (O, K.) — تَغَضَّفَتِ الدُّنْيَا *The world became abundant to us in its good things; and favourable to us*. (O, K.)

7: see 5, in two places. — انغضفت أُذُنُهُ *His ear became folded, or creased, not naturally*. (TA.) [See also 1, near the end.] — انغضفُ *The ضباب [or thin clouds, like smoke] overlay one another*. (TA.) — انغضفوا فِي الغبارِ *They entered into the dust, or raised and spreading dust*. (§, O, K.)

غَضَفٌ : see غَضَفٌ.

غُضَفٌ [written by Golius غُضَفٌ] : see غُضَفَةٌ.

غَضَفٌ [inf. n. of غَضَفَ (q. v.): and, as a simple subst.,] *Laxness, or flabbiness, in the ear* : (§, O, K:) or, as in the T, *a laxness, or flabbiness, of the upper part [of each] of the two ears, upon, or over, the concha thereof, by reason of its width and its largeness* : (TA:) Abou-Amr Esh-Sheybānee says, after citing a verse of Abu-n-Nejm, describing a lion, that it signifies *a twisting, in the ear, backwards* : accord. to ISh, it is, in the lion, *a laxness, or pendulousness, of the upper eye-*

*lids, upon the eyes; arising from anger and pride* : (O:) and he says that, accord. to some, it is, in the lion, *abundance of the fur, and a folding, or creasing, of the skin*. (TA.) And one says, [app. in relation to the lion,] *فِي أَشْفَارِهِ غُضَفٌ* and *غُضَفٌ* [app. *In the edges of his upper eyelids is a laxness, or pendulousness*]; both meaning the same. (TA.) — Also *Softness, or easiness, and plentifulness, of life* : (§:) like غَطَفٌ. (O in art. غَطَفٌ.) — And *A species of tree in India, exactly like the palm-tree, (Lth, O, K,) except that (K) its fruit-stones are divested of covering, without a لحم [or pulpy pericarp], and from its lowest to its uppermost part it has green سَعَف [or branches like those of the palm-tree], (Lth, O, K,) covered [thereby]* : (Lth, O:) AHu says, it is a plant resembling the palm-tree exactly, (O, L, TA,) but not growing tall, (TA,) *having many سَعَف, and prickles, and [leaves such as are termed] خُوص, of the hardest sort, whereof are made large [receptacles of the kind called] جَلَال [pl. of جَلَّة], that serve for sacks, goods being carried in them by land and by sea*; (O, L, TA;) *it produces from its head unripe dates of disagreeable flavour, not eaten; and, he says, of its خُوص are made mats like carpets, (L, TA,) called سِجَام, pl. of سِجَمَة [q. v.], (L,) one of which may be spread for twenty years*. (L, TA.) — See also the next paragraph, in two places.

غَضَفَةٌ A certain bird : or a قَطَاة [or sand-grouse]: (IDrd, O, K:) or the قَطَاة termed *جُونِيَّة* : pl. غُضَفٌ [or rather this, if correct, is a coll. gen. n.]: J says that *الغُضَفُ* [thus in the TA, but in my and other copies of the § غُضَفٌ, for which Golius appears to have found الغُضَفُ,] signifies *القَطَاة الجُونِيَّة*; but IB says that it is correctly *القَطَاة الجُونِيَّة*. (TA.) [See جُونِيَّة : and particularly what is said at the end of the paragraph thus headed.] — Also *An [eminence of the kind called] أَكْمِيَّة*. (O, K, TA.) [For أَكْمِيَّة, in this case, the TK has most strangely substituted أَكْمِيَّة, meaning أَكْمِيَّة, for it explains it as signifying "blind from the birth;" and this, though an obvious mistake, Freytag asserts to be the right reading and explanation.]

غَاضِفٌ : see أَغْضَفٌ, in two places. — Also [applied to a man] *Soft, or easy, and plentiful, in his circumstances*. (§, O, K.)

أَغْضَفٌ, applied to a dog, *Relaxed, or flabby, in the ear*; pl. غُضَفٌ (§, O, K;) occurring in a verse of Dhu-r-Rummeh, cited voce عَدَبٌ (O, TA;) and the fem. غُضَفَاءُ is applied [to a bitch, and] to an ear : (TA:) or a dog *having the upper part of his ear folded, or creased, backwards*; and غَاضِفٌ when it is forwards. (IAar, O, K.) And hence [the pl.] غُضَفٌ, as an epithet in which the quality of a subst. is predominant, is used as an appellation for *Dogs of the chase*. (TA.) — Applied to a lion, *Having the ear folded, or creased*; (Hr, O, K;) denoting a quality that renders him more abominable : (Hr, O:) or *relaxed, or pendulous, in the ears* : (O, K:) or

whose upper eyelids are lax, or pendulous, upon his eyes, by reason of anger or pride; (K, TA;) so says ISh. (TA.) And accord. to Lth, A beast of prey whose upper part of his ear is folded, or creased, and the lower part thereof relaxed, or pendulous. (TA.) And the fem., *أَغْضَا*, A she-goat whose extremities of her ears descend low, by reason of their length. (TA.) — Also Anything bending, folding, or creasing, and relaxed, flabby, or pendulous: fem. as above. (TA.) And *أَغْضَفُ* is like *أَغْضَفُ*. (TA.) — And *الْأَغْضَفُ* is one of the names of *The lion*. (TA.) — *سَهْمٌ أَغْضَفٌ* An arrow of which the feathers are thick; (S, O, K;) contr. of *أَضَعٌ*. (S, O.) — *لَيْلٌ أَغْضَفٌ* A night that is dark (S, O, K) and black; (S, O;) covering with its darkness. (TA.) — *عَيْشٌ أَغْضَفٌ* A soft, or an easy, and plentiful, life; as also *أَغْضَفٌ*: (S, O, K;) like *أَغْطَفُ*. (S and O in art. *أَغْطَفُ*.) And *سَنَةٌ أَغْضَفَةٌ* A fruitful, or plentiful, year. (TA.)

*مُغْضَفٌ*: see *أَغْضَفُ*, latter half. — Applied to palm-trees (*نَخْلٌ*), *Having many branches, and bad fruit*; (O, TA;) thus without *ة*; (O;) and also with *ة*. (TA. [See also its verb.]) — And *ثَمْرَةٌ مَغْضَفَةٌ* A fruit that has become flaccid, but not completely ripe: (O:) or nearly, but not yet, ripe: (Sh, TA:) or whereof the goodness has not become apparent: or, accord. to AA, hanging upon its tree, flaccid. (TA.)

## غضفر

Q. 1. *غَضْفَرٌ* He (a jade, or hackney, TA) was, or became, heavy, or sluggish. (K, TA.)

*غَضْفَرٌ*: } see the next paragraph; the former,  
*غَضْفَرٌ*: } in two places.

*غَضْفَرٌ* Big, thick, or rude, in body or person; (S, K;) as also *غَضْفَرٌ*, which is the original form; the *ن* in the former being augmentative: (Az, TA:) or simply, big, thick, or rude; applied to a man: (Lth, TA:) or rude, or coarse, [in disposition or in make,] and big, or thick; (TA;) as also *غَضْفَرٌ* and *غَضْفَرٌ*; (K;) applied to a man: (TA:) or big, or thick, (AA, TA,) in make, (TA,) and wrinkled; (AA, TA;) applied to a lion. (TA.) You say also *أُذُنٌ غَضْفَرَةٌ*, meaning, A big, or thick, fleshy, ear. (AO, L.) — [Hence,] *الغَضْفَرُ* The lion; (Lth, S, K;) as also *الغَضْفَرُ*. (TS, K.)

*غَضْفَرٌ*: see the next preceding paragraph.

## غضن

1. *غَضَنُ*, (S, K,) aor. - and *غَضِنُ*, (K,) inf. n. *غَضَنُ*, (S,) He, or it, (a man, and a thing, S,) withheld, restrained, hindered, or diverted, him. (S, K.) One says, *مَا غَضَنَكَ عَلْنَا* What withheld, hindered, or diverted, or has withheld, &c., thee from us? (S.) In the "Nawádir" of IAqr, this verb, which is correctly thus, with *ض*, is erroneously with *ص*. (TA.) — *غَضَنَتْ بَوْلِدَهَا*, and *غَضَنَتْ*,

She (a camel) cast her young one, or foetus, in an imperfect state, (K, TA,) before the hair had grown upon it and its make had become [perfectly] apparent. (TA. [See also *غَضَجَتْ*.]) [This is what is meant in the S where, after the mention of a signification of *التَّغْضِينُ* which will be found below, it is said that this word signifies also *الرَّجَاعُ* (an inf. n. of *رَجَعْتُ*, q. v.): hence, app., (though referring to the K as his authority,) Freytag has given to *غَضَنَتْ*, as said of a she-camel, besides the signification mentioned above, another, which is also assigned to *رَجَعَتْ*; i. e., she falsely indicated her being pregnant, by raising her tail, &c.] — See also 5, in four places: — and see 4.

2. *غَضَنَتْهُ*, inf. n. *تَغْضِينُ*, I wrinkled, shrivelled, or puckered, it; syn. of the inf. n. *تَشْنِيعُ*. (S.)

One says, *دَخَلَتْ عَلَيْهِ فَعَضَنَ لِي مِنْ جَبْتِهِ* [I went in to him and he wrinkled to me a portion of his forehead]. (TA.) — See also 5: — and see 1, in two places: — and 4.

3. *الْمُغَاضَنَةُ* signifies *مُكَاسَرَةُ الْعَيْنَيْنِ* [The contracting of the eyes so as to wrinkle the lids], (S, K, TA,) by reason of doubt, or suspicion. (TA.) One says, *غَاضَنَ الْمَرْأَةَ*, meaning *غَازَلَهَا بِمُكَاسَرَةِ الْعَيْنَيْنِ* [i. e. He talked, or acted, with the woman, in an amatory and enticing manner, with the contracting of the eyes so as to wrinkle the lids]. (A, TA.)

4. *أَغْضَتِ السَّمَاءُ* The sky rained continually; (S, TA;) as also *غَضِنَتْ* [perhaps *غَضَنَتْ*, but more probably, I think, *غَضِنَتْ*]. (TA.) And *أَغْضَتِ السَّحَابَةُ* [The cloud rained continually]. (S and TA in explanation of *رَبِمَتْ*.) — And *أَغْضَنَ عَلَيْهِ الْحَمَى* The fever continued upon him persistently. (IAqr, TA.) — *أَغْضَنَ عَلَيْهِ اللَّيْلُ* The night became dark upon him. (TA.)

5. *تَغَضَّنَ* It was, or became, wrinkled, shrivelled, or puckered; syn. *تَشْنِيعُ*; (S, MA, TA;) as also *غَضِنَ*, inf. n. *غَضِنُ* [and app. *غَضُونٌ*, like *قَبُولٌ* as an inf. n. of *قَبِلَ*, though this requires consideration, as will be shown by what follows], said of the face as having this signification, or as signifying it was, or became, wrinkled and speckled; (MA;) [and so, perhaps, *غَضِنَ*, for] *التَّغْضِينُ* [if not a mistranscription for *التَّغْضِينُ*], as also *الْفُضُونُ*, is syn. with *التَّشْنِيعُ*; and one says *تَكَشَّرَ رَجُلٌ ذُو غَضُونٍ فِي جَبْتِهِ* meaning *تَكَشَّرَ* [i. e. a man having a wrinkling in his forehead; but *غَضُونٌ* may be here used as pl. of *غَضِنُ*, and thus meaning wrinkles]: and *غَضِنَ* signifies a bending (*تَلَوٌ* and *تَشْنُ*) of a branch or twig or the like. (TA.) One says also, *تَغَضَّنَتِ الدَّرْعُ عَلَى لَابِسِهَا* The coat of mail became folded, [or it hung, or sat, with folds,] upon its wearer. (TA.)

*غَضِنَ* and *غَضِنَ* A wrinkle, crease, fold, ply, plait, or pucker, (S, Mgh, Mgb, K,) of the skin,

(S, Mgh, Mgb,) and of anything, (Mgb,) or in a garment, and in a skin, (K,) and in a coat of mail, (S, K,) &c.: (S:) pl. *غَضُونٌ*, (S, Mgh, Mgb, K,) occurring in a verse cited in art. *شَابٌ*. (TA.) — [Hence,] one says, *كَانَ ذَلِكَ فِي غَضُونِ كَذَا* [lit. That was within the folds, meaning in the midst, of such a thing, or such an affair or event]; like *أَنَّكَ كَذَا*. (TA in art. *ثَنَى*.) — *غَضُونُ الْأُذُنِ* means *The places of folding of the ears*; syn. *مَثَانِبُهَا*. (K, TA: in the CK [erroneously] *مَثَانِبُهَا*.) — Also (i. e. *غَضِنَ* and *غَضِنَ*, TA) *Difficulty, distress, or trouble; and fatigue, or weariness*. (K, TA.) The Arabs say to a man, in threatening him, *لَأَطْمِئِنَّ غَضْنَكَ* or *لَأَغْضَنَكَ* i. e. [I will assuredly make] thy difficulty &c. [to be long]. (AZ, Az, TA.)

*غَضَنَ* an inf. n. of *غَضِنَ*. (MA. [See 5, in two places.]) — See also *غَضِنَ*, in three places. — *غَضَنَ الْعَيْنِ* signifies *The exterior, or apparent, of the eye*. (S, TA.)

*غَضْنَةٌ* [A patch of the smallpox]. One says of a person whose skin has become covered, or wholly covered, (*أَبْسَ*), with the smallpox, *أَصْبَحَ جِلْدُهُ غَضْنَةً وَاحِدَةً* [His skin has become one patch of the smallpox]: and some say *غَضْبَةٌ*. (S.)

*غَضَانٌ* the subst. from the verb in the phrase *غَضَنَتْ بَوْلِدَهَا* [i. e. a subst. signifying The act denoted by that phrase, q. v.]. (K.)

*غَضِينٌ* A she-camel's young one, or foetus, cast in an imperfect state, before the hair has grown upon it and its make has become [perfectly] apparent. (TA.)

*أَغْضَنَ* Contracting his eye so as to wrinkle the lids, naturally, or by reason of enmity, or from pride. (K.)

## غضى and غضو

1. *يَغْضَى*, aor. *يَغْضُو*; and *غَضَى*, aor. *غَضَا*: see 4; the former, in three places. — *غَضَا*, (K, TA,) aor. *يَغْضُو*, thus in the M, (TA,) inf. n. *غَضُو*, (K, \*TK,) He, i. e. a man, [and app. it, i. e. a thing,] was, or became, such as is termed *غَضَى* [q. v.]. (K, TA. [In the TK it is mentioned only as said of a thing: but the context in the K indicates that it is said of a man, and app. of a thing also.]) — [See also *غَضُو* below.] — *غَضِيَّتِ الْإِبِلُ*, inf. n. *غَضَا*, The camels had a complaint (M, K, TA) of their bellies (K, TA) from eating of the trees called *غَضَا*. (M, K, TA.) — And *غَضِيَّتِ الْأَرْضُ* The land abounded with the trees called *غَضَا*. (IKtt, TA.)

4. *أَغْضَى*, (K,) inf. n. *أَغْضَاةٌ*, (S,) He contracted his eyelids; drew them near together; (S, K;) like *غَضَى*; (TA in art. *غَضَى*) [and] so *أَغْضَى* *عَيْنَهُ*; said of a man: (Mgb:) or he closed his

eyelids upon his iris; so in the M; as also **غَصَا**, a dial. var. of **اغصى**, likewise mentioned by ISd; and **غَصَى**, aor. **يَغْصِي**, is also a dial. var. thereof: (TA:) or he made one of his eyelids to cleave to the other, that he might not see a thing, by reason of shame: (Har p. 19:) or he put one of his eyelids upon the other from dislike of a thing. (Id. p. 492.) [See also 6.] — Hence it is used in relation to forbearance: so that one says, **أَغْصَى عَلَى الْقَدَى** He held, or refrained, notwithstanding annoyance, spontaneously, without being asked, or without constraint: (Mṣb, TA:) or **اغصى على قَدَى** he bore annoyance patiently. (M, TA.) And **اغصى عنه** He feigned himself neglectful of it; [he closed his eyes from it;] he connived at it; as also **اغض عنه**. (TA in art. **غَض**.) And [sometimes] **الإغصاء** means *The abstaining from proceeding to extremities.* (Mgh in art. **جوز**.) — Hence also, **اغصى على الشيء** He was silent respecting the thing; and so **غَصَا**, aor. **يَغْصُو**. (K, TA.) — And **اغصى عنه طرفه** means *He closed, or turned away, from him, or it, his eye, or eyes;* syn. **سدّه** [in the CK **شده**], or **صدّه**: (K, TA:) so in the M. (TA.) = **اغصى الليل** The night was, or became, dark; (S, Mṣb, K;) and covered everything (K, TA) with its darkness; from ISd; (TA;) as also **غَصَا**, aor. **يَغْصُو**. (K, TA. [See also **غُصُو**].)

6. **تغاضى** He contracted, or put together, his eyelids, that he might not see an evil, or unseemly, thing. (Har p. 473. [See also 4.]) — And [hence,] **تغاضى عنه** i. q. **تغافل** [i.e. He was, or he feigned himself, unmindful, &c., of him, or it]: (K, TA:) like **تغابى عنه**: mentioned by Az. (TA. [See, again, 4.]

**غَصَا**, said by Th to be written [thus] with **ا**; but ISd says, I know not why this is; (TA;) [the latter, it seems, holding its last letter to be originally **ى**, not **و**;] *A species of trees, (S, Mṣb, K,) well known, (K,) the wood of which is of the hardest of wood, and therefore there is hardness in its charcoal; (Mṣb;) it is of the plants of the sands, and has [sprigs, or foliage, of the kind termed] هَدَب [q. v.], like that called **أرطى**; (TA;) and its fire is of long continuance: (Har p. 60:) [see also **رُمث**: Mr. Palgrave (in his Travels, i. 38,) describes it as a shrub believed by him to be peculiar to the Arabian Peninsula, "of the genus *Euphorbia*, with a woody stem, often five or six feet in height, and innumerable round green twigs, very slender and flexible, forming a large feathery tuft, not ungraceful to the eye, while it affords some kind of shelter to the traveller, and food to his camels:"] the sing. [or rather n. un.] is **غَصَاة**: (K:) and AHn says that sometimes **غَصَات** is a pl. [of the n. un.]. (TA.) — Hence, **ذئب غَصَا** [A wolf of trees, or shrubs, called **غَصَا**]; (S, K;) or, as in the handwriting of Aboo-Zekereyà **الغصا**; and such is the most abominable, or malignant, or noxious, of wolves; for he comes not into close proximity to men save when he desires to attack: or this*

Bk. I.

means the wolf of the covert of trees: for **غَصَا** signifies also *A covert of trees*: (TA:) and a **غَيْصَة** [i. e. thicket; or collection of tangled, or confused, or dense, trees; &c.]. (K, TA.) — **أهل الغصا** is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] **غصا** there. (TA.)

**بَعِيرٌ غَصِي** A camel having a complaint of his belly from eating of the trees called **غَصَا**: and **إِبِلٌ غَصِيَة** and **غَصَايَا** [camels having such a complaint]; (S, K;) like **رُمث** and **رَمَائِي**. (S.)

**غَصِيَا**: see **غَصِيَاة**. — Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] **هَيْدَة**, (TA,) *A hundred camels*: (IAṣr, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] **غَصَا** [i. e. the trees thus called]: AA has mentioned it with the article **ال**, saying that **الغصيا** signifies a hundred. (TA.)

**أَرْضٌ غَصِيَاة** A land (**أَرْضٌ**) abounding with the trees called **غَصَا**. (S, K.) — And, as also **غَصِيَاة**, *A place in which is a collection of the trees called غَصَا*; (K, TA;) *a place where they grow.* (TA.) — And the former, *Rugged land or ground.* (TA.)

**غُصُو** Intense darkness of the night. (IKtt, TA. [Perhaps in this sense an inf. n. of which the verb is **غَصَا**: see 4, last sentence.]) — And *The eating of the trees called غَصَا*. (IKtt, TA. [App. in this sense an inf. n. of which the verb is **غَصَا**].) — And *A state of muchness, abundance, copiousness, fulness, or completeness, of a thing.* (K. [See also 1, second sentence.]

**عَنِ الْغَصَاةِ** or **رَجُلٌ غَصِيٌّ عَنِ الْغَصَاةِ** [A man who refrains from taking notice of that which is foul, abominable, unseemly, or obscene,] may be from **غَصَا**; or it may be from **أَغْصَى**, similar to **وَجِيعٌ** and **أَلِيمٌ**; but the former derivation is the better. (TA.)

**غُصُوِيٌّ** a rel. n. from **الغصا** [the trees thus called], and applied to a camel [app. as meaning *That is fond of, or wont to feed upon, the trees called غَصَا*]. (S.)

**غَصِيَاةٌ** A herd of camels of generous race: (K, TA:) mentioned by Az, from AA. (TA.)

**غَاضٌ** Dark; applied to night (**لَيْلٌ**); as also **مُغْضٌ**, but this latter is rare: (S, Mṣb:) and so **غَاصِيَةٌ**, (S, K,) applied to a night (**لَيْلَةٌ**): (S:) or, thus applied, accord. to Az, *intensely dark.* (TA.) — And **غَاصِيَةٌ** signifies also *Bright, or shining brightly*; (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (**نَارٌ**): (so in other copies of the S and in the TA:) thus having two contr. meanings. (S, K.) — And **Great**; applied to a fire (**نَارٌ**): a signification said by Az to be taken from the fire of the tree called **غَصَا**, which is of the best of firewood. (TA.) — **بَعِيرٌ غَاضٌ** A camel that eats the trees

called **غَصَا**: and **إِبِلٌ غَاصِيَةٌ** and **غَوَاصِبٌ** [camels that eat those trees]. (S, K.) = **شَيْءٌ غَاضٌ** A thing that is much in quantity, abundant, copious, full, or complete. (K.) — And **رَجُلٌ غَاضٌ** A man having food and clothing; or having a good state, or condition, in respect of food, and having clothing; sufficed, or satisfied. (K.)

**مُغْضٌ**: see the next preceding paragraph.

غظ

1. **غَطَّه** فِي الْمَاءِ, aor. **ط**, (S, Mṣb, K,) and **ط**, (K,) [the latter contr. to analogy,] inf. n. **غَطٌّ**, (S, Mṣb,) *He immersed, immersed, dipped, plunged, or sunk, him, or it, in the water*: (S, Mṣb, K:) *he made him to plunge, or dive, in, or into, the water*: (S:) [Golius adds, as from Ibn-Maaroof, head-downwards; but it is not so in my copy of the KL:] and **غَطَّه** signifies the same. (TA in art. **غت**.) — And **غَطَّه**, inf. n. **غَطٌّ**, *He pressed, or squeezed, him, or it, (عَصْرَهُ,) vehemently*; and i. q. **كَبَسَهُ** [q. v.]. (TA.) [And **غَتَّه**, q. v., has a similar meaning.] = **غَطَّه**, aor. **ط**, inf. n. **غَطِّيطٌ**, said of a he-camel, (S, Mṣb, K,) *He brayed*; syn. **هَدَرَ**: (K:) or *he brayed, (هَدَرَ, AZ, S,) or made a sound, (صَوَّتَ, Mṣb,) in the شَقَشَقَة* [or bursa faucium]: when not in the **شَقَشَقَة**, it is termed **هَدِيرٌ**: you say of the she-camel, **تَهْدِرُ**; not **تَغَطُّ**; (AZ, S, Mṣb;) because she has no **شَقَشَقَة**: (AZ, S:) or, as some say, *he brayed, but not in the شَقَشَقَة*. (L.) — **غَطَّه**, aor. as above, (Mṣb, K,) and inf. n. as above (S, Mṣb, K) and **غَطَّه**, (TA,) said of a person sleeping, (S, Mṣb, K,) and of one strangled, or throttled, (S, K,) and of an animal slaughtered, (K,) *He emitted a sound*; (K;) in which sense it is also said of a lynx, and of a leopard, and of a bustard: (TA:) or *snored, or snorted*: (S, TA:) or *sent back his breath up to his fauces so that it was heard by persons around him*: (Mṣb:) or *emitted a sound with his breath, reiterating his breath where he found not an easy passage [for it]*. (TA.) — **غَطَّتِ الْبُرْمَة** The stone cooking-pot boiled audibly. (TA.) — See also **غَتَّه**, near the end of the paragraph.

3. **غَاطَ حُوْتًا** He vied, or contended, with a fish in plunging, or diving. (JK in art. **قبس**.)

6. **تَغَاطَ الْقَوْمُ** The people, or company of men, vied, or contended, one with another, in plunging, or diving, (**تَمَاقَلُوا**), in the water. (S.) And **الصِّبْيَانُ يَتَغَاطُونَ فِي الْبَحْرِ** The children vie, or contend, one with another, in plunging, or diving, (**يَتَمَاقَسُونَ**), in the sea or great river. (A in art. **قبس**.)

7. **انغط في الماء** He (a man, TA) became immersed, immersed, dipped, plunged, or sunk, in the water; or he plunged, or dived, in the water. (S, Mṣb, TA.)

R. Q. 1. **غَطَّطَ الْبَحْرُ** [inf. n. **غَطَّطَةٌ**] The

waves of the sea became high (عَدَّتْ), so in some copies of the K, or estuated (عَلَّتْ); so in other copies of the K, and in the L; (TA;) as also **تَغَطَّفَتْ**. (O, K, TA.) — And **غَطَّفَتِ الْقَدْرُ** [The contents of the cooking-pot] made a sound: or boiled vehemently. (K.) — And **غَطَّفَتْ عَلَيْهِ**, said of sleep, *It overcame him*. (L, K, TA.)

B. Q. 2. **تَغَطَّفَتْ**: see the next preceding paragraph. — Also *It (a thing) became separated, or dispersed*. (Sgh, K, TA.)

**غَطَّاطٌ** The [bird called the] **قَطَا** [i. e. the sand-grouse]: (M, K:) or a species thereof, (S, K,) or, as some say, a species of bird not of the **قَطَا**, (TA,) dust-coloured in the backs and the bellies (S, K, TA) and the bodies, (S, TA,) black in the inner sides of the wings, (S, K, TA,) long in the legs and the necks, and slender, not collecting in flocks, two or three at most being found together: (S, TA:) n. un. with *ṣ*: (S, K:) it is said that the **قَطَا** compose two species: the short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (**صُهَبٌ**) in the tertials, are the **كُدْرِيَّةٌ** and the **جُونِيَّةٌ**: and the long in the legs, white in the bellies, dust-coloured in the backs, wide in the eyes, are the **غَطَّاطٌ**: AHát says that in the **أَخْدَعَانِ** [by which is here meant, as in some other instances, the places of the two veins so called in the neck] of the **غَطَّاطَةِ** are what resemble two decorations, two lines, black and white; and it is slender, [but] exceeding the **مَنَاءٌ**: accord. to Skr, it is a bird resembling the **قَطَا**. (TA.) — See also the paragraph here following.

**غَطَّاطٌ** The commencement of the dawn: (S, K:) or a remaining portion of the blackness of the night: (S, K:) or the commingling of the darkness of the last part of the night with the light of the first part of the day: (TA:) and (K) the **سَحْرٌ** [or period a little before daybreak; as also **غَطَّاطٌ**. (Th, K, TA.)

**غَطَّغَطَةٌ** a word imitative of The cry of the [bird called the] **قَطَا**: (S, K:) — and of The sound of the [vehemently-boiling] cooking-pot. (TA.)

**قَدْرٌ مُغَطَّغَطَةٌ** A cooking-pot vehemently boiling. (S.)

### غَطْرَفٌ

Q. 1. **غَطْرَفٌ** *He (i. e. God) made persons to be* [غَطْرَفٌ i. e. chiefs, &c., (pl. of غَطْرَفٌ) or] noble. (Ham p. 793.) — [And *He treated violently, unjustly*. (Freytag, from the Deewán of the Hudhalees.)] — See also the next paragraph.

Q. 2. **تَغَطَّرَفٌ** *He sought chiefdom, or lordship; [&c.;] from غَطْرَفٌ meaning سَيِّدٌ*. (O.) — And *He magnified himself, or was proud*: (El-Ahmar, O, K:) [and so, app., **غَطْرَفٌ**, for] **غَطْرَفَةٌ** and **تَغَطَّرَفٌ** and **تَغَطَّرَفٌ** signify **تَكَبَّرٌ**: (S:) [or] *he was proud, haughty, or self-conceited, in walk* (IAar, O, K) especially. (IAar, O.)

**غَطْرَفَةٌ** [app. an inf. n. of غَطْرَفٌ, q. v.: and,

used as a simple subst., signifying *Self-magnification, or pride*: (see Q. 2:) or] *pride, haughtiness, or self-conceit*: and *play, or sport*; or *such as is vain, or unprofitable*. (Ibn-'Abbád, O, K.)

**غَطْرَافٌ**: see **غَطْرَفٌ**, in two places.

**غَطْرَوَفٌ**: } see the following paragraph.  
**غَطْرَوَفٌ**: }

**غَطْرَفٌ** The hawk, or falcon; syn. **بَازٌ**: this is said to be the primary signification: (Ham p. 793:) or the young one thereof: (Ibn-'Abbád, S, O, K:) or the hawk, or falcon, (**بَازٌ**) that has been taken from its nest; as also **غَطْرَافٌ**. (TA.) — And *A سَيِّدٌ* [i. e. chief, or lord, &c.]: (S:) or *a سَيِّدٌ that is high-born, or noble*, (Lth, O, K,) or *generous*: said to be so called as being likened to the hawk, or falcon: (Ham ubi suprâ:) and *liberal, bountiful, generous, noble, and youthful*: (ISk, O, K:) or *a goodly, or comely, youth or young man*: (TA:) and **غَطْرَافٌ** signifies the same: (ISk, O, K:) pl. **غَطْرَافَةٌ**. (O, K, TA) and **غَطْرَافٌ** and **غَطْرَافٌ**. (TA.) Also *Goodly, or beautiful*; and so **غَطْرَوَفٌ** and **غَطْرَوَفٌ**: (Ibn-'Abbád, O, K:) or the last of these signifies *a youth, or young man, such as is غَطْرَفٌ* [i. e. excellent, or elegant, in mind, manners, and address, or speech, and in person, &c.]. (AA, O, K.) — Also *The common fly*; syn. **ذَبَابٌ**. (Ibn-'Abbád, O, K.) — And **عُنُقٌ غَطْرَفِيَّةٌ** *A wide neck*: (O, TA:) as also **غَطْرَفِيَّةٌ**. (TA.)

### غَطَسٌ

1. **غَطَسَهُ**, (S, A, K,) aor. -, (S, TA,) inf. n. **غَطَسٌ**; (S;) or **غَطَسَهُ**, (Msb,) inf. n. **تَغَطَّسٌ**; (TA;) or both; (A, TA;) *He immersed, immersed, dipped, plunged, or sunk, him or it, in water*. (S, A, Msb, K, TA.) — [Hence,] **غَطَّسَنِي** **فِي بَحْرٍ أَنْعَجَنِي** [He overwhelmed me in the sea of his benefits, or favours]. (A.) — **غَطَّسَ**, aor. -, (Msb, K,) inf. n. **غَطَّسٌ**, (Msb,) *He, or it, became immersed, immersed, dipped, plunged, or sunk, in water; or he immersed, or immersed himself, plunged, or dived, in water*. (Msb, K.) — **غَطَّسَ فِي الْإِنَاءِ** *He put his mouth into the vessel and so drank*. (Ibn-'Abbád, K.) — **غَطَّسَتْ** **بِهِ الْجَمْرُ** *Death took him away*: (Sgh, K:) a dial. var. of **عَطَّسَتْ** [q. v.]. (TA.)

2: see the preceding paragraph, in two places.

6. **تَغَاطَسَا** *They two vied, or contended, each with the other, in plunging, or diving*, (A, K,) in water; (K;) syn. **تَمَاقَلَا** (A, K) and **تَغَاطَا** (A) and **تَغَاطَسَا**. (TA.) And **تَغَاطَسُوا** *They vied, or contended, one with another, in plunging, or diving, in water*; syn. **تَغَاطَسُوا**. (TA.) — **تَغَاطَسَ** *He feigned himself negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so*; (Sgh, K;) and **تَغَاطَسَ** is a dial. var. of the same: both are from Abou-Sa'eed Eq-Dareer. (TA.) You

say, **تَغَاطَسَ عَنْهُ** *He feigned himself negligent of it, &c.*; (Abou-Sa'eed, TA in art. **غَطَشٌ**;) and [app. in like manner] **تَغَاطَسَهُ**. (IAar, TA in art. **عَمَشٌ**.)

**غَطَّاسٌ** *One who dives to the bottom of water to fetch the shells that contain pearls, &c.* (TA.)

**غَاطِسٌ** **لَيْلٌ** *Dark night*; as also **غَاطِسٌ**. (IDrd.)

**مَغَطْسٌ** *A place in which one plunges, or dives*. (TA.)

**مَغَطْسِيٌّ** and its variations, here mentioned in the S and L and K, see in art. **مَغَطْسٌ**.

### غَطَشٌ

1. **غَطَشَ**, aor. -, (A, K,) inf. n. **غَطَشٌ**, (TK,) [or perhaps **غَطَشٌ**, q. v.,] *It (the night) became dark*; (A, K;) as also **أَغَطَشَ**: (S, K:) or **غَطَشَ** is syn. with **سَدَفٌ**; and hence **أَغَطَشَ اللَّيْلُ** [app. meaning *the night became dark, or black*]. (Aq, A, TA.) [See **غَطَشٌ**, below.] — **غَطَشَ**, (S, TA,) [aor. -,] inf. n. **غَطَشٌ**, (TA,) *He had an affection resembling weakness of the sight, with a shedding of tears at most times*. (S, TA.) And **غَطَشَ الْبَصْرَ** [The eye, or sight, became weak, and affected with a shedding of tears at most times]; and so **أَغَطَشَ**, like **أَحْبَارٌ** [in measure]: (TA:) and **غَطَشَتْ عَيْنُهُ** *His eye became dark, or dim*, (IDrd, K,) and *weak-sighted*. (IDrd.)

4. **أَغَطَشَ**: see 1, in two places. — **أَغَطَشُوا** *They entered into, or upon, the darkness [of night]*. (TA.) — **أَغَطَشَ اللَّهُ اللَّيْلَ** *God made the night dark*. (Fr, S, A, K.)

5: see 1, last sentence.

6. **تَغَاطَسَ عَنْهُ** *He feigned himself negligent, or heedless, of it*; (Abou-Sa'eed Eq-Dareer, K;) namely, a thing, or an affair; as also **تَغَاطَسَ**; (Abou-Sa'eed;) and [app. in like manner] **تَغَاطَسَهُ**: (IAar, TA in art. **عَمَشٌ**;) or *he feigned himself blind to it*; either in the eyes or intellectually; syn. **تَعَامَى**. (TA.) You say also, **مَرَرْتُ بِهِ فَتَغَاطَسَ** [I passed by him and he feigned himself heedless, or blind]. (A.)

11: see 1, last sentence.

**غَطَشٌ** i. q. **سَدَفٌ** [app. meaning *The darkness, or blackness, of night*]: (Aq, A, TA:) Abou-Turáb, (L,) or AZ, (TA,) makes it to be *after the غَشِ: (L, TA:) and **غَطَّاشٌ** also signifies *the darkness and confusedness of night*. (TA.) — Also *Weakness of sight, with a shedding of tears at most times*: (K:) or *an affection resembling this*. (S, TA.)*

**غَطَّاشٌ**: see **أَغَطَّاشٌ**, in two places.

**فَلَاةٌ غَطَّاشِيَّةٌ**, (Aq, A'Obeyd, Kr, S, A,) or **غَطَّاشِيَّةٌ**, (O, K,) if from **غَطَّاشٌ اللَّيْلُ**, originally [and properly] like **عَمِيَّةٌ**, but by poetic license it is made perfectly decl., [with tenween,] but if **غَطَّاشَانٌ** occurred, as meaning "dark," it would

be a fem., written [غَطْشِي] with ي, (O, TA,) or both forms, without and with medd, (TA,) *A desert, or waterless desert, that is dark: (Kr:) or of which the ways through it are obscure; (Aq, A'Obeyd, A, TA;) where one cannot find the right way. (Aq, A'Obeyd, S, K, TA.)* You say, *رَكِبْنَا فَلَآءَ غَطْشِي وَنَحْنُ كَرِمَالِيَا عَطْشِي* [We travelled upon a desert, or waterless desert, of which the ways through it were obscure, and we were like its sands thirsty]. (A.)

غَطْشِي: see عَطْشِي.

غَطْشِي: see what next follows.

غَطْشِي Dark; applied to night; as also غَطْشِي and غَطْشِي: [fem. غَطْشَاءَ: see غَطْشِي:] and غَطْشِي, an inf. n. [of غَطْشِي] used as an epithet, signifies the same, applied to sight. (TA.) — Also A man having the affection of the eyes termed غَطْشِي; (S, TA;) as also غَطْشِي: (TA:) fem. of the former غَطْشَاءَ. (S, TA.)

غَطْشِي: see the next preceding paragraph.

غَطْشِي Feigning blindness to a thing. (S.) [See 6.]

غطف

غُطْفُ Ampleness of the means, or circumstances, of life: (S, O, K:) like غُضْفُ. (O.) — And Length, and a folding, (O, K,) in the edges of the eyelids, (O,) or of the edges of the eyelids: (K:) or length, and then a bending [app. upwards] of the eyelashes: occurring in a trad., and, as some relate it, with ع; but Er-Riyáshee knew not this, and thought it to be غُطْفُ: (TA:) or abundance of the hair of the eyebrow: (K:) said by Ish to be syn. with وَطْفُ: (TA:) but by IDrd said to be the contr. of وَطْفُ, and signifying paucity of the hair of the eyebrows: (O, TA:) and it is said to be sometimes used as meaning paucity of the eyelashes. (TA.) [See also غُضْفُ.]

[غُطْفَان, in a note to "Abulf. Ann." i. 194, thought by Reiske to be the name of a bird, is app. a mistake for some word relating to the cry of the bird called غُطْطَا.]

غُطُوفُ A مَصِيدَةٌ [or snare, trap, gin, or net]: a dial. var. of عَاطُوفُ [q. v.]. (TA.)

أَغْطَفُ A life (عَيْشٌ) ample in its means, or circumstances: like أَعْضَفُ. (S, O.) — And syn. with أَوْطَفُ in relation to the edges of the eyelids [Having what is termed غُطْفُ as meaning وَطْفُ]. (TA.)

غطل

1. غَطَلَتِ السَّمَاءُ (JK, O, K) غَطَلَتْ السَّمَاءُ (JK, O, K) and أَغْطَلَتْ (JK, O, K) The sky has [by its becoming overcast] concealed the light of the sun [in this our day]: (JK:) or its دَجْنُ [or shade of the clouds in a rainy day, or its abundant rain, or its covering of clouds full of moisture, and dark, but containing no rain,] has overspread. (O, K.)

— And غَطَلَ اللَّيْلُ, aor. ٤, (K, TA,) inf. n. غَطْلٌ, (TA,) The darkness of the night became confused. (K, TA.)

4: see the preceding paragraph.

Q. Q. 1. غَطِيلٌ, (O, K, TA,) with the ط before the ي, (K, TA,) He was, or became, abundant in his property, or cattle, and his dependents, or relations and household, or servants, (O, K, TA,) and his veal. (O, TA.) — And غَيْطَلٌ, (O, TA,) thus correctly in the following senses, accord. to the K غَطِيلٌ, but this is a mistake, (TA.) He made his traffic to be in beasts of the bovine kind, bulls or cows, (O, K, TA,) which are termed غَيْطَلٌ. (TA.) — And غَيْطَلُ الْقَوْمِ فِي الْحَدِيثِ The people, or party, pushed on, pressed on, or were copious or profuse, in discourse; or entered into it; and their voices became high: (K, TA:) on the authority of El-Hejeree. (TA.) [Accord. to the K غَطِيلٌ, which is said in the TA to be a mistake.]

Q. Q. 4. اِغْطَأَلٌ It became heaped up, or it mounted, one part upon another: (A'Obeyd, O, K, TA:) and so اِغْطَأَلٌ, mentioned by IK†: (TA:) the former verb occurs in a verse of Ḥassán Ibn-Thábit, said of the sea. (O, TA.) — And, said of the heat, It rose, or became raised. (R, TA.)

غَيْطَلٌ is pl. of غَيْطَلَةٌ, [or rather a coll. gen. n. of which the latter is the n. un.,] signifying Numerous dense or tangled trees: (S, O:) or the latter word signifies thus: (K:) or it (the latter) signifies also dense, or tangled, trees: (S, O:) or both signify thus: and also anything confused, or mixed: (Ḥam p. 213:) or the latter has this last meaning: and signifies also a collection of trees and of herbs; (AḤn, TA;) and a collection of [the common tamarisks, called] طَرْفَاءَ; (K, TA;) as AḤn says on one occasion. (TA.) — And [the former, or perhaps both words,] The light of the dawn when mingling with the darkness of the night. (Ḥam p. 213 [q. v.].) — And غَيْطَلُ حَيْثُ تَكُونُ الشَّمْسُ مِنْ مَشْرِقِهَا الشَّيْءُ signifies كَيْفِيَّتِهَا مِنْ مَغْرِبِهَا وَقْتُ الظُّهْرِ (JK, O, and so in copies of the K,) or بَعْدَ الظُّهْرِ, (accord. to the text of the K in the TA,) or وَقْتُ العَصْرِ: (so in some copies of the K, as mentioned in the TK:) [the last is evidently the right reading; and the meaning, The period of the earlier part of the forenoon, after sunrise, when the sun is distant from its place of rising like as it is from its place of setting at the time of the عَصْرُ (q. v.): الظُّهْرُ is probably an old mistranscription.] — Also Beasts of the bovine kind, bulls or cows. (TA.) [See also غَيْطَلَةٌ, last explanation.] — And The cat: (K, TA:) as also غَيْطَلٌ: on the authority of Kr. (TA.)

غَيْطَلَةٌ: see غَيْطَلٌ. — Also A company, or collection, (Th, K, TA,) of men: (K, TA:) or the assembling of men, and their becoming in a dense, or confused, state. (IAq, TA.) — And Darkness; as also غَيْطُولٌ; (K;) or the latter

signifies confusedness of darkness; (IDrd, O;) or signifies also dense (lit. accumulated) darkness. (K. [The Arabs describe thick darkness as "darknesses one above another:" see Kur xxiv. 40.]) And The intricate and confused blackness of night: (S, O, K:) or غَيْطَلَةُ اللَّيْلِ signifies the confusedness and denseness of the darkness [of night]: and the pl. is غَيْطَلٌ. (TA.) — Also A confusion, or mixture, of cries or shouts or noises; (S, O, K;) and so غَيْطُولٌ: (IDrd, O, K:) غَيْطَلَاتٌ, pl. of the former, signifies clamours of men: and the sing., the numerous cries or shouts or noises, and the dust, of war, or battle. (TA.) — And The overpowering influence of drowsiness: (O, K:) [or so غَيْطَلَةُ نَعَاسٍ: pl. غَيْطَلٌ:] one says, رَبَّتَهُ غَيْطَلُ النُّعَاسِ meaning غَوَالِبُهُ [i. e. The overpowering influences of drowsiness retarded him, or made him late]. (A, TA.) — And The means of happiness of the present world or state of existence: (K:) or غَيْطَلُ الدُّنْيَا means those means of happiness: (O:) or this latter phrase means the consecutive means of happiness of the present world. (TA.) And The eating and drinking and rejoicing, with security. (Fr, O, K.) — And الغَيْطَلَةُ (accord. to Fr, as is said in the O and TA,) signifies المَالُ المَطْفِيُّ [as though most probably meaning Property that causes extravagance]: (O, K, TA:) [but from what SM remarks respecting it, I can only infer that he holds المَطْفِيُّ to be an epithet applied to the cow as signifying "having a youngling," which is termed طَفِيًّا or طَفِيًّا, (like المَعْجَلُ signifying "having a calf," which is termed عَجَلٌ, and several other epithets of the same form,) and in like manner applied to a collective number of cows, though I do not find it mentioned in this sense; i. e., that he understands, and would explain, المَالُ المَطْفِيُّ as signifying The cattle, meaning cows, having younglings: but his derivation of it seems to be far-fetched; and perhaps he may have been led to assign this meaning to it by another explanation of غَيْطَلَةٌ with which it is agreeable, and which will be found in the next sentence:] it is not [he says] from طَفَا, aor. يَطْفُو, signifying أَسْرَفَ فِي الظُّلْمِ, as it seems to be at first sight; but from طَفَّتْ said of the بَقْرَةٌ وَحْشِيَّةٌ, signifying صَاحَتْ, the like of which is also said of the ثَوْرٌ. (TA.) — غَيْطَلَةٌ signifies also Such as has milk, of gazelles, or antelopes, and of beasts of the bovine kind [perhaps meaning of the wild species, i. e. bovine antelopes]; (S, O, K;) pl. غَيْطَلٌ: (S, O:) accord. to AO, the بَقْرَةٌ وَحْشِيَّةٌ [or bovine antelope]: (S, O:) Th says that it signifies the بَقْرَةٌ [or beast of the bovine kind, bull or cow], not particularizing the wild species. (TA.) [See also غَيْطَلٌ, last explanation but one.]

غَيْطُولٌ: see غَيْطَلَةٌ, first quarter, in two places.

غَوَالِبُهُ i. q. رَوْضَةٌ [generally meaning A meadow]. (IAq, O, K.)

شَجَرٌ مُغْطَلٌ Dense, or tangled, trees. (JK.

[See also **غَطِيلٌ**.] And **غُصُونٌ مُغَطَّلَةٌ** Soft, or tender, branches, (O, TA,) having dense leaves. (TA.)

### غَطِرَ

**غَطِرَ** A great sea, (S, K, TA,) abundant in water; (S, TA;) and **غَطِيرٌ**, (K, TA,) like **قَرَشَبٌ**, (TA,) [in the CK **غَطِيرٌ**,] signifies the same; as also **غَطِيرٌ**: (K, TA:) one says **بَحْرٌ غَطِيرٌ**. (S.) — And † A man large (S, K) in disposition (S) or dispositions; (K;) [i. e.] liberal, or bountiful: (TA:) one says **رَجُلٌ غَطِيرٌ**. (S.) — And A numerous company, or collective body: (K, TA:) one says **جَمْعٌ غَطِيرٌ**. (S, TA.) And **عَدَدٌ غَطِيرٌ**, like **قَرَشَبٌ**, A large number. (TA.) [See also **غَطَامِطٌ**, in art. **غَطِيطٌ**.]

**غَطِيرٌ**: see the preceding paragraph, in two places.

**غَطِيرٌ**: see the first paragraph.

**غَطِيرٌ** Thick milk. (K, TA.)

### غَطِيطٌ

Q. 1. **غَطِيطَةٌ** [an inf. n. of which the verb is **غَطِيطَ**] The dashing together of the waves of the sea; as also **تَغَطِيطٌ**: (K:) you say, **تَغَطِيطٌ عَلَيْهِ الْمَوْجُ** The waves dashed together upon him so as to cover him. (TA.) — And The sea's being great in the waves, and abundant in the water; as also **غَطِيطٌ**; each an inf. n. (IDrd, K, TA: but omitted in the CK.) — And The boiling of a cooking-pot: (K:) [or its boiling vehemently; for] you say, **غَطِيطَتِ الْقِدْرُ** meaning The cooking-pot boiled vehemently; as also **تَغَطِيطَتِ**: (TA:) and **تَغَطِيطٌ** signifies also the sounding of the boiling of a cooking-pot. (K, TA.) — And The sounding of a torrent in a valley. (K.)

Q. 2. **تَغَطِيطٌ**, and its inf. n.: see the preceding paragraph, in four places. — The inf. n. signifies also The making, or sending forth, a sound (S, K) with which, (S,) or in which, (K,) is a roughness. (S, K.)

**غَطِيطٌ** (originally an inf. n., mentioned above: TA:) Waves (**مَوْجٌ**) dashing together. (K, TA.)

**غَطِيطٌ** (S, K) and **غَطِيطٌ** (IDrd, K) The sound of the sea when the waves are great and the water is abundant: (so accord. to copies of the K:) or the sound of the boiling of the sea; (so [the former] in a copy of the S; TA;) or of the boiling of the cooking-pot, and of the waves of the sea: (so in other copies of the S: TA:) and † the latter word, also, the sound of water. (IDrd, TA.) — And **بَحْرٌ غَطَامِطٌ** and **غَطُومٌ** and **غَطِيطٌ** A sea great in the waves, and abundant in the water. (K.) **غَطَامِطٌ** is applied in a verse of Ru-beh to a number of men [app.

as meaning † *Multitudinous*]. (TA voce **غَطِيرٌ**, by which it is followed.)

**غَطُومٌ**: see the next preceding paragraph.

**غَطِيطٌ**: see **غَطَامِطٌ**, in three places.

[Accord. to J, the **م** in the words of this article is augmentative.]

### غَطَى and غَطُو

1. **غَطَا الشَّيْءُ**, (K, TA,) first pers. **غَطَوْتُ**, aor. 2, (Mṣb,) inf. n. **غَطُو**; (TA;) and **غَطَى الشَّيْءُ**, (K, TA,) first pers. **غَطَيْتُ**, aor. 2, (S, Mṣb,) inf. n. **غَطَى**; (S, TA;) and **غَطَى عَلَيْهِ**; (K;) and **غَطَاهُ**, (S, K,) inf. n. **تَغَطِيَةٌ**; (S;) or this has an intensive signification; (Mṣb;) [but it is very often used in the sense of **غَطَاهُ** without teshdeed;] and **اغطاهُ**; (Mṣb, K;) He, or it, covered, or concealed, the thing; (K and TA in explanation of all;) and came, or became, upon it, or over it. (K and TA in explanation of all except the first.) **غَطَى عَلَيْهِ الْبِشْمَلَةَ**, a phrase used by Lh, is thought by ISd to mean He covered [or enveloped] him with the [garment called] **بِشْمَلَةٌ**, i. e. **غَطَاهُ بِهَا**. (TA in art. **شَمَلٌ**.) — **غَطَى اللَّيْلُ فَلَانًا** means The night clad [or covered] such a one with its darkness; as also **غَطَى**. (K.) [And the former is also said of the night as though intrans.; an objective complement being app. understood: thus,] **غَطَى اللَّيْلُ**, (S, K,) aor. 2; (S, TA;) as also **غَطَا**, aor. 2, (S, Mṣb, K,) inf. n. **غَطُو** and **غَطُو**; (K, TA;) signifies The night was, or became, dark; (S, K, TA;) [and Freytag states that **اغطى** is used in this sense in the Deewán of Jereer; like **اغضى**;] or covered, or concealed, everything with its darkness: (Mṣb:) or, as some say, rose, and covered, and clad, everything. (TA.)

— **اللَّهِمَّ اغطِ عَلَى قَلْبِي** is a saying of the Arabs, meaning **اغشى** [i. e. O God, put Thou a covering upon, or over, his heart]. (TA.) — And one says, **غَطَاهُ الشَّبَابُ**, inf. n. **غَطَى** and **غَطَى**, [but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] meaning **أُبْسُهُ** [i. e. Youthfulness, or young manhood, clad him, or invested him as with clothes]; as also **غَطَاهُ**. (TA.) And [using the former v. as intrans., one says,] **غَطَى الشَّبَابُ**, (S, K, TA, [in the CK, erroneously, **الشَّابُ**,]) aor. 2, inf. n. **غَطَى** (S, K) and **غَطَى**, thus in the S and accord. to ISd and IKt† and Sgh, but accord. to the K **غَطَى**, (TA,) meaning **امْتَلَأَ** [i. e. The sap, or vigour, of youth or young manhood became full, or mantled, in a person]. (S, K, TA.) — And **غَطَتِ الشَّجَرَةُ** The tree had long branches, spreading over the ground, (K, TA,) so that it covered what was around it; (TA; mentioned in art. **غَطَى**;) like **أغطت**. (K, TA.) — And **غَطَا** (S, K, TA,) and **غَطَى**, (TA,) The water rose, or rose high, (S, K, TA,) and became

abundant. (TA.) And **غَطَا عَلَى الشَّيْءِ** is said of anything as meaning *It rose, and became high, upon, or over, the thing.* (S, TA.) And **غَطِيَانُ الْبَحْرِ** signifies *The overflowing of the sea, or great river.* (TA.) — And **غَطَتِ النَّاقَةُ**, (K, TA,) inf. n. **غَطَى**, (TA,) *The she-camel proceeded in her course, (K, TA,) and stretched forth.* (TA.) — And **فَعَلَ بِهِ مَا غَطَاهُ** is mentioned in the M as meaning **سَاءَ** [i. e. He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him]: but this may be a mistranscription, for **عَطَاهُ**, which is mentioned in the K in this sense: or the two verbs may be dial. vars. (TA.) [See also a similar explanation of **غَطَاهُ** in the first paragraph of art. **شَرَى**.]

2: see the preceding paragraph, in four places.

4: see 1, in three places. — **اغطى الكرْمُ** The grape-vine had the sap running in it, (K, TA,) and increased. (TA.)

5. **تَغَطَى بِهِ** (S, MA) He was, or became, covered with it; [or he covered himself with it;] namely, his garment [&c.]; (MA;) [and so **اغطى**; for] **اغطى** signifies the same as **تغطى**. (K.)

8: see what next precedes.

**إِنَّهُ لَذُو غَطَوَانٍ** Verily he is one possessing might, and power of resistance, in his people, or party; and possessing abundance [of defenders, or of the means of defence &c.]. (K.)

**غَطَاً** A cover, or covering; i. e. a thing by which, or with which, a thing or person is covered, or concealed: (Mṣb, K:\*) or a thing by which, or with which, thou art covered, or coverest thyself: (S:) or a thing by which, or with which, thou art covered or another thing is covered; so in the M: accord. to Er-Rághib, a thing that is put upon, or over, a thing, such as a **طَبَقٌ** [meaning cover, or lid,] and the like thereof; like as the **غَشَاءُ** is of clothing and the like thereof: (TA:) or the cover, or lid, of a cooking-pot or the like: (MA:) pl. **أَغَطِيَةٌ**: (Mṣb, TA:) it is [said to be] from the phrase **غَطَى اللَّيْلُ**. (Mṣb.) — And it is metaphorically applied to denote † Ignorance: whence [accord. to some] the saying in the Kur [l. 21], **فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ** [But we have removed from thee thine ignorance; and thy sight, or thy mental perception, to-day, is sharp, or piercing: see **حَدِيدٌ**]. (TA.)

**غَطَايَةٌ** A thing, of the stuffing of clothes, with which a woman has covered herself, (K, TA,) beneath her clothes, (TA,) such as the **غِلَالَةٌ** [q. v.] and the like: (K, TA:) [it is said that] the **و** therein is substituted for **و**. (TA.)

**غَاطٌ** [act. part. n. of 1, Covering, or concealing, &c. — And hence,] **لَيْلٌ غَاطٌ** Dark night: or night rising, and covering, and clothing, everything. (TA.) — And **شَجَرَةٌ غَاطِيَةٌ** A tree having long branches, spreading over the ground, so that

it covers what is around it. (TA.) — And ماءً غاطٍ Abundant water. (TA.)

غاطية [as a subst.] A grape-vine covering the ground: (IB in art. عجب:) occurring in a verse cited in that art.: so called because of its high growth and its spreading: (TA in the present art.): or a grape-vine having many نواير, i. e. branches. (T and TA in art. نسي.)

مغطى A thing covered, or concealed, &c. (TA.) — [Hence] one says, هو مغطى القناع, meaning † He is obscure in respect of reputation. (TA.)

مغطاة i. q. مغطاة [meaning A pitfall covered over with earth]. (TA in art. غبي, q. v.)

غف

5. غف He took the غفة [i. e. what was sufficient for his subsistence] thereof. (TA.) — See also what next follows.

8. اغتقت الفرس, (S,) or الدابة, (O, K,) inf. n. اغتتاف, (S,) The mare, or the beast, obtained what was sufficient for its subsistence of the [herbage called] ربيع; (S, O, K;) as also تغتفت: (TA:) or [in the K "and"] acquired somewhat of fatness: (S, O, K:) each of these meanings is mentioned as on the authority of Ks: (S:) AZ mentions the phrase اغتقت الابل, (S,) or اغتقت الابل, (O,) and says that the meaning is [the cattle obtained] middling pasture, and middling fatness. (S, O.) And اغتتاف signifies also The taking [with the mouth] fodder, or provender. (TA.) [See also 8 in art. غث.] اغتفتته I gave him somewhat, little in quantity. (O, K.)

غف Such as has become dry of the leaves of غف [or juicy herbage (in the CK رطب)]: (O, K:) as also قف. (TA.)

غفة A sufficiency of the means of subsistence: (S, O, K:) like غنة and غبة. (O in art. غث.) See an ex. in a verse cited voce طبغ. — And A thing [or portion of pasture or fodder] that a camel takes with his mouth in haste. (Sh, O, K.) — And Old, and wasted or withered, such as is the worst, of pasture or herbage. (TA.) — And A portion remaining of the contents of a vessel and of an udder. (TA.) — And The mouse; because it is sufficient food for the cat. (IDrd,\* O,\* K.)

غيفة Such as is beautiful and bright, in full maturity and in blossom, of herbs, or leguminous plants. (K.)

جاء على غفانه He came at the time thereof: (O, K:) so says Ibn-'Abbād: (O:) or (K) it is correctly عفانه, with the unpointed ع, (O, K,) originally افانه. (O.)

غفر

1. غفوره, aor. -, (K,) inf. n. غفر, (S, Mgh, Mṣb,)

He covered, veiled, concealed, or hid, it; (S, Mgh, Mṣb, K;) i. e., anything. (TA.) This is the primary signification. (Mgh, Mṣb.) — [Hence]

غفر الشيب بالخضاب He covered, or concealed, the white, or hoary, hair with dye; (K;) as also غفوره. (TA.) — And غفر المتاع, (S, K,) في الوعاء, (K,) He put the goods, or utensils, into the bag, or receptacle, and concealed them; (K;) as also غفوره. (K.) — [Hence also] غفرته ذنبه, (S, Mṣb,\* K,) aor. -, (K,) inf. n. مغفرة, (S, K,) or this is a simple subst., (Mṣb,) and غفران and غفر (S, Mṣb, K) and غفور (Lh, K) and غفير and غفيرة, (K,) He (God) covered, his sin, crime, or offence; (K;) forgave it; pardoned it; (Mṣb, K;) as also غفوره ذنبه, (S,) اغتفره, (S,) or اغتفر له ما صنع و غفوره, (S,) or اغتفر له ذنبه: (Mṣb:) or مغفرة and مغفران, on the part of God, signify the preserving a man from being touched by punishment: and sometimes غفر له signifies [he forgave him, or pardoned him: and also] he forgave him, or pardoned him, apparently, but not really; and thus it is used in the Kur xlv. 13, accord. to the B. (TA.) As an ex. of the last of the inf. ns. mentioned above on the authority of the K, the following saying, of a certain Arab, is cited: أسألك الغفيرة والثاقفة الغريزة والعز في العشيروة فإتيا عليك يسيرة [I beg of Thee (O God) forgiveness, and a she-camel abounding in milk, and might among the kinsfolk, or in the tribe, for they are to Thee things easy]. (TA.) [See also the paragraph commencing with غفيرة.] — In the following saying of Zuheyr, the verb is used tropically:

أضاعت فلما تغفر لها غفلاتها

meaning [She lost her young one, and] her acts of negligence with respect to her young one were not forgiven her, by the wild beasts, so they ate it. (TA.) — غفر الأمر بغفرته, (S,\* K,) and غفرته, (K,) aor. -, (S,) [lit. He covered the affair with its cover,] means † he rectified the affair with that wherewith it was requisite that it should be rectified. (S, K.) [And اغتفوره perhaps signifies the same: see مرتاب, in art. راب.] — غفر, aor. -, (S, K,) inf. n. غفر, (S,) It (a garment, or piece of cloth,) became villous; as also اغفاره, (S, K,) inf. n. اغفراز. (S.) — غفر, (S, K,) aor. -, inf. n. غفر, (S,) It (a wound) became recrudescient; or reverted to a bad, or corrupt, state; (S, K;) as also غفر, [of which see another meaning in what follows,] aor. -, inf. n. غفر. (S.) And in like manner the former is said of a sick person: (S:) [i. e.] غفر signifies likewise He (a sick person) relapsed into disease, after convalescence; as also غفر: (K, TA:) and in like manner one says of a wounded person. (TA.) And [hence, app.,] it is also said of an excessive lover, meaning He experienced a return of his desire, (K, TA,) after consolation. (TA.) — غفر said of a wound signifies also It healed: thus having two contr. meanings. (IKtt, TA.) — غفر الجلب, (K, TA,) aor. -, inf. n. غفر, (TA,) means

رخصها [more correctly أرخصها i. e. The beasts, or other things, brought thither for sale, made the market cheap]. (K, TA.)

2. غفوره He said غفر الله له [May God cover his sins, &c.; may God forgive him, or pardon him]. (TA, from a trad.)

4. اغفر: see 1, in two places. — اغفرت It (land) produced somewhat of غفر, meaning small herbage: (TA:) [i. e.] it produced herbage like the nap of cloth. (O, L, TA.)\* — And It (land) produced its مغافير [pl. of مغفور, q. v.]. (IAth, O, L, TA.) And اغفر It (the [species of tree, or shrub, called] روث, S, and عرفط, [&c.,] TA) exuded, or produced, its مغافير. (S, TA.) — Also, i. e. اغفرت, [from غفر, q. v.,] She (a mountain-goat) had a young one, or young ones. (O, TA.) — And اغفر النخل The palm-tress had, upon their unripe dates, what resembled bark, or crust; (O, K, TA;) which the people of El-Medeeneh term الغفا [or الغفى]. (O, TA.)

5. تغفر and تمغفر He gathered what is called مغفور and مغفور [see the latter of these two words]. (S, K.) He who says مغفور says تمغفر, and he who says تمغفر says مغفور, We went forth to gather مغفور, or مغفور, from its trees. (S.)

6. تغافروا They two prayed for the covering of sins, &c., or for forgiveness, or pardon, each for the other. (TA.)

8: see the first paragraph, in two places.

10. استغفر الله من ذنبه, (Mṣb,) and استغفر الله, (S, K,) and لذنبه, (S,) and ذنبه, (K,) He begged of God forgiveness, or pardon; (Mṣb;) he sought of God the covering, or forgiveness, or pardon, of his sin, crime, or offence, (K, TA,) by word and by deed; for so God requires one to do; not with the tongue only. (TA.)

11: see the first paragraph.

Q. Q. 2. تمغفر: see 5, in two places.

غفر: see غفر, in two places. — See also غفر. — Also The belly. (K.) — And A certain thing like the [sack called] جوالق. (K.) — And الغفر is the name of The star [λ] in the left foot of Virgo: (Kzw in his Descr. of Virgo:) or three obscure stars, (Kzw in his Descr. of the Mansions of the Moon,) or three small stars, (S, K,) [most probably, I think, (not φ and ι and κ, as supposed by Freytag, who refers to Ideler's "Untersuch." pp. 169 and 288, but) ι and κ and λ of Virgo, though said to be] belonging to Libra: (S:) one of the Mansions of the Moon, (S, K,) namely, the Fifteenth. (Kzw in his Descr. of the Mansions.)

غفر The young of the mountain-goat; (S, K;) as also غفر; but the former is the more common; (K;) the latter, rare: (TA:) pl. [of pauc.] اغفار and [of mult.] غفيرة (S, K) and غفور (K, K:) the female is termed غفيرة: and it is said that غفر is an appellation of one and of a pl. number: the





M, a desert, or waterless desert, that causes one to lose his way, wherein is no sign, or mark: (TA:) pl. **أَغْفَالٌ**, (S, TA.) *syn. with مَوَاتٌ* [q. v.]: (S:) and Lh mentions the phrase **أَرْضُ أَغْفَالٍ**, as though they made every portion thereof to be what is termed **غُفْلٌ**: and **بِلَادُ أَغْفَالٍ**, meaning [tracts of country] wherein are no way-marks by which to be directed. (TA.) — Also A road, or way, &c., in which is no sign, or mark, whereby it may be known. (K.) — And A gaming-arrow (**قِدْحٌ**) upon which is no mark [or notch to distinguish it]; (K;) such as has no portion assigned to it, and no fine: (O, K:) [or,] accord. to Lh, one says **قِدَاخُ غُفْلٍ**, using the sing. form [of the epithet] meaning [gaming arrows] in which are no notches, and to which is assigned no portion and no fine: they used to be added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play], i. e. to increase the number: and they were four; the first [called] **المُصَدَّرُ**; the next, **المُضَعَّفُ**; the next, **الْبَيْحُ**; and the next, **السَّبِيحُ**. (TA.) — And A beast (**دَابَّةٌ**) having no brand upon it: (S, O, K:) and a she-camel that is not branded, in order that the poor-rate may not be [considered as] incumbent for her: and **غُفْلٌ** is a dial. var. thereof, or is used by poetic license: the pl. is **أَغْفَالٌ**. (TA.) The pl. (**أَغْفَالٌ**) is also applied to Camels, or cattle, (**نَعِيرٌ**) that yield no milk. (TA.) — And A **مُضَفِّفٌ** [or copy of the **Ḳur-án**] bare of the [signs called] **عَوَاشِرُ** [pl. of **عَاشِرَةٌ** q. v.] and the like of these. (TA.) — And A book, or writing, [that is anonymous,] of which the author is not named. (TA.) And Poetry of which the author is unknown. (K.) And A poet unknown (K, TA) and unnamed [or anonymous]: pl. **أَغْفَالٌ**. (TA.) — Also A man inexperienced in affairs. (S, O, Mṣb, TA.) One whose beneficence is not hoped for, nor his evilness feared; (K, TA;) he being like the shackled that is neglected: pl. as above. (TA.) And One having no grounds of pretension to respect or honour: (K, TA:) or, as some say, of whom one knows not what he possesses. (TA.) — And The fur (lit. furs, or soft portions of hair, **أَوْبَارٌ**, [perhaps because long left unshorn,]) of camels. (AHn, K, TA.)

**غَفْلَةٌ**: see **غَفْلَةٌ**. — Also [Such as is] abundant and high [in estimation, app. of the means of subsistence]; *syn. with كَثِيرٌ رَفِيعٌ*: (O, K:) [or the latter word is correctly **رَفِيعٌ**, (so in the **TK**), i. e. ample, and pleasant or good, as applied to the means of subsistence:] and a state of *ampleness* of the means of subsistence: (O, K:) thus in the saying, **هُوَ فِي غَفْلٍ مِنْ عَيْشِهِ** [He is in a state of ampleness in respect of his means of subsistence: app. thus termed as being a cause of unmindfulness, or heedlessness]. (O.)

**غُفْلٌ**: see **غُفْلٌ**, latter half.

**غَفْلَةٌ** the subst. from **غَفَلَ**, (ISd, K,) or it is an inf. n. (S, O, Mṣb, TA) and also a simple subst., (TA,) or the subst. is **غَفْلَةٌ**, with fet-ḥ to the ف,

to distinguish it from the inf. n.; (Mṣb;) as also **غُفْلٌ**, (ISd, K,) or this may be the inf. n. of **غَفَلَ**, mentioned above as a dial. var. outweighed in authority; (TA;) and **غُفْلَانٌ**, (K,) or this may be an inf. n. like **كُفْرَانٌ**, and it may be a simple subst.; (TA;) *Unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence*; (Mṣb, K;) [the state in which is] absence of a thing from the mind of a man; and unmindfulness, or forgetfulness: and sometimes, intentional neglect: (Mṣb:) or **غَفْلَةٌ** signifies the forgetting, neglecting, or being unmindful, of a thing: (Abu-l-Baḳā, TA:) or the want of requisite knowledge or cognizance of a thing: (El-Ḥarālee, TA:) or, accord. to Er-Raghib, negligence occurring from littleness of consideration and of vigilance: or, as some say, the following the soul in that which it desires. (TA.) [**غَفْلَةٌ** In a state of unmindfulness &c., and **عَنْ غَفْلَةٍ** in consequence of unmindfulness &c., may often be rendered at unawares.]

**غَفْلَةٌ**: see the next preceding paragraph.

**غُفْلَانٌ**, or **غُفْلَانٌ**: see **غُفْلَانٌ**.

**غَفْلَةٌ**: see **غَفْلَةٌ**.

**غُفُولٌ** A she-camel that does not take fright and flee, (K, TA,) nor hold back from a young one that she suckles, nor care who milks her. (TA.)

**غَافِلٌ** [and **غُفْلَانٌ**, or **غُفْلَانٌ**, *Unmindful, forgetful, neglectful, heedless, or inadvertent*: and the former, sometimes, intentionally neglecting: pl. of the former **غُفُولٌ** and **غُفْلٌ**]. (K.)

**مُغْفِلٌ** Possessing camels not branded. (TA.)

**مَغْفَلَةٌ** The **عَنْفَقَةٌ** [or tuft of hair beneath the lower lip]; (O, K, TA;) so says Th, (O,) or Ez-Zejjājee: (TA:) not the two sides thereof as it is said to signify by J: (K:) so called because many men neglect [the washing of] it. (TA.) It is said in a trad., **عَلَيْكَ بِالمَغْفَلَةِ** [Keep thou to the washing of the tuft of hair beneath the lower lip]: meaning that one should use heedfulness in washing it, in the performance of the ablution termed **وَضُوءٌ**. (TA.)

**مُغْفَلٌ** [lit. Made unmindful, &c.; see its verb: and hence, a simpleton; or] devoid of intelligence, sagacity, skill, or natural understanding. (IDrd, Mgh, O, Mṣb, K.)

#### غنى and غفو

1. **غَفَا**, and **غَفَى**: see 4. — **غَفَا**, (K, TA,) inf. n. **غُفُوٌ** and **غُفُوٌ**, (TA,) also signifies *It (a thing, TA) floated upon the water.* (K, TA.) — **غَفَى الطَّعَامُ**, aor. -, (K, TA,) inf. n. **غَفَى**, (TA,) *He cleared the wheat of what is termed غَفَى, i. e. a thing such as [the noxious weed called] زُرَّانٌ [q. v.], (K, TA,) and other refuse; (TA;) or the straw; as also اغفى.* (K, TA.)

4. **اغفى**, (S, Mṣb, K, &c.) inf. n. **اغْفَاةٌ**; (S, Mṣb;) and **اغْفَا**, (K,) first pers. **اغْفَوْتُ**, (S, Mṣb,) inf. n. **اغْفُوٌ** and **اغْفُوٌ**; (K;) the latter verb said by

ISd to occur in the trads., (TA,) but disallowed by ISk (S, Mṣb, TA) and by others, (Mṣb,) and said by Az to be rare; (Mṣb, TA;) *He slept: (S, K:) or he slept a light sleep: (Mṣb, TA:) or he was, or became, drowsy, or heavy with sleepiness; as also اغفى, aor. -, inf. n. غَفِيَةٌ.* (K.) — And **اغفى** *He (a man, TA) slept upon what is termed غَفَى, i. e. the straw, in the place in which the grain thereof was trodden out: (K:) mentioned as from IAqr by Az, and by Sgh as from AA. (TA.) — And اغفى الطَّعَامُ The wheat was abundant in its نَخَالَةٌ, accord. to the copies of the K, but more properly its نُفَايَةٌ [i. e. refuse]. (TA.) — See also 1. — اغفى الشَّجَرُ The trees hung down their branches.* (IKṯṯ, TA.)

7. **انغفى** *It (a thing, TA) became broken.* (K, TA.)

**غَفِيَةٌ** and **غُفُوَةٌ** and **غَفِيَةٌ** (K, TA) and **غَفِيَةٌ** and **غَفِيَةٌ** (Sgh, TA) *A زَبِيَّةٌ [or hollow dug in the ground], (K, TA,) in which a sportsman lurks: the first and second mentioned by Lh.* (TA.)

**غَفَى** *The refuse that is taken forth from wheat, and thrown away, (Fr, S, TA,) such as [the noxious weed called] زُرَّانٌ [q. v.]; (S;) a thing that is in wheat, such as زُرَّانٌ, (K, TA,) and other refuse: (TA:) or the straw [thereof]: (K, TA:) accord. to IAqr, the bad, that is thrown away, of wheat; as also اغفا.* (Az, TA.) — Also, (thus accord. to ISd in all the senses here following in this paragraph that are found in the K, as is said in the TA, and thus in some copies of the K,) or **اغفا**, (thus in the copies of the K followed in the TA,) i. q. **غُفَاةٌ** [i. e. The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, of a torrent]. (K, TA.) — And *Fragments, or broken portions, of wheat: (K, TA:) or the stalks thereof.* (TA.) — And *A blight incident to palm-trees, like dust falling upon the unripe dates, preventing their becoming ripe, (S, K, TA,) and rendering them tasteless.* (S [in which the word thus expl. is غَفَى] and TA.) And *A thick crust that comes upon unripe dates: [see 4 in art. غفر:] or, as some say, bad dates, that become [app. in the skin] thick, or coarse, and like the wings of locusts.* (TA.) — And *A disease incident to straw, rendering it bad.* (TA.) — Also *Such as they drive away, or expel, of their camels.* (K, TA.) — And **غَفَى** signifies also *The bad of anything.* (TA.) — And *The low, vile, mean, or sordid; or the lower, viler, &c.; or the refuse, or rabble; of mankind.* (TA.)

**غُفُوَةٌ** *A light sleep: occurring in the traditions.* (TA.) — See also **غُفُوَةٌ**.

**غُفُوَةٌ** and **غَفِيَةٌ** and **غَفِيَةٌ**: see **غُفُوَةٌ**.

**غَفِيَةٌ**, like **فَرْحَةٌ** [in measure], in the phrase **حِطَّةٌ غَفِيَةٌ**, [in which, app., the former word is **حِطَّةٌ**, and the meaning of the phrase *An affair, or a case, or a dubious, or momentous, and difficult affair, in which is something evil, or to be rejected,*

is a possessive epithet, signifying **فِيهَا غَفَى**. (TA: immediately after **غَفَى** expl. as meaning the "bad" of anything.)

**غَفَاً** and **غَفَاً**: see **غَفَى**, first and second sentences.

**الْغَفَاةُ** [in the **ك** **الْغَفَاةُ**] *The whiteness upon the حدقة [or iris of the eye],* (**ك**, TA,) i. e., that covers the حدقة. (TA.)

**إِغْفَاةُ الصُّبْحِ** *The sleep of daybreak, or the first part of the day.* (TA.)

غل

1. **غَلَّه**, (**س**, **و**, **ك**,\*) aor. **غَلَّ**, (**س**,) inf. n. **غَلٌّ**, (**ك**,) *He made it, or caused it, to enter,* (**س**, **و**, **ك**,\*) [in the **ك** **أُدْخِلَ** is erroneously put for **أُدْخَلَ**,] **فِي** *into a thing;* (**و**, **ك**,) as also **غَلَّغَلَهُ**, (**ك**,\*) TA,) inf. n. **غَلَّغَلَةٌ**; or this last word signifies the making, or causing, a thing to enter a thing so as to become confused with, and a part of, that into which it enters: (TA:) — and **غَلَّ**, (**س**, **و**, **ك**,) aor. as above, (**س**,) and so the inf. n., (**تَكَلَّ**,) signifies also *It entered [into a thing];* (**س**, **و**, **ك**,) being intrans. as well as trans.; (**س**, **و**,) and so does **غَلَّغَلَتْ**, (**س**, **و**, **ك**,) and **تَغَلَّلَتْ**, and **تَغَلَّلَتْ**; (**ك**, TA;) said of [what are termed by logicians] substances and of [what are termed by them] accidents. (TA.) — **يَغَلُّ** said of a ram means *Penem suum inserit (يُدْخِلُ قَصْبِيَهُ) non sublatâ caudâ.* (**س**, **و**,\* TA.) And **غَلَّ** signifies also *Inivit (حَشًا, in some copies of the **ك** without the hemzeh,) feminam:* (**ك**, TA; in which latter is added **ولا يكون إلا من ضخم** [app. meaning that this is not said of any but such as is big, or bulky]:) mentioned by IAqr. (TA.) — **غَلَّ الثُّخُنَ فِي** *He made the oil to enter amid the roots of the hair of his head.* (**ك**,) And **غَلَّ شَعْرَهُ بِالطَّيِّبِ** *He made the perfume to enter amid his hair.* (TA.) — And **غَلَّه لَهُ** *He made it to be unapparent to him (دَسَّ لَهُ), he [the latter] having no knowledge of it.* (TA: in which the pronoun affixed to the verb relates to a dagger, and to a spear-head.) — **غَلَّ الْمَغَاوِرَ** *He (a man) entered into the midst of the deserts, or waterless deserts.* (**س**, **و**,) — **غَلَّ الْمَاءَ بَيْنَ الْأَشْجَارِ**, (**س**, **و**, **ك**,) aor. **غَلَّ**, (**س**, **و**,) *The water ran amid the trees.* (**س**, **و**, **ك**,) And **تَغَلَّلَ فِي الشَّجَرِ** *The water entered amid the breaks, or interspaces, of the trees.* (**س**,) — **غَلَّ الْغَلَاةَ** *He clad himself with, or wore, the غلابة [q. v.]* (**ك**, TA) *beneath the [other] garments;* because he who does so enters into it. (TA.) And **أَغْتَلَّلْتُ الثَّوْبَ** [in like manner] signifies *I clad myself with, or wore, the garment beneath the [other] garments.* (**ك**,) — **غَلَّ فُلَانًا**, (**ك**, TA,) aor. and inf. n. as above, (TA,) *He put upon the neck, or the hand, of such a one, the غَلٌّ [i. e. ring, or collar, of iron, for the neck, or pinion or manacle for the hand].* (**ك**, TA.) And **غَلَّ** *He had the غَلٌّ put upon him.* (**س**,\* TA.)

And **غَلَّتْ يَدَهُ إِلَى عُنُقِهِ** [*I confined his hand to his neck with the غَلٌّ*]. (**س**, **و**,) And **غَلَّ أُسِيرًا بِغَلٍّ** [*He confined a captive with a غَلٌّ of thongs upon which was hair*]. (TA.) One says, **مَا لَهُ أَلُّ وَغَلٌّ**, (**س**, **و**, **ك**, TA, [in some copies of the **س** and **ك**, which have misled Golius and Freytag, **مَا لَهُ أَلُّ وَغَلٌّ**,] a form of imprecation, (**ك**, TA,) meaning [*What ails him?*] *may he be thrust, or pushed, in the back of his neck, and become possessed, or insane,* (IB, TA in the present art. and in art. ال,) and therefore have the **غَلٌّ** put upon him. (TA in the present art.) And **غَلَّتْ يَدَهُ إِلَى عُنُقِهِ** [sometimes] means **† His hand was withheld from expenditure.** (TA.) = **غَلَّ**, (**س**, **ك**,) aor. **يَغَلُّ**, inf. n. **غَلٌّ**, said of a man, (**س**,) *He was, or became, thirsty; or vehemently thirsty;* (**ك**, TA;) or *affected with burning of thirst,* (**س**, TA,) *little or much;* (TA;) or *with burning of the inside,* (**ك**, TA,) *from thirst, and from anger and vexation.* (TA.) — And **غَلَّ** said of a camel, (**س**, **و**, **ك**,) originally **غَلَّلَ**, (MF, TA,) aor. **يَغَلُّ**; and **غَلَّ** also; *He was, or became, thirsty; or vehemently thirsty; or affected with burning of the inside:* (**ك**;) or *he did not fully satisfy his thirst;* (**س** and **و** in explanation of the former, and TA in explanation of both;) and **غَلَّتْ** is said of camels in like manner, agreeably with this last explanation: (**ك**;) and **أَغْتَلَّتْ** is also said of sheep or goats, (**ك**, TA,) signifying *they thirsted.* (TA.) = **غَلَّ صَدْرَهُ**, aor. **يَغَلُّ**, (**س**, **و**, **ك**, TA, [in the **ك**, erroneously, **يَغَلُّ**,]) with kesr, (**س**, **و**,) inf. n. **غَلٌّ**, with kesr, (**و**,) *His bosom was, or became, affected with rancour, malevolence, malice, or spite:* (**س**, **و**, **ك**,) and *with dishonesty, or insincerity.* (**س**, **و**,) [See also **غَلَّ**, below.] It is said in a trad., **ثَلَاثٌ لَا يَغَلُّ عَلَيْهِنَّ قَلْبُ الْمُؤْمِنِ** i. e. [There are three habits, **حَصَالٌ** being understood, these, as is said in the **و**, being "the acting sincerely towards God," and "giving honest counsel to those in command," and "keeping to the community" of the Muslims,] *while conforming to which the heart of the believer will not be invaded by rancour, malevolence, malice, or spite, causing it to swerve from that which is right;* (**س**,\* **و**,) a saying of the Prophet; thus related by some: accord. to others, **يَغَلُّ**, (**س**, **و**,) with damm to the **و**, (**و**,) which is from the meaning expl. in the next sentence here following. (**س**,\* **و**,) = **غَلَّ**, (**س**, Mgh, **و**, Mṣb, **ك**,) aor. **يَغَلُّ**, (**س**, **و**,) inf. n. **غُلُوبٌ**, (**س**, Mgh, **و**, Mṣb, **ك**,) *He acted unfaithfully;* as also **أَغَلَّ**: (**س**, **و**, Mṣb, **ك**,) or thus the latter, (**س**, Mgh, **و**, Mṣb, **ك**,) accord. to ISk (**س**, Mṣb) and A'Obeid, (**س**,) in a general sense; (Mgh, Mṣb;) and *he became unfaithful:* (TA:) but the former verb is used only in relation to spoil, or booty; (**س**, Mgh, **و**,\* Mṣb, **ك**,) you say, **غَلَّ مِنَ الْمَغْنَمِ** meaning **حَانَ** [i. e. *He acted unfaithfully in taking from the spoil, or booty;* (**س**, **و**,) or meaning *he acted unfaithfully in relation to the spoil, or booty:* (Mgh:;) or **غَلَّ**,

(IAth, Mgh, TA,) aor. as above, (Mgh,) inf. n. **غُلُوبٌ**, (IAth, TA,) or **غَلَّ**, (Mgh, [thus in my copy, accord. to which it is trans., as will be shown by what follows,]) signifies also *he stole;* and *was unfaithful in respect of a thing privily;* and such conduct is termed **غُلُوبٌ** because, in the case thereof, the hands, or arms, have the **غَلٌّ** [q. v.] put upon them: (IAth, TA:) or it signifies also *he took a thing and hid it amid his goods;* and it occurs in a trad. as meaning *he took a شِمْلَةٌ privily.* (Mgh.) It is said in the **ك**ur [iii. 155], **أَنْ وَمَا كَانَ لِنَبِيِّ أَنْ يَغَلَّ** and **أَنْ يَغَلَّ**, accord. to different readers; the former meaning [*And it is not attributable to a prophet*] that he would act unfaithfully; and **أَنْ يَغَلَّ** meaning, [agreeably with an explanation of **أَغَلَّ** in the **ك**,] that unfaithful conduct should be imputed to him; or that there should be taken from his [share of the] spoil, or booty; (**س**, **و**, TA;) [or this may mean, that he should be found to be acting unfaithfully; for, accord. to the TA, **وَجَدَهُ غَالًا** means **أَغَلَّ الرَّجُلُ**;] but IB says that a pass. aor. is seldom found in the language of the Arabs in a phrase of this kind. (TA.) And it is said in a trad. **لَا إِغْلَالٌ وَلَا إِسْلَالٌ** i. e. *There shall be no acting unfaithfully nor stealing:* or *there shall be no act of bribery [nor stealing]:* (**س**, **و**,) or, as some say, *there shall be no aiding another to act unfaithfully* [&c.]. (TA.) = **غَلَّتْ لِلنَّاقَةِ** *I fed the she-camel with غليل i. e. date-stones mixed with [the species of trefoil called] قَتَّ.* (**س**,\* **و**, TA.) = **غَلَّ فِي الْإِهَابِ**: see **أَغَلَّ فِي الْإِهَابِ** = **غَلَّ**; **غَلَّ** **عَلَى الشَّيْءِ**, inf. n. **غَلٌّ**; and **أَغَلَّ**; *He was silent at the thing:* and also *he was intent upon the thing.* (TA.)

2. **بِالْغَالِيَةِ**, (**س**, **و**,) **غَلَّلَ بِحَيْتِهِ**, (**ك**,) or **غَلَّلَهُ**, (**س**, **و**, **ك**,) inf. n. **تَغْلِيلٌ**, (**ك**,) *He perfumed him,* (**ك**,) or *daubed, or smeared, his beard, much,* (**و**,) the teshdeed denoting muchness, (**س**, **و**,) with **غَالِيَةٌ**: (**س**, **و**, **ك**,) and **تَغَلَّلَ** and **أَغْتَلَّلَ** and **تَغَلَّلَ** *He perfumed himself with غالية*: (**ك**,) Lh mentions **تَغَلَّى بِالْغَالِيَةِ**, which is either from the word **غَالِيَةٌ** or originally **تَغَلَّلَ**, in the latter case being like **تَطَنَّنْتُ** for **تَطَنَّنْتُ**, but the former is the more agreeable with analogy: accord. to Fr, one says, **تَغَلَّلْتُ** **بِالْغَالِيَةِ**, and not **تَغَلَّتْتُ**: (TA:) As held **تَغَلَّلْتُ** from **الغالية** to be allowable if meaning *I introduced the غالية into my beard or my mustache;* (**س**, **و**,) and the like is the case with respect to **غَلَّتْ بِهَا لِحْيَتِي**: (**س**,) accord. to Lth, one says, from **الغالية**, **غَلَّتْتُ** and **غَلَّتْتُ** and **غَلَّتْتُ**. (TA. [See also 1 in art. **غلف**; and see art. **غلى**.])

4. **أَغَلَّ إِبِلَهُ**, (**ك**,) inf. n. **إِغْلَالٌ**, (TA,) *He watered his camels ill, so that they did not satisfy their thirst:* (**ك**, TA:) or *he brought, or sent, them back from the water without satisfying their thirst:* (**و**, TA:) thus expl. by Az, who says that it is incorrectly mentioned by A'Obeid, on

the authority of AZ, [in this sense,] with the unpointed ع. (TA. [But see 4 in art. عل.]) — And اغل signifies also اغتلت غنمه (O, K) [accord. to the TA as meaning *His sheep, or goats, thirsted*: but this I think doubtful: see 8]. — اغل and its aor. and inf. n. as relating to unfaithfulness, see in the latter half of the first paragraph, in five places. — اغتلت الضيعة (Mgh, Mṣb, K, [in the CK اغتلت,]) and الضياع (S, O, K,) from الغلة (S, O,) [The estate, and estates, consisting of land, &c.] became in the condition of having غلة [or proceeds, revenue, or income, accruing from the produce, &c.]: (Mgh, Mṣb:) or yielded غلة: (K, TA:) i. e. yielded somewhat, the source thereof remaining. (TA.) — And اغل meaning بَلَغَتْ غَلَّتُهُمُ القَوْمُ [i. e. *The غلة of the people, or party, arrived*; as expl. in the PṢ and TA; or *the people, or party, had their غلة brought to them*]. (S, O, K.) And *The people, or party, became in* [or entered upon] *the time of the غلة*. (TA.) — And اغل على عياله *Such a one brings the غلة to his family, or household*. (S, O.) — اغل الوادي *The valley gave growth to what are termed غلآن*, (S, O, K,) pl. of غلآل. (TA.) — اغل في الإهاب (S, O,) *He (a butcher) left some of the flesh sticking in the hide, in stripping it off*: (S, O:) or *he took some of the flesh and of the fat [in the hide] in the skinning*: (K:) and اغل في الإهاب *he left somewhat [of the flesh, or of the flesh and of the fat,] remaining in the hide on the occasion of the skinning*: a dial. var. of اغل. (TA.) — And accord. to AA, الإغلال signifies *The milking of the she-camel when milk remains [app. afterwards] in her udder*. (O.) [Perhaps the meaning is *The leaving some remaining in the udder on the occasion of milking*.] — اغل الخطيب *The orator, or preacher, said, or spoke, what was not right, or correct*. (TA.) — اغل بصره (S, O,) or البصر (K,) *He (a man, S, O) looked intently, or intently*. (S, O, K.) — See also 1, last sentence. — اغلال signifies also *The making an overt, or open, hostile, or predatory, incursion*. (TA.) — And *The clothing oneself with, or wearing, a coat of mail*. (TA.)

5: see 1, first sentence: — and see also 2, in three places.

7: see 1, first sentence.

8. اغتلت التوب: see 1, former half. — اغتلت الشراب *I drank the beverage*. (K.) — نه أريضة: see 10. — اغتل said of a camel, and اغتلت said of sheep or goats: see 1, near the middle of the paragraph. (See also the next sentence but one.) — اغتل بالغالية: see 2. — اغتلت said of sheep or goats, *They became affected with the disease termed غلّل* [q. v.]. (O, K.)

10. استغلل signifies *The desiring, or demanding, or [tasking a person,] to bring غلة [i. e. proceeds, revenue, or income, accruing from the produce, or yield, of land, &c.]*. (PṢ.) One says,

استغلل عبده, meaning *He tasked his slave to bring غلة to him*. (S, O, K. [In the explanation in the CK, يغلل is erroneously put for يغلل.]) — And *The taking, or receiving, [or obtaining,] of غلة*: (PṢ:) or *the bringing of غلة from a place [or an estate]*. (KL.) One says, استغلل المستغلات *He took the غلة of the مستغلات [i. e. of the lands, or estates, from which غلة is obtained]*. (S, O, K.) And نه أريضة يغتلها like يستغللها [i. e. *To him belongs a small portion of land of which he takes, or receives, or obtains, the غلة*]. (TA.) — And [hence] one says of a hard man, نه يستغلل منه شيء [Nothing, meaning *no profit or advantage, is reaped, or obtained, from him*]. (L and TA in art. مرس: see 5 in that art.)

R. Q. 1. غلغل, inf. n. غلغلة: see 1, first sentence. — غلغل رسالة إلى صاحبها [He conveyed a message, or letter, to the person to whom it pertained: see the pass. part. n., below]. (Ham p. 500.) — And غلغلة signifies also *A breaking [of the bone of the nose, and of the head of a flask or bottle], like غرغرة*. (TA.) — [See مغلغلة. I do not find any instance of the usage of غلغل otherwise than as trans.: but in the TḲ, and hence by Freytag, غلغلة in a sense in which it is expl. below is regarded as an inf. n., and consequently the verb is said to signify *He went quickly*; which is a meaning of R. Q. 2.]

R. Q. 2. تغلغل: see 1, first quarter, in two places. قد تغلغلت يا عدو الله, said to the مخنث Heet, when he described a woman, as is related in a trad., is expl. as meaning *Thou hast reached, in thy looking, of the beauties of this woman, a point which no looker, nor any one having close communion, nor any describer, has reached [beside thee, O enemy of God]*. (TA.) — Also *He went quickly*: (K, TA:) one says, تغلغلوا فمضوا [They went quickly, and passed, or passed away]. (TA.) — تغلغل بالغالية: see 2.

غل A ring, or collar, of iron, which is put upon the neck: (Mṣb:) a shackle for the neck or for the hand: [i. e. a ring, or collar, for the neck, or a pinion or manacle for the hand:] (MA:) or a [shackle of the kind called] جامعة, (TA, and so in the S and K in art. جمع,) of iron, (TA,) collecting together the two hands to the neck: (S in art. جمع; and Jel\* in xxxvi. 7:) [sometimes, a shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron: (see زمارة:)] and a shackle with which the Arabs used to confine a captive when they took him, made of thongs, upon which was hair, so that sometimes, when it dried, it became infested with lice upon his neck: (TA:) the pl. is اغلال: (S, O, Mṣb, K:) which repeatedly occurs in the Qur-án and the Sunneh as meaning † difficult tasks and fatiguing works [as being likened to shackles upon the necks]. (TA.) — [Hence] the Arabs apply it metonymically to denote † A wife. (TA.) And غل قمل [lit. *A lousy shackle for the neck &c.*] is an appellation of † a

woman of evil disposition; originating from the fact that the غل used to be of thongs, upon which was hair, so that it became infested with lice. (S.) — Also, and غلة (S, O, K,) and غل (K,) or this is the inf. n. of غل (S,) [and accord. to analogy of غل as originally غل] and غليل (S, O, K,) Thirst: or vehement thirst: (K, TA:) or the burning of thirst; (S, O, TA;) little or much: (TA:) or burning of the inside, (K, TA,) from thirst, and from anger and vexation. (TA.)

غل and غليل Rancour, malevolence, malice, or spite: (S, O, Mṣb, K, TA:) or latent rancour &c.: (JK in explanation of the former:) and envy; so each signifies; (TA;) [and so the former in the Qur vii. 41 and xv. 47:] and enmity: (TA in explanation of the latter:) and the former signifies also dishonesty, or insincerity. (S, O.)

غل Proceeds, revenue, or income, (Mgh, Mṣb, K, TA, [in the CK الدخلة is put for الدخل,]) of any kind, (Mgh, Mṣb,) accruing from the produce, or yield, of land, (Mgh, Mṣb, K, TA,) or from the rent thereof, (Mgh, Mṣb, TA,) [in which sense مغل is also used, as a subst., pl. مغلات,] or from seed-produce, and from fruits, and from milk, and from hire, and from the increase of cattle, and the like, (TA,) and from the rent of a house, (K, TA,) and from the hire of a slave, (Mgh, K, TA,) and the like; (Mgh, Mṣb;) [generally meaning corn, or grain; i. e.] wheat and barley and rice and the like: (KL:) the غلة of the slave is the payment imposed by the master, and made to him: (TA voce ضريبة:) pl. غلات (S, O, Mṣb, TA) and غلال. (Mṣb, TA.) — Also Dirhems [or pieces of money] that are clipped (مقطعة), in a single piece thereof [the quantity clipped being] a قيراط or a طسوج or a grain; of which it is said in the “Eedâh,” that one’s lending غلة in order to have such as are free from defect returned to him is disapproved: (Mgh:) or dirhems [or pieces of money] that are rejected by the treasury of the state, but taken by the merchants. (KT. [Freytag has given this latter explanation, but has erroneously assigned it to غلة.])

غل A thing in which one hides himself. (IAṣr, TA.) — See also غلانة, in two places: — and غلن. — And see غل, last sentence.

غلل Water amid trees: pl. اغلال. (S, O. [See an ex. voce عذب.]) And Water having no current, only appearing a little upon the surface of the earth, disappearing at one time and appearing at another: (AA, S, O:) or, accord. to AHn, a feeble flow of water from the bottom of a valley or water-course, amid trees. (TA.) Aboo-Sa’eed says,

نه يذهب كلامنا غللا

[Our speech shall not pass away as a feeble flow of water]: meaning that it ought not to be concealed from men, but should be made public. (TA.) — Also A strainer, or clarifier: occur-

ring in a verse of Lebeed, cited voce رَأَيْتِي where it means the فِدَام (S, O, TA) on the heads of the أَبْرِيْق (S,) or on the head of the أَبْرِيْق (O, TA:) or, as some relate the verse, the word is غُلٌّ, pl. of غَلَّة; (S, O, TA;) which signifies [the same, i. e.] a piece of rag bound on the head of the أبريق [to act as a strainer]. (IAar, TA.) — And The flesh that is left upon the thumb when one skins [a beast]. (TA.) — See also غُلٌّ, last sentence. — Also, (O, K,) and غَلَاة (O, and so in copies of the K,) or غَلَاة (so in other copies of the K, and accord. to the TA,) A certain disease that attacks sheep, or goats, (O, K, TA,) in the orifice of the teat, occasioned by the milker's not exhausting the udder, but leaving in it some milk, which becomes blood, or coagulates and is mixed with a yellow fluid. (TA.)

غُلُوْن الشَّيْخِ The food of the old man, which he ingests into his belly [or stomach]: (S, O, K:) and likewise the beverage drunk by him. (TA.) One says, نَعْمَ غُلُوْن الشَّيْخِ هَذَا [Excellent, or most excellent, is this food of the old man &c. !]. (S, O, K.)

غَلِيْلٌ: see غُلٌّ, last sentence. — [Hence,] sometimes, (TA,) † The burning of love, and of grief. (K, TA.) — See also غُلٌّ. — And see مَغْلُوْلٌ. — Also Date-stones mixed with [the species of trefoil called] قَت (S, O, K, TA,) and in like manner with dough, (TA,) for a she-camel, (S, O, K, TA,) which is fed therewith. (S, O, TA.) — See also غَالٌ.

غَلَاة, or غَلَاة: see غُلٌّ, last sentence.

غَلَاة A garment that is worn next the body, beneath the other garment, (S, O, K,) and likewise beneath the coat of mail; (S, O;) also called غَلَاة (K, TA:) pl. [of the former] غَلَاةِل and [of the latter] غُلٌّ. (TA.) — And A piece of cloth with which a woman makes her posteriors [to appear] large, (O, \*K, \*TA,) binding it upon her hinder part, beneath her waist-wrapper; (TA;) as also غَلَاة, of which the pl. is غُلٌّ. (IB, TA.) — And The pin that connects the two heads of the ring [of a coat of mail]: (O, K:) pl. غَلَاةِل. (TA.) And غَلَاةِل signifies Coats of mail: or the pins thereof that connect the heads of the rings: or linings, or inner coverings, that are worn beneath them, (K, TA,) i. e. beneath the coats of mail: and [it is said that] the sing. thereof is غَلَاة. (K, TA.)

غَلِيْلَةٌ: see what next precedes.

غَلَانٌ (S, O, K) and غَالٌ (K,) applied to a camel, (S, O, K,) Thirsty: (K:\*) or vehemently thirsty: (S, O, K:\*) or affected with burning of the inside: (K:\*) and غَالَةٌ, and its pl. غَوَالٌ, camels not having fully satisfied their thirst. (TA.)

غَالٌ; and its fem., with ة: see the next pre-

ceding paragraph. — Also Low, or depressed, ground, in which are trees, and places of growth of [the trees called] سَلْمٌ and طَلْحٌ: one says غَالٌ, like as one says عَيْضٌ مِنْ سِدْرٍ and قَصِيْمَةٌ مِنْ غَضَا: (AHn, S, O:) or, as also غَلِيْلٌ, a place of growth of [the trees called] طَلْحٌ: or a low, or depressed, valley or torrent-bed in the ground, (K, TA,) in which are trees: (TA:) pl. غَلَانٌ. (K.) — And A certain plant, (S, O, K,) [said to be] well known: (K:) [but I have not found it to be now known:] pl. غَلَانٌ. (S, O, K.)

غَالَةٌ [as a subst.] A part broken off from the shore of the sea and become collected together in a place. (TA.) [Expl. by Freytag as signifying "Pars maris, quæ in litore abrupta est:" and as being a word of the dial. of El-Yemen: on the authority of IDrd.]

غَلْغَلٌ, [thus in my original,] applied to the root (عَرَق) of a tree, Extending far into the earth: pl. غَلْغَلٌ. (TA.)

غُلْغُلَةٌ A quick rate of going. (S, O, K, \*TA.) [App. a simple subst.; but perhaps an inf. n., of which the verb is غُلْغُلٌ, q. v.]

غُلْغُلَةٌ Clamour and confusion of voices. (TA.) [Like the Pers. غُلْغُلٌ and غُلْغُلَةٌ.]

مُغْلٌ, as a subst., pl. مُغْلَاتٌ: see غَلَّة.

مُغْلٌ A man cleaving to rancour, malevolence, malice, or spite. (TA.) — An unfaithful man; one who acts unfaithfully. (S, \*Mgh, O, \*TA.) Hence the saying of Shureyh, نَيْسَ عَلَيَّ الْمُسْتَعْبِرِ وَلَا عَلَيَّ, (S, Mgh, O, TA,) غَيْرِ الْمُغْلِ صَمَانَ الْمُسْتَوْدِعِ, (TA,) i. e. [There is no guaranteehip to be imposed upon the asker of a loan, except the unfaithful, nor upon him who is asked to take charge of a deposit, meaning], except in the case of him who has been unfaithful in respect of the loan and the deposit: or, as some say, by the مُغْلٌ is here meant the مُسْتَعْبِرٌ [i. e. the person employed to bring the غَلَّة]: but IAth says that the former is the right explanation. (TA.) — مُغْلَةٌ, applied to a garden (جَنَّة), as in a verse cited voce حَرَدٌ, (S, O,) or to an estate (صَبْعَةٌ), (Mgh, TA,) Having, (Mgh,) or yielding, (TA,) غَلَّة [q. v.; fruitful, or productive]. (Mgh, TA.)

مَغْلُوْلٌ, applied to a man, Having the [shackle called] غُلٌّ put upon him. (TA.) It is said in the Kur [v. 69], وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوْلَةٌ [And the Jews said, The hand of God is shackled], meaning, withheld from dispensing. (O.) — Also, (S, K,) applied to a man, (S,) and غَلِيْلٌ, and غَلِيْلٌ, (K,) Thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, or from anger and vexation. (TA.)

أَنَا مُغْتَلٌّ: see what next precedes. — [Hence,] أُنَا

مُغْتَلٌّ إِيَّاهُ † I am yearning, or longing, for him, or it. (K, TA.)

رِسَالَةٌ مُغْلَغَلَةٌ A message, or letter, conveyed from town to town, or from country to country. (S, O, K.)

مُغْلَغَلَةٌ, with kear to the second غ, Hastening; syn. مُسْرِعَةٌ [which is trans. and intrans.; but generally the latter, like سَرِيْعٌ]. (TA.)

مُسْتَغْلٌ A place [or land or an estate] from which غَلَّة is obtained: (KL:) [thus used, as a subst., it has for its pl. مُسْتَغْلَاتٌ:] see 10.

مُسْتَغْلٌ: see مُغْلٌ.

غلب

1. غَلَبَهُ (S, Mgh,) [and غَلَبَ عَلَيْهِ] aor. -, (Mgh,) inf. n. غَلَبٌ and غَلْبٌ, (S, K, TA,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (Mgh,) and غَلَبَةٌ, (S, K, TA,) [the most common form,] or this is a simple subst. like غَلْبٌ, (Mgh,) which is perhaps formed from it by the elision of the ة, (Fr, S,) and مَغْلَبٌ and مَغْلَبَةٌ, (K, TA,) which last is rare, (TA,) and غَلْبِيٌّ and غَلْبِيٌّ [in an intensive sense] غَلْبِيٌّ (K, TA) and غَلْبِيٌّ (Lh, K, TA, said in the S to be syn. with غَلْبَةٌ) and غَلْبِيٌّ, with fet-h to the غ, (K, TA, in the CK غَلْبِيٌّ) and غَلْبِيٌّ, (Kr, TA,) He, or it, overcame, conquered, subdued, overpowered, mastered, or surpassed, him, or it; gained ascendancy or the mastery, prevailed, or predominated, over him, or it; or was, or became, superior in power or force or influence, to him, or it. (A, MA, K, PS, TK, &c.) [See also 5.] — One says, غَلَبْتُهُ عَلَيْهِ meaning [I overcame him in contending for it; i. e.] I took it, or obtained it, from him [by superior power or force]. (A.) And غَلِبَ فُلَانٌ عَلَى الشَّيْءِ Such a one had the thing taken from him by superior power or force. (Mgh.) Hence the saying, لَا تُغَلَّبُوا عَلَى صَلَاةٍ Be not ye overcome and anticipated by others in performing prayer before the rising of the sun and before its setting, so that the opportunity for your doing so escape you. (Mgh.) — And غَلَبَهُ عَلَى نَفْسِهِ He forced him, or constrained him against his will. (A, TA.) — [And غَلَبَهُ الْأَمْرُ The affair overcame, defeated, or baffled, him.] — And غَلَبَهُ بِالْخَوْفِ He exceeded him in fear. (S in art. خَوْف.) — And غَلَبَ عَلَى فُلَانٍ الْكِرْمُ Generosity was, or became, the predominant quality of such a one. (TA.) — And غَلِبَ أَنْ يُحَطِرَ [He refused to have the leading-rope put upon him]; said of a camel. (TA in art. حَطِر.) — And أَيْغَلِبُ أَحَدَكُمْ أَوْ أَبْعِجُزُ النَّاسَ مَعْرُوفًا meaning [i. e. Is any one of you unable to associate with men kindly?]. (A.) — غَلِبَ, aor. -, (K, TA,) inf. n. غَلْبٌ, (S, \*TA,) He was, or became, thick-necked: (K, TA:) or thick and short in the neck: or thick

and inclining in the neck : from disease or other cause. (TA.)

2. **تَغْلِبُ عَلَيْهِ**, inf. n. **تَغْلِبُ**, [I made him to overcome, conquer, subdue, overpower, master, or surpass, him, or it; &c.: see 1: and] I made him to gain the mastery over it, or to obtain possession of it, (namely, a town, or country,) by [superior power or] force. (S.) — And **غَلِبَ عَلَيْهِ** He (a poet) was judged to have overcome his fellow. (TA.) [See **مُغَلَّبٌ**.] — **غَلِبَ عَلَيْهِ** لَفْظًا عَلَى لَفْظٍ آخَرَ, a conventional phrase of the lexicologists, means He made a word to predominate over another word; as in **الْقَمَرَانِ** for **السَّمْسِ وَالْقَمَرِ**; and **سِرْنَا عَشْرَ لَيَالٍ** for **سِرْنَا عَشْرًا**; and **فِيهِ تَغْلِبُ**, of the former instance you say **بِأَيَّامِهَا** **فِيهِ تَغْلِبُ**, **فِيهِ تَغْلِبُ** **الْقَمَرِ عَلَى السَّمْسِ** In it is the attribution of predominance to the moon over the sun; and in the latter, **فِيهِ تَغْلِبُ اللَّيْلُ عَلَى النَّهَارِ** In it is the attribution of predominance to the night over the day. See more in Kull p. 115.]

3. **غَالِبُهُ** [He vied, contended, or strove, with him, to overcome, conquer, subdue, overpower, master, or surpass, &c., (see 1,) or for victory, or superiority], inf. n. **مُغَالِبَةٌ** and **غَلَابٌ**. (S, Mṣb, TA.) You say, **غَالِبْتُهُ فَعَلْبْتُهُ** [I vied, contended, or strove, with him, to overcome, &c., and I overcame him, &c.]. (O.) And Kaṣb Ibn-Málik says,

• **هَمَّتْ سَخِينَةٌ أَنْ تُغَالِبَ رَبَّهَا** •  
• **وَلَيُغْلِبَنَّ مُغَالِبُ الْغَلَابِ** •

[Sakheeneh (a by-name of the tribe of Kureysh) proposed to themselves to contend for victory with their Lord : but he who contends for victory with the very victorious will assuredly be overcome]. (TA.)

5. **تَغْلَبَ عَلَى بَدَدٍ كَذَا** He gained the mastery over such a town, or country, or obtained possession of it, by [superior power or] force. (S, K, \*)

6. **تَغَالَبُوا عَلَى الْبَلَدِ** [They vied, contended, or strove, one with another, against the town, or country, to take it]. (A.)

10. **اسْتغلب عليه الضحك** Laughter became vehement in its effect upon him. (TA.)

12. **اغلوب العشب** The fresh, or green, herbage attained to maturity, and became tangled and luxuriant, or abundant and dense : (S:) or became compact and dense. (TA.)

**غَلْبَةٌ** an inf. n. of **غَلَبَ**, (S, K, TA,) or a simple subst. (Mṣb.) [It is much used as a subst., signifying The act of overcoming, conquering, subduing, &c.; (see 1;) victory, conquest, ascendancy, mastery, prevalence, predominance, superiority, or superior power or force or influence; success in a contest; or the act of taking, or obtaining, by superior power or force.] = And pl. of **غَالِبٌ**. (TA.)

**غَلْبَةٌ** :  
**غَلْبَةٌ** and **غَلْبَةٌ** and **غَلْبَةٌ** } see what next follows.  
**غَلْبِي** and **غَلْبِي** :

**غَلَابٌ** (S, O) and **غَلْبَةٌ** (O) and **غَلْبَةٌ** and **غَلْبِي** (O, TA) and **غَلْبِي** (O) and **غَلْبِي** and **غَلْبِي**, (Fr, O,) [all of which except the first and second, and app. the fifth, are originally inf. ns.,] A man who overcomes, conquers, subdues, overpowers, masters, or surpasses, much, or often, (S, O, TA,) and quickly; (O;) [very, or speedily, or very and speedily, victorious:] or the third, accord. to Aṣ, signifies a man who overcomes, or conquers, &c., quickly: (S:) pl. of the first **غَلَابُونَ**. (TA.)

**رَجُلٌ غَالِبٌ** A man who overcomes, conquers, subdues, overpowers, masters, or surpasses; or overcoming, &c.: pl. **غَلْبَةٌ**. (TA.) — **اسْرُغَالِبٌ** A noun [used predominantly in one of its senses,] such as **دَابَّةٌ** applied to “a horse,” and **مَالٌ** applied to “camels.” (TA in art. **سنة**.) And **غَالِبَةٌ** [i. e. **غَالِبَةٌ** **عَلَيْهَا** **الإِسْمِيَّةُ**, or **غَالِبَةٌ** **أَسْمِيَّتُهَا**.] An epithet [in which the quality of a substantive is predominant,] such as **حَاجِبٌ** applied to “a door-keeper.” (TA in art. **حجب**.) — [And **الغَالِبِ** signifies also *The most, or the most part; and the generality*: whence, **غَالِبًا** and **فِي الْغَالِبِ** meaning *Mostly, or for the most part*; in which sense **فِي الْإِغْلَابِ** is sometimes used: and generally. — And *What is most probable*: whence, **فِي الْغَالِبِ** and **فِي الْغَالِبِ** meaning *Most probably*.]

**أَغْلَبُ** [More, and most, overcoming or conquering &c.: fem. **غَلْبَاءٌ**: and pl. **غَلْبٌ**.] One says **أَغْلَبْتُ** **قَبِيلَةَ غَلْبَاءَ** A [most overcoming or] mighty, resistive, tribe. (K.) And **عِزَّةٌ غَلْبَاءٌ** [Most overpowering might]. (S.) — See also **غَالِبٌ**. = Also **ثِغْلِيَّةٌ**, (S, TA,) applied to a man: (S:) [or thick and short in the neck: or thick and inclining in the neck: (see 1, last sentence:)] fem. **غَلْبَاءٌ**, applied to a she-camel: and pl. **غَلْبٌ**. (TA.) And **ثِغْلِيَّةٌ**, applied to a neck. (Lḥ, TA.) — [Hence,] **حَدِيقَةُ غَلْبَاءٍ** † [A garden, or walled garden, &c.,] of tangled and luxuriant, or abundant and dense, trees: (S:) or of compact and dense trees; as also **مُغْلُوبَةٌ**. (K, TA.) In the phrase **حَدَائِقُ غَلْبَاءٍ** in the **Kur** [lxxx. 30], the epithet is expl. by **Bd** as meaning † *Large*. (TA.) And the fem. is applied to a [mountain, or hill, such as is termed] **هَضْبَةٌ**, (S, TA,) meaning † *Lofty and great*. (TA.) — And **الْإِغْلَابُ** means *The lion* [app. because of the thickness of his neck]. (K.)

**مُغْلَبَةٌ** A place where one is overcome, or conquered. (Freytag, from the Deewán of the Hudhalees.)

**مُغَلَّبٌ** Overcome, conquered, &c., repeatedly, several times, or many times; (S, A, K, TA;) applied to a poet: (A:) and (so applied, S, A, TA) judged to have overcome (S, A, \* K, TA) his fellow, (S, TA,) much, or often: (A:) thus having two contr. significations: (S, K:) an epithet of praise as well as of dispraise: (O:) or, when the Arabs say of a poet that he is **مُغَلَّبٌ**, the meaning is that he is overcome; but if they

say, **غَلِبَ فُلَانٌ**, the meaning is, *such a one has [been judged to have] overcome*: thus they say, **غَلَبْتُ لَيْلَى الْأَخْبِيَّةَ عَلَى نَابِغَةَ بَنِي جَعْدَةَ**, for she overcame him, and he ([En-Nábigah] El-Jaḍdee) was **مُغَلَّبٌ**. (Moḥammad Ibn-Selám, TA.)

**مُغْلُوبٌ** [pass. part. of **غَلَبَ**, Overcome, conquered, subdued, &c. — And] part. n. of **غَلِبَ** in the phrase **غَلِبَ فُلَانٌ عَلَى الشَّيْءِ** expl. above: [see 1:] (Mgh: [and the like is said in the A:]) a poet says,

• **فَكُنْتُ كَمُغْلُوبٍ عَلَى نَصْرِ سَيْفِهِ** •  
[And I was like one whose blade of his sword has been taken from him by superior power or force; or who has had his blade of his sword taken from him &c.]. (Mgh.)

**مُغْلَبٌ** One who overcomes, conquers, or subdues, another; who gains ascendancy, or the mastery, over him: (K, TA:) it is quasi coordinate to **مُحَرَّرٌ**, part. n. of **أَحْرَجَ** [which is from **أَحْرَجَ**]. (TA.)

**أَغْلَبُ**: see **حَدِيقَةُ مُغْلُوبَةٍ**.

غلت

1. **غَلَّتْ**, aor. **غَلَّتْ**, (TK,) inf. n. **غَلْتٌ**, (IAṣr, O, K,) He rescinded, or annulled, a purchase or sale. (IAṣr, O, K, TK.) = **غَلَّتْ**, [aor. **غَلَّتْ**,] (S, O, Mṣb,) inf. n. **غَلْتٌ**, (S, O, K,) i. q. **غَلِطَ** [He made a mistake, or committed an error, &c.]: (Aṣ, IAṣr, S, O:) or the former means *in reckoning, or computation*; and the latter, in speech, (AA, T, S, O, Mṣb, K,) i. e. he said a thing by mistake, meaning to say another thing; (AA, S, O;) or the latter means *in reckoning and in speech*. (Lb, TA.) It is said in a trad., **لَا غَلَّتْ فِي الْإِسْلَامِ** [There shall be no **غَلَّتْ** in El-Islám], meaning, [for instance,] a man's saying “I bought of thee this garment, or piece of cloth, for a hundred deenárs” and thy then finding that he bought it for less. (O.)

5. **تَغَلَّتْ** He took him in a state of inadvertence, or heedlessness; (K, TA;) the doing of which (i. e. **التَّغَلُّتُ**) is said in a trad. to be not allowable; (TA;) as also **اغْتَلَّتْ**. (K, TA.)

8: see what next precedes.

Q. Q. 3. **أَغْلَنْتِي عَلَيْهِ** He set upon him, or assailed him, or overcame him, with reviling and beating and violence: (AZ, S, O, K:) like **أَغْرَنْدِي**. (AZ, S, O.) [See **أَسْرَنْدِي**.]

**الْغَلْتَةُ**, (K,) or **غَلْتَةُ اللَّيْلِ**, (O,) The beginning, or first part, of the night. (O, K.)

**غَلْتٌ** a subst. from [the inf. n.] **غَلَّتْ** [meaning A mistake, or an error, &c.]. (O, K.)

**غَلُوتٌ** One who makes mistakes, or commits errors, much, or often, whether in reckoning, or computation, or in speech. (O, \* TA.)

غَلَتْ

1. **غَلَّتْ**, aor. -, inf. n. **غَلَّتْ** (S, O, Mṣb,) which is like **عَلَّتْ** in its meanings, (K, TA,) for the most part, (TA,) *He mixed one thing with another; as wheat with barley.* (S, O, Mṣb.) — **عَلَّتْ السَّقَاءَ**: see **عَلَّتْ**, with the unpointed ع.

**غَلَّتْ**, [aor. -,] (S,) inf. n. **غَلَّتْ** (S, K,) [like **عَلَّتْ**,] *He fought vehemently.* (S, K.) And **بِهَ غَلَّتْ** *He kept, or clave, to him, fighting him.* (S, O.) [And perhaps, as may be inferred from an explanation of **مُغَالَّتْ**, one says in like manner **غَالَّتْ**, or **غَالَتْ** به; to which latter, Golius assigns a meaning similar to this, or to that which here next follows, as on the authority of J; but I do not find it in the S.] And **غَلَّتْ الذَّبَابَ بِالْفَعْرِ** [like **عَلَّتْ**] *The wolf kept to the sheep, or goats, seizing them, and breaking their necks.* (S, O.) — And **غَلَّتْ**, aor. -, (K,) inf. n. **غَلَّتْ** (TA,) said of a **زَنْد**, *It failed to produce fire; as also **اغتلت**.* (K.) [See also 1 in art. **علت**.] — And **غَلَّتْ** said of a bird, *It vomited from its crop something which it had swallowed.* (O, TA.)

2. **إِنِّي لِأَجِدُ فِي نَفْسِي تَغْلِيئًا** means *Verily I find, or experience, in myself, disorder, or disturbance.* (O.) [See also **مُغَلَّتْ**: and see 2 in art. **علت**.]

3: see the first paragraph above.

5. **فُلَانٌ يَتَغَلَّتْ بِي** *Such a one devotes himself to me, or clings to me with devotion.* (L.) [See also **تعلت**, with ع.]

8: see 1. — **اغتلت زندا** *He chose a زند from a tree without knowing whether it would produce fire or not; (TA; i. q. اعتلته [q. v.]. (K, TA.)* And **فُلَانٌ يَغْتَلِتُ الزِّنَادَ** signifies the same as **يَعْتَلِمُهَا** expl. in art. **علت**. (TA in that art.) — **اغتلت** **الْقَوْمَ غُلَّةً** *He told the people, or party, a lie, or falsehood, whereby he effected his escape, or safety.* (TA.)

Q. Q. 3. **اغلنتي عليهم** [like **اغلنتي**] *He set upon them, or assailed them, or overcame them, with beating and reviling (O, K) and violence.* (O.) [See **اسرنتي**.]

**غَلَّتْ الحُلْمِ** *A thing that one sees in sleep, that is not a true dream.* (TA.)

**غَلَّتْ** *What is mixed: as wheat mixed with barley.* (Mṣb.) [In the present day, it is used as signifying *What is mixed with wheat &c., of those things that are taken forth and thrown away; like **عَلَّتْ**.* See also **غَلِيَّتْ**. — [And its pl. **أُغْلَاتٌ** is mentioned by Aboo-Ziyád El-Kilábee as a term applied to *Several sorts of plants,* (O, TA,) *not بَقْلٌ nor حَمِيضٌ nor عَضَاءٌ (O,) among which are the عَكْرِشُ and حَلْفَاءُ and حَاجٌ and يَنْبُوتٌ and لَصْفٌ and عَشْرِيْقٌ and سَنَا and أَسَلٌ and حُرُوعٌ and تَتُومٌ and حَنْظَلٌ and بَرْدِيٌّ and* (O, TA) &c. (O.) [See also **عَلَّتْ**.]

**غَلَّتْ** *What is mixed: as wheat mixed with barley.* (Mṣb.) [In the present day, it is used as signifying *What is mixed with wheat &c., of those things that are taken forth and thrown away; like **عَلَّتْ**.* See also **غَلِيَّتْ**. — [And its pl. **أُغْلَاتٌ** is mentioned by Aboo-Ziyád El-Kilábee as a term applied to *Several sorts of plants,* (O, TA,) *not بَقْلٌ nor حَمِيضٌ nor عَضَاءٌ (O,) among which are the عَكْرِشُ and حَلْفَاءُ and حَاجٌ and يَنْبُوتٌ and لَصْفٌ and عَشْرِيْقٌ and سَنَا and أَسَلٌ and حُرُوعٌ and تَتُومٌ and حَنْظَلٌ and بَرْدِيٌّ and* (O, TA) &c. (O.) [See also **عَلَّتْ**.]

**غَلَّتْ** *What is mixed: as wheat mixed with barley.* (Mṣb.) [In the present day, it is used as signifying *What is mixed with wheat &c., of those things that are taken forth and thrown away; like **عَلَّتْ**.* See also **غَلِيَّتْ**. — [And its pl. **أُغْلَاتٌ** is mentioned by Aboo-Ziyád El-Kilábee as a term applied to *Several sorts of plants,* (O, TA,) *not بَقْلٌ nor حَمِيضٌ nor عَضَاءٌ (O,) among which are the عَكْرِشُ and حَلْفَاءُ and حَاجٌ and يَنْبُوتٌ and لَصْفٌ and عَشْرِيْقٌ and سَنَا and أَسَلٌ and حُرُوعٌ and تَتُومٌ and حَنْظَلٌ and بَرْدِيٌّ and* (O, TA) &c. (O.) [See also **عَلَّتْ**.]

**غَالَّتْ** and **مُغَالَّتْ** (S, O, K, TA) and **غَالَّتْ** (TA) *A man who fights vehemently, (S, O, K, TA,) cleaving to him whom he pursues [for blood-revenge or the like: see **عَلَّتْ**]. (TA.) — And the first, *Possessed, or insane.* (O, K.) — And *One in whom is an odour arising from food and wine or beverage, and an inclining of the body from side to side, and a languor, or languidness, from drowsiness.* (O, K.)*

**غُلَّةٌ**: see 8.

**غُلَّتِي** *A certain bitter tree, (K, TA,) with which one tans; mentioned by Kr: (TA:) or, accord. to Az, a certain tree, the fruit of which, if given to beasts of prey, or to vultures, kills them.* (O.) — See also the next paragraph.

**غَلِيَّتْ** and **مُغْلُوثٌ** *Mixed.* (S, O.) *Wheat (S, O, K) mixed, (S, O,) or adulterated, (K,) with barley; (S, O, K;) as also **غَلِيَّتْ**. (AZ, TA in art. **علت**.) — Also, the first, (Mṣb,) and second, (S, O, Mṣb,) *Wheat mixed with pieces of dry clay and with [the need called] زُرَّانٌ [q. v.]. (S, O, Mṣb.) — And the first, [as also **غَلِيَّتْ**,] *Bread made of barley and wheat.* (S, O.) — And *Food having poison mixed with it, by which vultures are killed; (O, K, TA;) as also **غُلَّتِي**, (O and TA in art. **علت**,) and **عُلَّتِي**; (TA in that art. ;) and so **لَغِيَّتْ**. (O.)***

**غَالَتْ**: see **غَالَتْ**.

**مُغَلَّتْ** *A moderate pain, that does not cause the patient to lie on his side, and of which the source is not known.* (L.) [See also 2 in this art. and in art. **علت**.]

**مُغْلُوثٌ**: see **غَلِيَّتْ**. — Also A [skin such as is termed] **سِقَاءٌ** *tanned with dried dates (تمر), or with [unripe dates in the state in which they are termed] بُسْرٌ. (ISk, S, K.) [But see **السِقَاءُ**, in art. **علت**.]*

**مُغَالَّتْ**: see **غَالَتْ**.

غَلَسَ

2. **غَلَسَ**, (Mṣb, K,) inf. n. **تَغْلَسُ**, (S, Mgh, Mṣb,) *He, or it, (a company of men, Mṣb, K,) journeyed in the **غَلَسَ**, or darkness of the last part of the night: (S, K:) or went forth in the **غَلَسَ**. (Mgh, Mṣb.) — **غَلَسُوا**, (K,) or **غَلَسُوا** **الْمَاءَ**, (S,) *They came to the water in the **غَلَسَ**, or darkness of the last part of the night, (S, K,) or beginning of daybreak: and in like manner you say of birds of the kind called قَطَا, and of [wild] asses. (TA.) — **غَلَسَ بِالصَّلَاةِ** *He performed the prayer [of daybreak] in the **غَلَسَ**. (S, Mgh, Mṣb.)***

4. **اغلس** *He, or it, (a company of men, K,) entered upon the **غَلَسَ**, or darkness of the last part of the night. (A, K.)*

**غَلَسَ** *The darkness of the last part of the night, (S, A, Mṣb, K,) when it becomes mixed with the light of the dawn: (TA:) or the beginning of the*

*dawn, until it spreads in the tracts of the horizon: as also **غَبَسَ**: both signify blackness mixed with whiteness and redness; like the dawn. (AZ, TA.)* **بِغَلَسٍ** *In a period of the darkness so called. (S, Mṣb, K.) [See also **غَبَسَ**.]*

**غَلِيْسٌ**, (Sgh, K,) or **غُلِيْسٌ**, (JK,) a proper name for *An ass; [meaning a wild ass;] (JK, Sgh, K;) because he is **أَغْلَسٌ** in colour. (JK.)*

**أَغْلَسٌ** [Of the colour termed **غَلَسَ**; i. e., black mixed with whiteness and redness: see **غَلِيْسٌ**.] (JK.)

**وَقَعَ فِي تَغْلَسٍ**, (TA, and so in a copy of the S,) or **فِي وَادِي تَغْلَسٍ**, (K, TA, and so in another copy of the S,) and **تَغْلَسٌ**, (TA,) imperfectly decl., like **تَغْيِبٌ** (S, K) and **تُهْلِكٌ**, (K,) *He fell into calamity, (AZ, S, TA,) or into an abominable calamity, (K, TA,) and that which was vain, unreal, nought, or the like: (AZ, S, TA:) originating from the fact that **غَارَاتٌ** [or hostile, or predatory, incursions] (K, TA) generally (TA) took place early, **بِغَلَسٍ**. (K, TA.)*

غَلَصِر

Q. 1. **غَلَصِمَهُ**, (S, TA,) inf. n. **غَلَصِمَةٌ**, (K, TA,) *He cut, or severed, his **غَلَصِمَةٌ** [here app. meaning larynx, or upper part of the windpipe: compare **حَلْقَمُهُ**.] (S, K, TA.) — And *He took hold of, or laid hold upon, or seized, his **غَلَصِمَةٌ** [here, likewise, app. meaning as expl. above: see the pass. part. n., below]. (K, TA.)**

**غَلَصِرٌ**: see the next paragraph.

**الْغَلَصِمَةُ** [The epiglottis: and also, app. by extension of the primary signification, the larynx, or upper part of the windpipe:] *the thing that rises up in the uppermost part of the throat, and is said to throw the meat and drink into the oesophagus, or gullet: (Zj, in his "Khalk-el-Insán:") the piece of flesh [or cartilage] that is between the head and the neck: or the **عَجْرَةٌ** [or projecting thing] that is upon the place where the uvula and gullet meet: (K:) or [by an extended application] the head of the **حَلْقُومٌ** [or windpipe], (S, Mṣb, K,) with its [ducts called] **شَوَارِبٌ** [q. v. voce **شَارِبٌ**] and its **حَرْقَدَةٌ** [app. meaning pomum Adami]; (K;) i. e. the projecting place [or part] in the **حَلْقٌ** [here app. meaning, as it does in many cases, throat]: (S, Mṣb:) or the root, or base, of the tongue: (K:) or the place where the **حَلْقُومٌ** [or windpipe, i. e. the head thereof,] becomes in conjunction with the **حَلْقٌ** [or fauces] when the eater swallows a mouthful and it descends from [over] the **حَلْقُومٌ**: (TA:) pl. **غَلَاصِمٌ**. (Mṣb.) — Also † *The chiefs, lords, nobles, or men of distinction: and the congregated or collective body [of a people], or the mass [thereof]; syn. **الْجَمَاعَةُ**: (K:) pl. as above. (TA.) And [hence] one says, **هُوَ فِي غَلَصِمَةٍ مِنْ قَوْمِهِ** i. e. **فِي شَرَفٍ وَعَدَدٍ** [meaning † *He is among (such as are distinguished by) nobility and number, of his***

people], (ISk, K, TA,) [or] meaning, accord. to As, he is among the chief portion of his people, and the nobility thereof: (TA:) [and in the same sense غلصير is used, without ة, but perhaps only by poetic license:] Abu-n-Nejm says,

- أبى نجيم وأسمه ملء الفير
- فى غلصير الهام وهام غلصير

[† My father is, or was, Lujeym, and his fame (a tropical rendering) is what fills the mouth; one among the chief portion and the nobility of the headmen, and among headmen of a chief portion and of nobility]. (TA.)

مُغَلَّصَاتُ pass. part. n. of Q. 1. — مُغَلَّصَاتُ means Women having the necks bound. (K, TA.) A poet says,

- غداة عهدتبن مغلصات
- نهن بئلى محينية نجير

[In the morning when I met with them having their necks bound, (app. as captives,) they having in every bend of a valley or the like some one slain]. (TA.)

#### غلط

1. غَلِطَ, (S, Mṣb, K,) aor. ٤, (S, K,) inf. n. غَلَطَ (S, M, Mṣb, K) and أَغْلُوطَ (JK,) He made a mistake; committed an error; or missed, or erred from, the right way or mode or manner: (Mṣb:) or he was unable to find the right way, (JK, M, K,) and knew it not: (M, K:) in an affair; (S;) in anything; (JK;) in reckoning, or computation, &c.: (K:) or in his speech, (S, Mṣb, K,) in particular; (K;) and غَلِطَ in reckoning, or computation: (S, and so in some copies of the K:) but some of the Arabs make these two verbs to be syn. dial. variants. (S.)

2. غَلِطَهُ, (Mṣb,) inf. n. تَغْلِيظُ, (S, K,) He said to him غَلِطْتَ [Thou hast made a mistake, &c.]: (S, Mṣb, K:) or he attributed or imputed to him the having made a mistake. (Mṣb.) — See also 4.

3. غَالِطَهُ, inf. n. مُغَالِطَةٌ (S, K) and غَلِطَ (K,) [He vied, or contended, with him, each endeavouring to cause the other to make a mistake: a signification well known, indicated in the TA, and agreeable with modern usage.]

4. اغلطه, (S, TA,) inf. n. اِغْلَاطُ, (TA,) He caused him to fall into the making of a mistake; (S, TA;) as also غَلِطَهُ, inf. n. تَغْلِيظُ. (TA.)

غَلَطٌ [an inf. n. used as a simple subst., Mistake; error; in speech; or in that and also in reckoning, or computation, &c.]; has for its pl. اِغْلَاطٌ; and ISd says, "I see that IJ has made اِغْلَاطُ its pl.; but I know not the reason of that." (TA.) وَغَلِطٌ also signifies the same in the saying, وَقَعَ فُلَانٌ فِي الْمَغْلَطَةِ [Such a one fell into mistake, or error]. (TA.) — See also مَغْلُوطٌ.

[غَلِطَةٌ A single mistake, or error, in speech, or in speech &c.: pl. غَلِطَاتٌ.]

رَجُلٌ غَلَطَانٌ [A man making a mistake, or committing an error, in speech, or in speech &c.]. (TA.)

أَغْلُوطَ: see مِغْلَاطٌ: — and see also أَغْلُوطَةٌ.

أَغْلُوطَةٌ: see أَغْلُوطَةٌ.

مِغْلَاطٌ: see مِغْلَاطٌ.

أَغْلُوطَةٌ (S, K) and مَغْلُوطَةٌ (K) A question by which one causes to fall into the making of a mistake: (S:) or كَلَامٌ يَغْلُطُ فِيهِ [which may be rendered both language in which one makes a mistake, and language in which one is caused to fall into a mistake]: (K:) and all, (K,) or the first and second, (TA,) also signify a question by which a person, (K, TA,) a man of learning, (TA,) is vied, or contended, with, in the endeavour to cause him to make a mistake, (K, TA,) in order that he may become lowered; and by which his judgment, or opinion, is sought to be made erroneous: (TA:) you say, مَسْأَلَةٌ غَلُوطٌ; but when you make the latter word a subst., you add the ة: (El-Khatṭābee:) the pl. of أَغْلُوطَةٌ is أَغْلُوطَاتٌ and أَغْلَاطٌ (S) and غَلُوطَاتٌ, which is formed from the first of these pls. by the suppression of the hemzeh, and is not, as some have said, pl. of غَلُوطَةٌ. (Hr.) Moḥammad forbade أَغْلُوطَاتٌ, (S, TA,) or غَلُوطَاتٌ, (TA,) because they are unprofitable with respect to religion, and there is scarcely, or never, in them aught save what is unprofitable. (El-'Otbee, TA.)

مَغْلُوطَةٌ [properly, or originally, A cause of falling into mistake; similar to مَبْخَلَةٌ and مَجْبَنَةٌ &c.]: see أَغْلُوطَةٌ: — and غَلِطٌ.

مَغْلُطَانِيٌّ One who vies, or contends, with others, endeavouring to cause them to make mistakes in their reckoning, or computation. (TA.)

مَغْلُوطٌ: see مَغْلُوطٌ.

مِغْلَاطٌ One who makes mistakes, or commits errors, much, or frequently; expl. by كَثِيرُ الْغَلَطِ; (K;) as also غَلِطَ (TA) and غَلُوطٌ. (O in art. غَلِطَ.)

مَغْلُوطٌ A book, or writing, having a mistake, or mistakes, made in it; and in like manner, a reckoning, or computation, as also غَلِطٌ and مَغْلُوطٌ. (TA.)

#### غلظ

1. غَلِظَ, aor. ٤; (S, Mgh, O, Mṣb, K;) and غَلِظَ, aor. ٤; (Sgh, K;) inf. n. [of the former] غَلِظٌ (S, Mgh, O, Mṣb, K) and غَلِظَةٌ (S, O, K, TK) and غَلِظَةٌ (O, K, TK,) all are inf. ns. of غَلِظَ, (O,) or the last three, the second and third of which are mentioned in the Bārī, on the authority of IAḡr, are simple substs.; (Mṣb;) and perhaps غَلِظٌ may be an inf. n. [of the latter verb]; (ISd, TA;) It (a thing, Mṣb) was, or became, thick, gross, big, bulky, or coarse; (Mgh, Mṣb, K;) it (a thing)

became غَلِظٌ; as also استغلظ. (S.) You say, غَلِظَ جَسْمُهُ His body was, or became, thick, &c. (Mgh.) And استغلظ الزرع i. q. غَلِظَ, (Jel in xlvi. 29,) The seed-produce became thick: (Bḍ:) or strong: (Mṣb:) or well grown and thick: and in like manner one says of any plant or tree: (TA:) and غَلِظَتِ السُّبُلَةُ, and استغلظت, the ear of corn produced grain. (K.) [And غَلِظَ الثَّوْبُ The garment, or piece of cloth, was thick, or coarse.] And غَلِظَتِ الْأَرْضُ, inf. n. غَلِظٌ, and perhaps غَلِظٌ may be also an inf. n. [of this verb, or, more probably, of غَلِظَتِ], The land was, or became, rough, or rugged. (ISd, TA.) [In this sense, also, غَلِظٌ is used in relation to various things.] — [Said of a colour, It was dense, or deep: see غَلِظٌ.] — Also † He was, or became, characterized by غَلِظَةٌ, the contr. of رِقَّةٌ, in manners, disposition, action or conduct, speech, life, and the like; (TA;) i. e., rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incontinent; unobsequious; evil in disposition; ill-natured; or the like: (S, by its explanation of غَلِظَةٌ and غَلِظَةٌ; and Mṣb:\*) and in like manner, [as meaning it was, or became, hard, or difficult, and the like, (see غَلِظٌ,)] it is said of an affair: (TA:) and تَغْلِيظٌ is said of a crime; meaning it was gross, or great; but this is accord. to analogy only; not on the authority of hearsay. (Mgh.) It is said in the Kūr [ix. 74, and lxvi. 9], وَأَغْلَظْ عَلَيْهِمْ And use thou roughness towards them: (Bḍ in lxvi. 9:) and some read وَأَغْلَظْ, with kesr to the J. (TA.) [See also غَلِظَةٌ, below.]

2. غَلِظَ الشَّيْءُ, inf. n. تَغْلِيظٌ, He made, or rendered, the thing غَلِظٌ [in the proper sense, i. e., thick, gross, big, bulky, or coarse; &c.: — and also, and more commonly, in a tropical sense, i. e., † hard, or difficult, and the like]: (TA:) and غَلِظَ عَلَيْهِ الشَّيْءُ, inf. n. as above, † [he made the thing hard, or difficult, or the like, to him;] and hence دِيَةٌ مَغْلُوظَةٌ, which see below. (S, TA.) [Hence also,] غَلِظْتُ الْيَمِينَ, inf. n. as above, † I made the oath strong, or forcible; I confirmed, or ratified, it; (Mṣb:); [and so أَغْلَظْتُهَا; for you say,] † حَلَفَ بِأَغْلَاطِ الْيَمِينِ [He swore, making the oath strong, &c.]. (TA.) And غَلِظْتُ عَلَيْهِ فِي الْيَمِينِ, inf. n. as above, † I was hard, rigorous, or severe, to him in the oath. (Mṣb.) — تَغْلِيظٌ in pronunciation: see تَغْلِيظٌ.

3. مَغَالِظَةٌ is similar to مُعَارِضَةٌ + [The act of mutually opposing, and app. with roughness, coarseness, or the like]: (TA:) and signifies a state of mutual enmity or hostility. (IDrd, K.) See غَلِظَةٌ, below, last sentence.

4. اغلظ الثوب He found the garment, or piece of cloth, to be thick, or coarse: (K:) or he bought it thick, or coarse: (S, K:) the former is the more correct: (O:) or the former only is correct. (TS.) — اغلظت اليمين: see 2. — اغلظ [is also

intrans., and signifies] *He* (a man, Ibn-'Abbád) *alighted, or alighted and abode, in a rough, or rugged, tract of land.* (Ibn-'Abbád, K.) — اغلظ (S, Mgh, Mṣb, K) † *He was, or became, rough, harsh, coarse, rude, uncivil, or ungentle, to him in speech:* (Mgh, Mṣb, K:) one should not say غلظ. (TA.)

5: see 1, near the end.

استغلظ: see 1, in three places. — استغلظه *He saw it to be, regarded it as, or esteemed it, thick, gross, big, bulky, or coarse.* (Mṣb.) *He abstained from purchasing it* (namely a garment, or piece of cloth, S) *because of its thickness, or coarseness.* (S, K.)

غلظ *Rough, or rugged, land or ground;* (ISd, K;) mentioned on the authority of Ibn-'Abbád; and by AHn, on the authority of En-Nadr; but it has been repudiated: and is said to be correctly غلظ: ISd says, of the former word, "I know not whether it be [properly] syn. with غليظ, or whether it be an inf. n. used as an epithet:" accord. to Kr, it signifies *hard land without stones:* Ks says that غلظ is syn. with غلظ. (TA.)

غلظ: [see 1: — and] see غلظ, in two places.

غلظة: } see what next follows.  
غلظة: }

غلظة and غلظة and غلظة: see 1: these three forms are mentioned by Zj, (TA,) and in the Bári', (Mṣb, TA,) on the authority of IAqr, (Mṣb,) and by Sgh; but the first of them [only] is commonly known: (TA:) they are subst. from غلظ; and signify *Thickness, grossness, bigness, bulkiness, or coarseness.* (Mṣb.) [And *Roughness, or ruggedness.*] — Also † *Contr. of رقة, in manners, disposition, action or conduct, speech, life, and the like;* (TA;) i. e. *roughness, coarseness, rudeness, unkindness, hardness, churlishness, incivility, surliness, roughness in manners, hardness to deal with, incomppliance, unobsequiousness, evilness of disposition, illnature, or the like:* (S, Mṣb:\*) and in like manner, *hardness, or difficulty, of an affair.* (TA, as shown by an explanation of غليظ.) You say, رجل فيه غلظة † *A man in whom is roughness, coarseness, rudeness, &c.;* (S, Mṣb:\*) as also غلظة. (S.) And it is said in the Kur [ix. 124], وليجدوا فيكم غلظة, in which the last word is pronounced in the three different ways shown above, accord. to different readers; meaning † [And let them find in you] *hardness, or strength, or vehemence, and superiority in fight:* (TA:) or *hardness, or strength, or vehemence, and patient endurance of fight:* (Bd:) or *hardness, or strength, or vehemence, in enmity and in fight and in making captives.* (Mgh.) And you say, بينهما غلظة † *Between them two is enmity, or hostility;* as also مغالظة. (IDrd, K.)

غلظ: see what next follows.

غليظ (S, &c.) *Thick, gross, big, bulky, or coarse;* (Mgh, Mṣb, K;) as also غلظ: (K:)

fem. of the former with ة: (TA:) and pl. غلظ. (Mṣb, TA.) Applied [to a body, &c.; and, as meaning *Thick, or coarse,*] to a garment, or piece of cloth. (Mgh, K.) You say also, أرض غليظة *Rough, or rugged, land.* (ISd, TA.) [And in this sense, of *rough, or rugged,* غليظ is used in relation to various things.] — Applied to a colour [*Dense, or deep:* see غضب]. (K in art. غضب.) — Also, applied to a man, † *Characterized by غلظة, the contr. of رقة, in manners, disposition, action or conduct, speech, life, and the like; rough, coarse, rude, unkind, hard, churlish, uncivil, surly, rough in manners, hard to deal with, incomplicant, unobsequious, evil in disposition, ill-natured, or the like:* (Mṣb,\* TA:) and so غليظ *الجانب; [contr. of الجانب:]* (O and K in art. فظ:) and غليظ القلب *hard-hearted;* (Bd in iii. 153;) *evil in disposition, or illnatured.* (TA.) Applied also to an affair, meaning † *Hard, or difficult.* (TA.) And to punishment, [in the Kur xi. 61, &c.,] meaning † *Vehement, or severe;* (Mgh;) *intensely painful.* (Mṣb.) And [in like manner] to slaying and wounding. (TA.) And to a compact, or covenant, [in the Kur iv. 25, &c.,] meaning † *Strong, confirmed, or ratified.* (Mgh, TA.) And to water, meaning † *Bitter.* (TA.)

غلظة: see 1, first sentence; and غلظة.

غلظ comparative and superlative of غليظ [in all its senses]. (IJ.)

دبة مغلظة † [A bloodwit, or fine for bloodshed, made hard, rigorous, or severe;] one which is incumbent for what is like an intentional homicide; (S;) or for a homicide purely intentional, and for that which is intentional but committed in mistake, and for that which is committed in the sacred territory, and for the slaughter of a kinsman; (Esh-Sháfi'ee;) consisting of thirty camels of the description termed حقة, and thirty of that termed بازل, and forty between the ثنية and the بازل, all pregnant. (Esh-Sháfi'ee, K.) And يمين مغلظة † [An oath made strong or forcible, or confirmed, or ratified.] (S.) — العورة المغلظة: see عورة.

مستغلظ الذراع [The thick part of the fore arm]. (TA.)

غلف

1. غلف (S, O, Mṣb, K,) aor. -, (Mṣb,) inf. n. غلف, (O, Mṣb, TA,) *He put a bottle, or flask,* (S, O, K, TA,) or a knife, (Mṣb,) &c., (TA,) into a غلاف [q. v.]; (S, O, Mṣb, K, TA;) as also † اغلف, (S, Mṣb,) inf. n. اغلاف; (Mṣb;) or † غلف, inf. n. تغليف: (K, TA:) or † the second signifies, (Mṣb,) or signifies also, (S,) *he furnished it with a غلاف;* (S, Mṣb;) or † غلف signifies thus: (TA:) † اغلفت القارورة is said by Lth to be from الغلاف; and so † غلفتها, inf. n. تغليف. (O.) — And accord. to Lth, (O,) one says, غلف غلظة بالغالبة, (S, Mgh, O, Mṣb,) aor. -, (Mṣb,)

inf. n. غلف, (S,) meaning *He daubed, or smeared, his beard with [the perfume called] غالية* [q. v.], (Mgh, TA,) and likewise with other perfume, and with حناء; (TA;) and † غلفها: (Mgh, TA:) but accord. to IDrd, the vulgar say so: (O, Mṣb, TA:) he says that the correct phrase is غلها (Mgh, O, Mṣb, TA) بالغالبة, (O,) and غلها: (Mgh, O, Mṣb:) in a trad. of 'Aisheh, however, كُنْتُ أُغْلِفُ لِحْيَةَ رَسُولِ اللَّهِ occurs as meaning *I used to daub, or smear, the beard of the Apostle of God with غالية, doing so abundantly:* (TA:) and one says, of a man, † تغلف (Lth, Th, S, O, TA) بالغالبة (Th, S, TA) وسائر الطيب (Th, TA) [i. e. *He daubed, or smeared, himself, or his beard, with غالية and the other sorts of perfume*]; and [in like manner,] † اغتلف (Lth, O, TA) من الغالية (Lth, O) or من الطيب: (TA:) but accord. to the saying of IDrd [mentioned above], these are wrong, and should be only تغلى and تغلل, and اغتلى and اغتلل: (O:) or, accord. to Ibn-El-Faraj, one says بالغالبة † تغلف when it is external; and تغلل بها when it is internal, at the roots of the hair. (O, TA. [See also 2 in art. غل.]) = غلف, aor. -, inf. n. غلف, *He was uncircumcised.* (Mṣb.)

2: see 1, first sentence, in three places. You say also, غلقت السرج [I put a غلاف upon, or to, the horse's saddle] and الرحل [the camel's saddle: see also its pass. part. n., below]. (O.) — And الحناء يغلف الرأس The حناء [q. v.] covers the head. (Mgh.) See also 1, second sentence, in two places.

4: see 1, first sentence, in three places.

5. تغلف, said of a رجل [or camel's saddle, (in some copies of the K erroneously رجل,) and in like manner of other things], *It had a غلاف* [q. v.], (K, TA,) of leather or the like; (TA;) as also † اغتلف. (K, TA. [See 2, of which the former is quasi-pass.]) — See also 1, latter half, in two places.

8: see 5: — and see also 1, last quarter.

غلف *A species of trees,* (S, O, K, TA,) with which one tans, (TA,) like [accord. to some meaning the same as] the غرف [q. v.]: (S, O, K, TA:) some say that one does not tan therewith unless together with the غرف. (TA.)

غلف inf. n. of غلف [q. v.]: (Mṣb:) [as a simple subst.,] *The state of being uncircumcised.* (S, O, K.) — [Also, of the heart, † *The state of being أغلف:* so, app., accord. to the TA: in the L written غلغة.] — And † *Ample abundance of herbage, or of the goods, conveniences, or comforts, of life.* (TA.)

غلف *A certain plant, which is eaten, peculiarly, by the apes, or monkeys:* mentioned by AHn. (TA.)

**غُرَّةٌ** i. q. **قُلْفَةٌ** (Mgh, O, Mṣb, K) and **غُرَّةٌ**; (Mṣb); i. e. [The prepuce;] the little piece of skin which the circumciser cuts off from the **غِلَافٍ** [or sheath] of the head of the penis. (Mgh.) — And **الغُلْفَتَانِ** signifies *The two extremities of the two halves of the mustache, next to the صِمَاغَانِ [or two sides of the mouth which are the places where the lips conjoin]. (TA.)*

**غِلَافٌ** A thing well known; (K, TA;) i. e. a receptacle used as a repository; and a covering, or an envelope, of a thing: (TA:) it is of a sword [i. e. the scabbard, or sheath; and also a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertences]; (S, O;) and of a knife and the like [i. e. the sheath]; (Mṣb); and of a flask or bottle [i. e. the case thereof]; (S, O;) and [likewise] of a bow; (S, O, K;) and of a camel's saddle (K, TA) and of a horse's saddle, [i. e. a covering] of leather and the like; (TA;) and is such as the enclosing membrane (قَمِيص) of the heart; [غِلَافُ الْقَلْبِ signifying the pericardium;] and the pellicle (عُرْقِي) of the egg; and the calyx of a flower; and the [imaginary] **سَاهُور** [q. v.] of the moon: (TA:) pl. **غُلْفٌ** (O, Mṣb, K) and **غُلْفٌ** (K) and **غُلْفٌ**. (O, K.) In the phrase in the Kṣur [ii. 82], **وَقَالُوا قُلُوبُنَا غُلْفٌ**, as some read it, and, accord. to one reading **غُلْفٌ**, the last word means +receptacles for knowledge: (O, TA:) but others read **غُلْفٌ**, which is pl. of **أُغْلِفُ**; (S, O, TA;) meaning +covered from hearing and accepting the truth; (TA;) or +as though they were covered from that to which thou invitest us. (O.)

**أُغْلِفُ** [Enclosed] in a **غِلَافٍ** [q. v.]; applied in this sense to a sword, as also [the fem.] **غُلْفَاءُ** to a bow; (S, O, K;) and likewise to anything. (S, O. [See also **مُغْلَفٌ**.]) — And A man having upon him a sort of garment from beneath which he has not put forth his fore arms. (Khálid Ibn-Jembeh, L, TA.) — And, applied to a man, i. q. **أَقْلَفٌ**; (S, Mgh, O, K;) i. e. (Mgh) *Uncircumcised*: (Mgh, Mṣb:) fem. **غُلْفَاءُ** [see **بَطْرٌ**]: and pl. **غُلْفٌ**. (Mṣb.) — Applied also to a heart, meaning +As though it were covered with a **غِلَافٍ**, so that it does not learn; (S, O, Mṣb, K, TA;) or covered from hearing and accepting the truth. (TA.) See also **غِلَافٌ**. [And see **مُغْلَفٌ**.] — **أَرْضٌ غُلْفَاءُ** + A land that has not been depastured, so that there is in it every sort of small and large herbage. (Sh, O, K.) And **سَنَةٌ غُلْفَاءُ** + A year in which is abundance of herbage; (S, O, K, TA;) and so **أَعْلَفٌ**. (TA.) And **عَيْشٌ غُلْفٌ** + Life that is ample in its means or circumstances, unstraitened, or plentiful, and easy, or pleasant. (S, O, K, TA.)

**مُغْلَفٌ**, applied to a horse's saddle and to a camel's saddle, *Having upon it a غِلَافٍ* [or covering] of leather or the like. (TA.) — And applied also to a heart as meaning [As though it were] covered. (TA.) [See also **أُغْلِفُ**.]

## غلق

1. **أُغْلِقُ** as syn. with **أُغْلِقُ**: see the latter. — Also, inf. n. **غَلَقٌ**, *He went away*. (TA.) — And **غَلَقٌ فِي الْأَرْضِ**, aor. -, inf. n. **غَلَقٌ**, *He went far into the land*; (Ibn-'Abbád, O, K, TA;) as also **فَلَقٌ**, aor. -, inf. n. **فَلَقٌ**. (Ibn-'Abbád, O, TA.) — **غَلَقٌ** said of a door: see 7. — [Hence,] **غَلَقَ الرَّهْنُ**, aor. -, (S, Mgh, O, Mṣb, K, &c.,) inf. n. **غَلَقٌ**, (S, O, Mṣb,) or **غُلُوقٌ**, (IAḡr, TA,) or both, (Sb, TA,) † *The pledge was, or became, a rightful possession [i. e. a forfeit] to the receiver of it* (S, Mgh, O, Mṣb, K) when not redeemed within the time stipulated; (S, O, K;) or so **غَلَقَ الرَّهْنُ فِي يَدِ الْمُرْتَبِنِ**: (Sb, TA:) or **غَلَقَ الرَّهْنُ** means *the pledge remained in the hand [or possession] of the receiver of it, the pledger being unable to redeem it*: (IAḡr, TA:) accord. to the Bári', it is when a man pledges a commodity and says, "If I do not pay thee within such a time, the pledge shall be thine for the debt." (Mṣb.) This is forbidden in a trad. (S, Mgh, O, Mṣb, &c.) It is said in a trad. of the Prophet on this subject, **لَا يَغْلِقُ بِنَا** [meaning *It shall not become a forfeit to the receiver with what is involved in it*: (or, accord. to an explanation of the first clause in the Mṣb, *it shall not become a rightful possession to the receiver for the debt for which it was pledged*:) to thee shall pertain the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon thee shall be the obligation of the debt belonging to it, and the bearing of any unavoidable damage that it may have sustained]: (O:) or **لَهُ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ** i. e., accord. to A'Obeyd, *to him (the owner) it shall return, and to him shall pertain its increase [if there be any], and if it have become defective, or have perished, [unavoidably,] he shall be responsible for it and shall pay the debt to him to whom it is owed without being compensated by [the remission of] ought of the debt*: (Mṣb:) or **لَكَ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ**, which means *to thee (the pledger) shall pertain the increase of it (the pledge), and its growth, and its excess in value, [if it have any], and upon him (the receiver of it) shall be the responsibility [to make compensation] for it if it perish [through his fault, in his possession]*. (O. [There are other, somewhat different, readings and explanations of this trad. in the Mgh &c.; but what I have here given, from the O and Mṣb, appear to me to be the most approvable. See also **غُنْمٌ**: and see art. **رَهْنٌ**.]) Zuheyr says,

• **وَفَارَقْتُكَ بِرَهْنٍ لَا فَكَاحَ لَهُ** •  
• **يَوْمَ الْوَدَاعِ فَأَمَسَى الرَّهْنُ قَدْ غَلِقَا** •

† [And she separated herself from thee with a pledge for which there is nothing wherewith it may be redeemed, on the day of valediction, so the pledge has become a forfeit to its receiver]: (S, Mgh, O, TA:) he means that she received his heart as a pledge, and went away with it. (Mgh, TA.) The saying of Ows Ibn-Hajar

• **أَبُو غَلَقٍ فِي لَيْتَيْنِ مُؤَجَّلٍ** •  
means +The owner of a pledge that has become a

*rightful possession [or forfeit] to its receiver, the period for the release of which is two nights: to this he likens a captivated heart*. (TA.) — One says also, of a slave who has received permission to traffic, **رَبَّتَهُ بِالرَّهْنِ** + **رَبَّتَهُ** [meaning *person*] has become a rightful possession [or a forfeit to his creditor or creditors] by reason of debt, when he is unable to free it. (Mgh.) — And **غَلَقٌ** signifies also +*He was unransomed, or unredeemed*; said of a captive, and of a criminal. (TA.) — And † *He, or it, stuck fast*: (S, O, TA:) thus in the saying, **غَلَقَ قَلْبُهُ فِي يَدِ فُلَانَةٍ** [His heart stuck fast in the possession of such a woman or girl]: (TA:) and **أَحْتَدَّ فُغْلِقِي فِي حِدَّتِهِ** [He became excited by sharpness of temper, and stuck fast in his sharpness of temper]: (S, O, TA:) and **غَلَقٌ** is said of anything that sticks fast in a thing, and cleaves to it: thus one says, **غَلَقَ فِي الْبَاطِلِ** [He stuck fast in that which was vain, or false]: and the saying of El-Farezdaq

• **وَلَوْ كَانُوا أُولَى غَلَقِي سَعَابَا** •  
means *Had they been persons who had stuck fast in poverty and hunger, cleaving thereto*. (Sh, TA.) — Also, (Mṣb, TA,) inf. n. **غَلَقٌ**, (Mgh, Mṣb,) † *He was, or became, disquieted*, (Mgh,) or *disquieted by grief*; (Mgh, Mṣb;) or *angry*, (Mṣb, TA,) and *excited by sharpness of temper*. (TA.) Hence **يَمِينُ الْغَلَقِي** + *The oath of anger*; said by some of the lawyers to be so called because he who swears it closes thereby against himself a door preventing him from advancing or drawing back. (Mṣb.) And hence **إِيَّاكَ وَالْغَلَقُ** + *Beware thou of, or avoid thou, the being disquieted, or disquieted by grief [or anger]*: or, as some say, the meaning is, **لَا يُغْلِقُ التَّطَلُّبَاتُ حَتَّى لَا يَبْقَى مِنْهَا شَيْءٌ** + [i. e. *The sentences of divorce shall not be closed, or concluded, at once, by one's saying "Thou art trebly divorced," so that there shall not remain of them aught*]; for one should divorce agreeably with the **سُنَّةُ**: (Mgh:) [or, accord. to the TA, **إِيَّاكَ وَالْغَلَقُ** app. means *beware thou of, or avoid thou, the state of straitness*:] and **الْغَلَقُ** signifies also *the being in a state of perdition*: (TA:) and *contractedness of the mind or bosom*, (Mbr, JK, TA,) and *paucity of patience*. (Mbr, TA.) — One says also, **غَلَقَتِ النَّخْلَةُ**, (O, K, TA,) inf. n. **غَلَقٌ**, (TA,) † *The palm-tree had worms in the bases of its branches and was thereby stopped from bearing fruit*; (O, K, TA;) and so **غَلَقَ ظَهْرُ** + **عَنِ الْإِثْمَارِ**. (TA.) — And **غَلَقٌ**, (S, O, K, TA,) inf. n. **غَلَقٌ**, (S, O, TA,) † *The back of the camel became galled with galls not to be cured*; (S, O, K, TA;) *the whole of his back being seen to be two portions of cicatrized skin, the results of galls that had become in a healing state, and the two sides thereof glistening*: ISh says that in the case of the worst galls of the camel, the furniture, or saddle and saddle-cloth, cannot be [partially] raised from contact with him [so as to be bearable by him]. (TA.)

2: see 4, former half, in three places.

3. مُغَالَعَةٌ signifies † The contending for a bet, or wager; syn. مُرَاهَنَةٌ; (O, K;) originally, in the game called الميسر: whence, in a trad., the phrase اِرْتَبَطَ فَرَسًا لِيُغَالِقَ عَلَيْهَا † [He tied up a mare in order that he should contend upon her in a race for a stake or stakes]. (O.)

4. اغلق الباب, (S, Mgh, O, Mṣb, K, &c.,) inf. n. اِغْلَاقٌ, (Mgh, K, &c.,) He made the door fast with a key; (Mṣb;) [i. e.] he locked the door; or bolted it: or he closed, or shut, it: (MA:) contr. of فَتَحَهُ: (O, K:\*) and غَلَقَهُ, (S, O, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. غَلَقٌ, (S, O, Mṣb, K,) signifies the same; (S, O, Mṣb, K;) mentioned by IDrd, on the authority of AZ; but rare; (Mṣb;) or a mispronunciation; (K;) or bad, (S, O, K,) and rejected; (S;) and غَلَقٌ is [said to be] the subst. from اُغْلِقُ; (S, Mgh, K;) whence the saying of a poet,

• وَبَابٌ إِذَا مَا مَالَ لِلْغَلَقِ يَصْرِفُ •

[And a door that, when it turns to be locked, or closed, creaks]: (S, O, Mgh:\*) and one says, غَلَقْتُ الأبوابَ † [I locked, or closed, the doors]; the verb being with teshdeed to denote multiplicity [of the objects]; (Sb, S, TA;) [and] it is so to denote muchness [of the action] or intensiveness, (O,) [for] one says also, غَلَقْتُ البابَ †, a chaste phrase; El-Iṣbahānee says that غَلَقْتُ signifies I locked, or closed, (أغلقْتُ,) many doors, or a door several times, or a door well or thoroughly; (TA;) and one says also أغلقت الأبوابَ; (S, O, TA;) said by Sb to be a good Arabic phrase; (TA;) but this is rare; (O;) El-Farezdaq says,

• مَا زِلْتُ أَفْتَحُ أَبْوَابًا وَأَغْلِقُهَا •

• حَتَّى أَتَيْتُ أَبَا عَمْرٍو بِنَ عَمَارِ •

[I ceased not to open doors and to close them until I came to Aboo-Amr Ibn-Ammār], meaning, as AHāt says, Aboo-Amr Ibn-El-'Alā. (S, O, TA.)

— [Hence] one says, اُغْلِقْ عَلَيْهِ الأَمْرُ † The affair was [as though it were closed against him; i. e., was made] strait to him. (TA. [See also 10.])

— And [hence] اِغْلَاقٌ signifies † The act of constraining: (Mgh, O, TA:) whence the saying in a trad., لَا طَلَاقَ وَلَا عَتَاقَ فِي إِغْلَاقِ † [There is no divorcement of a wife, nor liberation of a slave, in a case of constraint]; (Mgh, O, TA;) for the agent is straitened in his affair, (Mgh, TA,) as though the door were locked, or closed, against him, and he were imprisoned. (TA.) One says,

أغلقه على شيء † He constrained him to do a thing. (IAar, Mgh, TA.) — See also 1, last quarter, in two places. — One says also, اغلق

الرهن † He made, or declared, the pledge to be due [or a forfeit] to its receiver. (IAar, TA.) And in like manner one says of the arrows termed مِغَالِقٌ, [pl. of مِغْلَقٌ], i. e.

† They make the stake, or wager, or thing played-for, to be due [or a forfeit] to the player (O, TA) who wins, or is successful, (TA.) — And اغلق

القَاتِلَ † He delivered, or surrendered, the slayer to the heir, or next of kin, of the slain, that he might decide respecting his blood as he pleased.

(O, TA.) And اُغْلِقْ فُلَانًا بِجَرِيرَتِهِ † [Such a one was delivered, or surrendered, to be punished for his crime]. (TA.) And El-Farezdaq says,

• أَسَارَى حَدِيدٍ أُغْلِقْتُ بِدِمَائِهَا •

† [Captive in bonds of iron, delivered, or surrendered, to be punished for their bloods that they had shed]. (TA.) — And اُغْلِقْ فُلَانًا † Such a one was angered. (TA.) — And اِغْلَاقٌ [or rather اِغْلَاقٌ ظَهْرَ البَعِيرِ] signifies † The galling of the back of the camel by heavy loads: (K, TA:) whence the phrase مَنْ اُغْلِقَ ظَهْرَهُ [meaning † Such as has heavily burdened his back with sins], applied, in a trad., to one of those for whom the Prophet will intercede; the sins that have burdened the back of the man being likened to the weight of the load of the camel: [but] it is also said that اِغْلَاقٌ was a practice of the Time of Ignorance; that when the camels of any one of them amounted to a hundred, اُغْلِقُوا بَعِيرًا, i. e.

† They displaced the سَنَابِنَ [pl. of سِنِينٌ, q. v.] of one of the vertebrae of a camel, and wounded his hump, in order that he might not be ridden, and that no use might be made of his back; and that camel was termed مَعْنَى [q. v. in art. عنو]. (TA.)

[6. They contended, one with another, for bets, or wagers. See 3.]

7. انغلق; (MA, TA;) and غَلَقٌ, (TA,) inf. n. غَلَقٌ; (KL;) and اِسْتغْلَقْتُ; (KL, TA;) said of a door, (MA, KL, TA,) It was, or became, locked, or bolted; or closed, or shut; (MA, KL;) or difficult to be opened: (TA:) انغلق is the contr. of انفتح. (Mṣb.) — See a verse cited voce رُوِيَتْ, in art. رَوَا. [And see also 10.]

10: see 7. — [Hence] one says, اِسْتغْلَقْتُ رَحْمُومَ التَّاقَةِ فَلَمْ تَقْبَلِ المَاءَ † [The she-camel's womb became closed so that it did not admit the seminal fluid]. (Lth, K in art. رُبِع.) — And اِسْتغْلَقَ اِسْتغْلَقَ † Speech was as though it were closed against him, (S, O, K, TA,) so that he [was tongue-tied, or] spoke not: accord. to the A, it is said of one who is straitened, and required against his will to speak. (TA.) — And اِسْتغْلَقَ الأَمْرُ † i. q. اَعْضَلَ, q. v. (S and O in art. عَضَلَ.) — And اِسْتغْلَقَ الحَبِيرُ † i. q. اِسْتَبْهَمَ, q. v. (Mṣb in art. بَهَم.) — And اِسْتغْلَقْتُ فِي بَيْعِي, (ISh, O,) or فِي بَيْعَتِهِ, (K,) † He made me to be without the option of returning [in the selling to me, or in his sale]: (ISh, O, K, TA:) — and اِسْتغْلَقْتُ عَلَى بَيْعَتِهِ (ISh, O, K) † His sale was to me without the option of returning. (K, TA.)

انغلق is [said to be] the inf. n. of غَلَقٌ as syn. with اُغْلِقُ: (S, O, Mṣb;) and (S, K) the subst. from the latter verb [q. v.]. (S, Mgh, K.) — As an epithet, (O, K,) applied to a man, or to a

camel, (K,) or to each of these, (O,) Old, or advanced in age, and lean, meagre, or emaciated: (O, K, TA:) accord. to the "Nawádir," it is applied to an old man [app. as meaning lean, meagre, or emaciated]: (TA:) or red; (K;) or in this sense applied to a man, and to a skin for water or milk, and to leather: (Ibn-Abbád, O:) or, accord. to AA, applied to a skin for water or milk, vitiated, or rendered unsound, in the tanning. (O.)

مَالٌ غَلِقٌ † Unlawful property: (JK:) or property to which there is no access; (TA voce مَالٌ رِنَجٌ. (K and TA ibid.) One says حَلَالٌ طَلِقٌ: [see art. طَلِق:] and [in the contr. sense] حَرَامٌ غَلِقٌ † [Unlawful, inaccessible]. (TA.)

غَلِقٌ [A lock;] a thing by means of which a door is made fast, (S, O, Mṣb, K,\*) not to be opened save with a key; (S and K voce مِزْلَاجٌ;) a thing that is closed and opened with a key; (Mgh;) pl. اِغْلَاقٌ, (Sb, Mṣb, TA,) its only pl.: (Sb, TA:) and مِغْلَاقٌ is syn. therewith; (S, Mgh, O, Mṣb, K;) pl. مِغَالِقٌ: (Mṣb:) so too is مِغْلَقٌ: (Mṣb, TA:) and so مِغْلُوقٌ: (S, O, K:) and so غَلَاقٌ. (TA.) El-Farezdaq has used its pl. metaphorically, [in a sense sufficiently obvious,] saying,

• فَيَسْتَنُّ بِجَانِبِي مُصْرَعَاتِ •

• وَبَيْتُ أَفْضِ اِغْلَاقِ اَلْحِثَامِ •

meaning اِغْلَاقِ الأَغْلَاقِ, the phrase being inverted by him. (TA.) — Also i. q. رِنَاجٌ, meaning A great door: whence the phrase مِغَالِقِ اِغْلَاقِهَا, by which are meant [the keys of] the [great] doors thereof. (Mgh.)

غَلِقٌ [part. n. of غَلِقٌ primarily signifying Being, or becoming, locked, or bolted; or closed, or shut. — And hence,] † A pledge being, or becoming, a rightful possession [i. e. a forfeit] to the receiver of it, not having been redeemed within the time stipulated. (TA. [See also the verb.]) — And † A captive, and a criminal, unransomed, or unredeemed. (TA.) — † A narrow, or strait, place. (TA.) — † A man evil in disposition: or much, or often, in anger; thus expl. by Aboo-Bekr: or narrow in disposition, difficult to be pleased. (TA.) — And † Speech, or language, [difficult to be understood,] dubious, or confused. (S, K, TA.) — And نَخْلَةٌ غَلِقَةٌ † A palm-tree having worms in the bases of its branches and thereby stopped from bearing fruit. (TA.) — And غَلِقٌ applied to the back of a camel, † Having incurable galls; the whole of it being seen to be two portions of cicatrized skin, and the two sides thereof glistening. (TA.)

غَلِقٌ, applied to a door, [Locked; or bolted: or closed, or shut:] i. q. مِغْلَقٌ; (S, O, K;) of which مِغْلُوقٌ is a dial. var., but bad, (S, O,) and rejected. (S, TA.)



forth: (Mgh, K:) or one from the time of his birth until he attains to the period termed شَبَاب [meaning young manhood (see غُلُومَة)]: (K:) or i. q. ابْنٌ صَغِيرٌ [meaning a son that has not attained to puberty]: (Msb:) and also applied to † such as is termed كَهْلٌ [i. e. one of middle age, or between that age and the period when his hair has become intermixed with hoariness]: (IAqr, Msb, K:) Az states his having heard the Arabs call thus the new-born child and also the كَهْلٌ: (Msb:) the female is [sometimes] termed غُلَامَة; (S, K;) [i. e.] غُلَامَة occurs in poetry, applied to a جَارِيَة: (Msb:) the pl. of غُلَامٌ is غُلَمَة, (S, Mgh, Msb, K,) a pl. of pauc., (Msb,) and أُغْلِمَة, (K,) [also a pl. of pauc.,] or of these two pls. they used only the former, (S, IAth, TA,) or some of them did so, (M, TA,) and غُلَمَانٌ, (S, Mgh, K,) [a pl. of mult.,] or this is pl. of غُلَمَة: (Msb:) the dim. of غُلَامٌ is غُلِيمٌ; (TA;) and that of غُلَمَة is أُغْلِمَة, as if it were the dim. of أُغْلِمَة though [it has been said that] they did not use this last word; but some of them said غُلِيمَة, agreeably with analogy. (S, TA.) — It is also used as meaning † A male slave; like as جَارِيَة is used as meaning “a female slave:” — and as meaning † A hireling [or servant]. (Mgh.)

غُلُومَة and غُلُومِيَة (S, K) and غُلَامِيَة (K)

The state, or condition, of such as is termed غُلَامٌ: (S, K:\*) the second is expl. by Moḥammad Ibn-Ḥabēeb as meaning the period from birth to the seventeenth year. (TA voce شَبَاب.)

غُلِيمَة dim. of غُلَمَة pl. of غُلَامٌ, q. v. (S, TA.)

غُلَامِيَة }  
غُلُومِيَة } see غُلُومَة.

غُلِيمٌ dim. of غُلَامٌ, q. v. (TA.)

غُلِيمٌ, and its fem., see غُلِيمٌ, in three places.

غُلِيمٌ: see غُلِيمٌ. — Also A beautiful woman. (TA.) — And A youth, or young man, broad, (K, TA,) in the M large, (TA,) in the place of the parting of the hair of the head, having much hair; (K,\* TA;) as also غُلِيمِيٌّ. (Lth, K, TA.) — And مَا بِالْدَارِ غُلِيمٌ means [There is not in the house] any one. (K.) — Also The tortoise: (TA:) or the male tortoise. (S, K, TA. [In the Msb said to be, in this sense, غُلِيمٌ, like زَيْبٌ.]) — And The frog. (K.) [Or so غُلِيمٌ.] — And The place whence issues the water in wells. (K. [See also غُلِيمٌ.]) — The word signifying “a comb,” and “a [thing with which the head is scratched, called] مَدْرِيٌّ,” is غُلِيمٌ, with ف, but has been mistranscribed [غُلِيمٌ], (K, TA,) by Lth, as has been notified by Az. (TA.)

غُلِيمِيٌّ: see the next preceding paragraph.

أُغْلِمٌ [More, and most, exciting to lust]. It is said that أُغْلِمُ الْإِنْبَانِ لَبَنُ الْحَلِيفَةِ [The most

exciting to lust, of milks, is the milk of the pregnant camel, or such as has completed a year after bringing forth and has then been covered and has conceived]; i. e., to him who drinks it. (TA.)

أُغْلِمَة a dim. of غُلَمَة pl. of غُلَامٌ, q. v. (S, TA.)

مُغْلِمَة A cause [of lusting, or] of vehemence of lusting: such is said to be the drinking of the milk of the اَيْل [or اَيْلٌ i. e. mountain-goat]. (TA.)

مُغْلِمٌ, and with ة: see غُلِيمٌ, in three places.

سِقَاءٌ مُغْتَلِمٌ. — غُلِيمٌ. — see its fem. voce مُغْتَلِمٌ, (Mgh, TA,) and خَابِيَة مُغْتَلِمَة, (TA,) † [A skin, and a jar,] of which the beverage, or wine, is strong in its influence upon the head. (Mgh, TA.)\* — The مَارِقُ مُغْتَلِمٌ † [A deviator from the true religion,] an exceeeder of the prescribed limit. (TA.)

غلو

1. غَلَا, aor. يَغْلُو, primarily signifies He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, or beyond measure; but the inf. n. differs in different cases, as will be shown in what follows: (Er-Rághib, TA:) it is said of anything as meaning it exceeded, or was excessive. (Msb.) — You say, غَلَا فِي الْأَمْرِ, (S, K,) aor. as above, (TA,) inf. n. غُلُوٌ (S, K, TA) and غَلَانِيَة; as also غَالَى بِهِ, (K,\* and TA in art. غَالَى; [but belonging to the present art., as is said in the TA;]) He exceeded the proper, due, or common, limit, in the affair; was excessive, or immoderate, therein. (S, K, TA.) And غَلَا فِي الدِّينِ, aor. as above, inf. n. غُلُوٌ, He acted, or behaved, with forced hardness, or strictness, or rigour, in religion, so that he exceeded the proper, due, or common, limit: whence the usage of the verb in the Kur iv. 169 and v. 81: (Msb, TA:) accord.

to IAth, الْغُلُو فِي الدِّينِ is the investigating of the intrinsic states, or circumstances, of things, [in religion,] and [applying oneself to] the discovery of their causes, and of the abstrusities relating to the rites and ceremonies thereof. (TA.) [See also 3.] — And غَلَا بِالسَّهْمِ, (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. غُلُوٌ (S, Er-Rághib, Mgh, Msb, K) and غُلُوٌ; (K;) and غَلَا بِهِ, (Mgh, K,) and غَلَا بِهِ, (K,) inf. n. غَلَاةٌ (Mgh, K) and مُغْلَاةٌ; (K;) He shot the arrow to the furthest distance (S, Mgh, Msb) that he was able to attain: (S, Mgh:) or he raised his arms with the arrow, desiring [to attain with it] the furthest limit. (K,\* TA.) And غَلَا السَّهْمُ The arrow rose in its course, and exceeded the [usual] limit; (K, TA;) and in like manner, الْحَجَرُ the stone. (TA.) — And غَلَا السَّعْرُ, (S, Mgh, Msb, K,\* aor. as above, (Msb, TA,) inf. n. غَلَاةٌ, (S, Mgh, K,) or this is a simple subst., (Msb,) The price, or rate, at which a thing was to be sold, was, or became, high; (Mgh, Msb, TA;) or

exceeded the usual limit; (Er-Rághib, TA;) contr. of رَخَصَ. (K.) — And غَلَا بِهَا عَظْمٌ [i. e. عَظْمٌ, lit. Bigness exceeded the usual limit in her;] meaning she became plump, or fat: (TA:) one says, غَلَا بِالْجَارِيَةِ عَظْمٌ, and بِالْغُلَامِ, [the girl, or young woman, became plump, or fat, and the boy, or young man,] in the case of their quickly attaining to young womanhood and young manhood. (TA in another part of this art.) — And غَلَا is said of anything as meaning ارْتَفَعَ [i. e. It rose in degree; as is shown by the following ex.]: Dhur-Rummeḥ says,

فَمَا زَالَ يَغْلُو حُبُّ مِيَّةٍ عِنْدَنَا  
وَيَزِدَادُ حَتَّى لَمْ نَجِدْ مَا تَزِيدُهَا

[And the love of Meiyeh ceased not to rise in degree with us, and to increase, so that we found not what more we might give to her]. (TA.) — See also 8. — And see 6.

2: see art. غلى.

3. مَغْلَاةٌ, inf. n. غَالَى فِي أَمْرِهِ, signifies [the same, or nearly the same, as غَلَا فِيهِ; i. e.] He exceeded the usual, or proper, bounds, or degree, in his affair; acted immoderately therein; or strove or laboured, or exerted himself or his power or efforts, or the like, therein; syn. بَالَعَ [q. v.]. (Msb.) — See also 1, near the middle, in two places. — غَالَى بِهِ, and غَالَاهُ, (S, Msb, K,) which latter is used by a poet for غَالَى بِهِ, (S,) He bought it at a high, or an excessive, price, namely, flesh-meat; (S, Msb;) as also غَالَى بِهِ, (S;) and غَالَاهُ, i. e. water, and flesh-meat [&c.]: (IKṬṬ, TA: [see an ex. in a verse of Lebeed cited in art. دَكَن:]) or he exceeded what was usual in purchasing it, or in offering it for sale, and mentioning the price. (M, K, TA.) A poet says,

نُعَالِي السَّحْمَ لِلْأَضْيَافِ نَيْتًا  
وَنُرْخِصُهُ إِذَا نَضِجَ الْقُدُورُ

[We purchase at a high price flesh-meat, for the guests, raw; and we make it to be low-priced when the contents of the cooking-pots are thoroughly cooked]: he has suppressed the ب [after نُعَالِي], meaning it [to be understood]. (S, TA.) — And غَالَى فِي الصَّدَاقِ He made the dowry, or the gift to, or for, a bride, high, or excessive, in amount; [he was excessive, or exorbitant, therein;] whence the saying of 'Omar, لَا تُغَالُوا فِي صَدَقَاتِ النِّسَاءِ, [Be not ye excessive, or exorbitant, in respect of the dowries of women]. (TA. [See also 6.]) — And غَالَاهُ, inf. n. مَغْلَاةٌ, signifies also He contended with him for superiority in tallness or in beneficence; syn. طَاوَلَهُ. (TA.)

4: see 3, in two places. — غَالَاهُ also signifies He (God) made it to be high, or excessive, (S, Msb, K, TA,) namely, the price, or rate, at which a thing was to be sold; (S, Msb, K,\* TA;\*) contr. of أَرْخَصَهُ. (TA.) — And He found it [a thing] to be high-priced: or he reckoned it to be so; as also اسْتَغْلَاهُ. (TA.) — And He lightened, or thinned, somewhat, its

leaves, (K, TA,) namely, those of a grape-vine, in order that it might grow high, and become [more productive, or] in good condition. (TA.) — See also 6.

5: see art. غلى.

6: see 1, second sentence. — **تغالوا في الصدقات** They were excessive, or exorbitant, one towards another, in respect of the dowry, or the gift to, or for, a bride; *contr.* of **تأسروا** and **تساهلوا**. (TA in art. يسر. [See also 3, last sentence but one.] — **تغالى** said of a plant, or herbage, *It grew high*; (M, K, TA;) *it became tall*. (M, TA.) And, said of the same, *It became tangled, or luxuriant, or abundant and dense, and large*; as also **غلا**, and **اغلى**, and **اغلولى**; (K;) or this last is said of a grape-vine, signifying its leaves became tangled, or luxuriant, or abundant and dense, and its branches, or its shoots upon which were the bunches of grapes, or the buds of its leaves and berries, (نواميه) became abundant, and it became tall. (TA.) — Also, said of the flesh of a beast, *It rose, or went away, (ارتفع) and became upon the heads of the bones: and it fell away on the occasion of preparing for racing, or the like, by scanty feeding &c.*: (T, TA:) or, said of the flesh of a she-camel, *it went away*; *syn.* **ذهب**; (K;) or **ارتفع** and **ذهب**. (S.)

8. **اغلتى** *He was, or became, quick, or swift; he sped, or went quickly*; (S, K, TA;) said of a camel: (K, TA:) and *he rose [in the degree of celerity] (ارتفع) so as to exceed goodness of rate, or pace*; and in like manner one says [**اغلتت**] of any beast (وابة); as also **غلت**, inf. n. **غلو** [app. **غلو**]. (TA.)

10: see 4.

12. **اغلولى**: see 6.

**غلو** The limit, or utmost extent, of a shot or throw; (S, Mgh;\*) [i. e.] any **مَرْمَاة**: (K:) [generally, a bow-shot; i. e.] the measure, space, or extent, of a single shooting of an arrow: (Har p. 234:) [or the utmost measure of a bow-shot; i. e.] a shot of an arrow to the utmost possible distance; also termed **غاية**: (Mgh:) said to be from three hundred to four hundred cubits: (Mgh, Mshb:) the twenty-fifth part of a complete **فَرَسَخ** [q. v.]: (ISd, Z, Mgh, TA:) or it is reckoned by some as four hundred cubits, and by others as two hundred cubits: (Mshb voce **مِيل** [q. v.]:) pl. **غَلَوَات** (Mshb, K, TA) and **غَلَاة**. (S,\* K, TA.) Hence, (TA,) it is said in a prov., **جَرَى** **أَفْضَلُ الرِّقَابِ أَغْلَاهَا تَمَنَّا** [The most excellent of slaves is the highest thereof in price]. (Mgh.)

**غَلَاة** [in the CK **مِغْلَاة**] An arrow with which one raises the arm [in shooting] in order to exceed with it the usual limit, or nearly to do so: (K,\* TA:) or, accord. to the M, that is used in striving to exceed the usual limit: also termed **مِغْلَاة**: pl. **مِغَال**. (TA.)

**غَلَاة** (S, K) and **غَلَوَات** (K,) the latter mentioned by AZ, and app. a contraction of the former, (TA,) [and Freytag adds **غَلَوَات**, for which I find no authority,] *Excess, or exorbitance*;

(TA;) *syn. with* [the inf. n.] **غَلُو**. (S, K, TA.) One says, **خَفَّفَ عَن غَلَوَاتِكَ** [Alleviate thine excess, or exorbitance]. (TA.) — And The quickness, or haste, or hastiness, and the first stage or state, of youth, or young manhood; (AZ, S, K;\*) as also **غَلَوَانٌ**. (ISd, K, TA.) One says, **فَعَلَهُ فِي غَلَوَانٍ** and **فِي غَلَوَانٍ شَبَابِهِ** [He did it in the quickness, or haste, &c., of his youth, or young manhood]. (TA.) — And **غَلَوَاتٌ** signifies also The rising, or rising high, and increasing, of a plant, or of herbage. (Mz 40th نوع.)

**غَلَوَانٌ**: see the next preceding paragraph, in two places.

**غَلَاة** the subst. from **غَلَا** **السَّعْرُ**; [as such signifying *A high price, or rate, at which a thing is to be sold*]; (Mshb;) or it is an inf. n. (S, Mgh, K.) [See 1, latter half.] — Also, [i. e.] like **سَمَاءٌ** [in measure], (K,) but in the copies of the M **غَلَاةٌ**, with tesheed, (TA,) *A man who shoots the arrow far*. (K.) — And *A certain small, or short, fish*, (K, accord. to different copies,) about a span [in length]: (TA:) pl. **أَغْلِيَّةٌ**. (K.)

**غَلِي**: see **غَال**, in three places.

**غَلَاةٌ**: see **غَلَاةٌ**.

**غَال** [act. part. n. of **غَلَا**: and hence, *Acting, or behaving, with forced hardness, or strictness, or rigour, in religion, so that he exceeds the proper, due, or common, limit*: (see 1:) and particularly] *an extravagant zealot of the class of innovators*: pl. **غَلَاةٌ**. (TA in art. سبأ.) — And *Shooting, or one who shoots, the arrow to the furthest distance*. (Mshb.) — And *High, or excessive*, (S,\* Mshb, K, TA,) applied to a price, or rate, at which a thing is sold; (S, Mshb, K, TA;) as also **غَلِي**. (K, TA.) Hence one says, **بَعْتُهُ بِالْغَالِي**, and **بِالْغَالِي** *I sold it, or bought it, at what was a high, or an excessive, price, or rate*. (K, TA.) A poet says,

وَلَوْ أَنَّا نَبَّاعُ كَلَامِ سَلْمَى

لَأَعْطَيْنَا بِهِ تَبْنًا غَلِيًّا

[And if we were sold the speech, or discourse, of Selma, we would give for it a high, or an excessive, price]. (TA.) — Also *Fat flesh-meat*. (K.)

**غَالِيَّةٌ**: see art. غلى.

**أَغْلَى** *More, or most, high [or excessive] in price*: hence the saying, **أَفْضَلُ الرِّقَابِ أَغْلَاهَا تَمَنَّا** [The most excellent of slaves is the highest thereof in price]. (Mgh.)

**مِغْلَى** [in the CK **مِغْلَاة**] *An arrow with which one raises the arm [in shooting] in order to exceed with it the usual limit, or nearly to do so*: (K,\* TA:) or, accord. to the M, that is used in striving to exceed the usual limit: also termed **مِغْلَاة**: pl. **مِغَال**. (TA.)

**نَاقَةٌ مِغْلَاةٌ**: see what next precedes. — **مِغْلَاةٌ** *A she-camel that goes quickly when her feet*

*of her fore legs and of her hind legs fall in one place*: (S: [it is there expl. by **تَغْتَلِي** followed by the words **إِذَا تَوَاهَقَتْ أَخْفَافَهَا** which I have here rendered accord. to an explanation in art. **وهق** in the O: but the phrase **مِغْلَاةُ الْوَهْقِ** is there mentioned as an ex. of **الْوَهْقِ** as signifying “the lasso;” whence it appears that the phrase lit. means *that exceeds the limit of the lasso*; agreeably with the explanation of Golius, “*rapide currens, et fugiens laqueum sibi injiciendum*.”) or [the meaning is *a she-camel that steps far in vying, or keeping pace, with another*; for], in explaining the phrase **مِغْلَاةُ الْوَهْقِ**, IB says that **الْمِغْلَاةُ** applied to the she-camel signifies **الَّتِي الْمَجَارَاةُ وَالْوَهْقُ** and **تُبْعِدُ الْخَطْوُ الْمَسَايِرَةَ**. (TA voce **هَرْجَابٌ**.)

**أَرْضٌ مُغْلَوِيَّةٌ** *A land having abundant, and dense or luxuriant, herbage*; and with **ع** also; i. q. **مِغِيَّةٌ** and **مِغِيَّةٌ**. (TA in art. **غمر**.)

غلى

1. **غَلَيَانٌ** and **غَلِيٌّ**, inf. n. **تَغْلَى**, aor. **غَلَّتِ الْقَدْرُ**, (S, MA, Mshb, K,) *The cooking-pot boiled*; (MA, &c.;) and **غَلَيْتَ**, aor. **تَغْلَى**, is an unusual dial. var. thereof, the former being the more chaste; (Mshb;) or **غَلَيْتَ** is not allowable. (S.) — [Hence **غَلِيٌّ** said of a liquor, *It estuated: it effervesced: it fermented*: see **نَبِيذٌ**. — And hence] **يَغْلِي دَمَهُ** [as though meaning *His blood is fit to be shed*] is a phrase like **رَبَّابٌ دَمَهُ**, [q. v.], said of one who has exposed himself to slaughter: his blood being likened to milk that has become thick, and fit to be churned. (A in art. **روب**.) — And **غَلِي الرَّجُلُ**, like **رَضِي** in measure [but see what has been said of this form of the verb above], *† The man became vehemently angry*. (IK††, TA.)

2: see 4, in two places. — **غَلَى الرَّجُلُ**, inf. n. **تَغْلِيَّةٌ**, *He rubbed the man over, or perfumed him, with غَالِيَّةٌ*. (TA.) And **غَلَى لِحْيَتَهُ** (Mgh, O, Mshb, all in art. **غلف**) (O, *ibid.*) *He daubed, or smeared, his beard with غَالِيَّةٌ*; as also **غَلَلَهَا**. (Mgh, O, Mshb, *ibid.* [See 1 in art. **غلف**].) — And **تَغْلِيَّةٌ** signifies also *The saluting from afar, and making a sign*. (K.)

4. **أَغْلَى الْقَدْرُ**, (S, MA, K,) and **غَلَاهَا** (K,) *He made the cooking-pot to boil*. (S,\* MA, K,\*) IDrd mentions, among some of the sayings of the people of former ages, **أَنْ مَاءٌ وَغَلِيهِ** [Pour thou out water, and make it to boil]. (TA.) And one says, **أَغْلَيْتَ الزَّيْتُ وَنَحْوَهُ** [I made the olive-oil and the like to boil], inf. n. **إِغْلَاةٌ**. (Mshb.)

5. **تَغْلَى** (S, Mshb, K) **بِالْغَالِيَّةِ** (S, Mshb) *He (a man, S, Mshb) perfumed himself, (S,\* Mshb, K,) or rubbed himself over, (K,) with غَالِيَّةٌ*; (S, Mshb, K;) and **اغلتى** signifies the same; (IDrd, O

in art. غلف;) as also تَغَلَّلَ (Mṣb, and O in art. غلف,) and اِغْتَلَّتْ. (O in that art.)

6, in all its senses, belongs to art. غلو, q. v.

8: see 5.

غَلَانِيَّةٌ, mentioned in the K in this art., belongs to art. غلو, being an inf. n. of the verb in the phrase غَلَا فِي الْأَمْرِ. (TA.)

غَلَابَةٌ A vessel of copper [or brass], in which water is heated; thus called by the people of Syria; the same that is called مِحْرَمٌ [q. v.] and قَمْفَرٌ and قَمْفَرَةٌ. (Mṣb voce قَمْفَرٌ.)

غَالِيَةٌ [Galia moschata,] a sort of perfume, (S, K,) well known; (K;) a certain compound of perfumes; (Mṣb;) musk mixed or boiled [with other perfumes]; (MA;) or a perfume composed of musk and ambergris and camphor and oil of ben: (KL:) it is said that the first who called it thus was Suleymán Ibn-'Abd-El-Melik; (S, TA;) and he did so because it is a compound boiled together upon the fire: or it was thus named by Mo'áwiyeh; the case being, that 'Abd-Allah Ibn-Jaḡfar went in to him, and the odour of perfume was diffusing itself from him; so he said, "What is thy perfume, O 'Abd-Allah?" and he answered, "musk and ambergris combined with oil of ben;" whereupon Mo'áwiyeh said, غَالِيَةٌ, meaning high-priced: (TA:) [hence some hold the word to belong to art. غلو; and their opinion is strengthened by the fact that] غَلَوِيٌّ signifies the same. (K in art. غلو.)

غمر

1. غَمَهُ (S, Mṣb, K, &c.) aor. ʔ, (Mṣb,) inf. n. غَمْرٌ, (Mṣb, TA,) He covered it, (S, Mṣb, K, TA,) veiled it, or concealed it; (TA;) namely, a thing: (Mṣb, K, TA:) this is the primary meaning. (TA.) [Hence,] one says, غَمَّرَ الْهَيْلَالَ (S, Mṣb, K, TA) عَلَى النَّاسِ (S, TA,) inf. n. غَمْرٌ, (TA,) The new moon was veiled, or concealed, (S, Mṣb,) to the people, (S,) by clouds, or otherwise, (S, Mṣb,) or was intercepted by thin clouds, (K, TA,) or otherwise, (TA,) so that it was not seen. (S, Mṣb, TA.) It is said in a trad., فَإِنْ غَمَّرَ عَلَيْكُمْ فَأَكْبَلُوا الْعِدَّةَ (Mgh, \* Mṣb, TA,) i. e. And if it [the new moon] be veiled, &c., to you, then complete ye the reckoning of Shaḡbán, thirty [days], in order that the entering upon the fast of Ramaḡán may be with [inferential] knowledge. (Mṣb.) Az says that غَمَّرَ and أَغْمَى and غَمَّى all signify the same: (TA:) and all three occur in the trad. above mentioned accord. to different relations thereof. (Mgh.) [See also 1 in art. غمى.] — And [hence] غَمَّرَ الْقَمَرَ النُّجُومَ The moon concealed the stars: or almost concealed the light of the stars. (TA.) — And غَمَّرَ عَلَيْهِ الْخَبْرَ The information, or narration, was dubious, confused, or vague, to him; such as to be difficult to be understood; or such as not to be understood; (S, K;) like أَغْمَى: (S:) or was obscure, or unapparent, to him.

(Mṣb.) — And غَمَّهُ (S, K, TA,) aor. ʔ, inf. n. غَمْرٌ, (TA,) It (i. e. هَرَّ [here meaning "grief," see غَمْرٌ below,]) covered [or was as though it covered] his heart: (Har p. 637:) or [accord. to common acceptation] it, or he, grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; syn. أَحْزَنَهُ. (K, and Har p. 422. [See also 4.]) — غَمَّهُ, in which the pronoun relates to an ass, &c., (S, K, TA,) aor. ʔ, inf. n. غَمْرٌ, (TA,) means He put [as a covering] to his mouth and his nostrils the غَمَامَةٌ (S, K, TA,) which is a thing like the كَعَامٌ [or muzzle], (so in the S and CK,) or a thing like the فِدَامٌ [which seems to be here similar in meaning to كَعَامٌ]: (so in other copies of the K:) or he put [as a covering] to his mouth a nose-bag, or the like, to prevent his feeding; and this is termed a غَمَامَةٌ: (TA:) [the verb that I have rendered "put to" in these explanations is اَلْقَمَرُ, of which I do not find in its proper place any signification that would be exactly apposite in this case:] or غَمَامَةٌ signifies a sort of bag for the mouth of a camel and the like, (K, TA,) his mouth being put into it: (TA:) pl. غَمَائِمٌ: (S, TA:) and one says, غَمَّهُ بِالْغَمَامَةِ [he covered his mouth with the غَمَامَةُ], aor. and inf. n. as above. (TA.) — غَمَّرَ الشَّيْءَ, aor. ʔ, also signifies عَلَاهُ [app. as meaning It rose upon, or above, the thing, as though forming a covering over it]: mentioned on the authority of IAḡr, who cites [as an ex.] the saying of En-Nemir Ibn-Towlab, [app. describing a رَوْضَةٌ, or meadow,]

أَنْفٌ يَغْمُرُ الضَّالُّ نَبْتٌ بِحَارِهَا

[Not depastured, the trees called ضال rising upon, or above, the herbage of its fertile tracts, or its tracts near to water]. (TA.) See also 8. — غَمَّرَ is also intrans.: one says, غَمَّرَ يَوْمَنَا (S, K, TA,) inf. n. غَمْرٌ and غُمُورٌ; (TA;) and أَغْمَرٌ; Our day was, or became, [sultry, or] intensely hot, (S, K, TA,) so that it took away, (S,) or almost took away, (TA,) the breath: (S, TA:) or both verbs, said of a day, and of the sky, mean it brought غَمْرٌ [or distress that affected the breath or respiration], arising from closeness of heat, or clouds. (Mṣb.) — غَمَّرَ الشَّخْصُ, of the class of تَعَبٌ, [the first pers. being غَمِمْتُ] inf. n. غَمْرٌ, The person's hair of his head flowed down so that his forehead and the back of his neck were narrowed. (Mṣb.) [See also غَمَّرَ below.]

3. غَمِمْتُهُ signifies غَمِمْتُهُ وَغَمِنِي [I grieved him, or caused him to mourn or lament &c., and he grieved me, or caused me to mourn or lament &c.; or I grieved him &c., being grieved &c. by him]. (K.)

4. اِغْمَتِ السَّمَاءَ The sky became clouded: (K, as indicated by the context:) or i. q. تَغَيَّرَتْ [i. e., became altered]: thus in the S; but some say that it is correctly تَغَيَّرَتْ [agreeably with the former of the explanations above]. (TA.) See

also 1, near the end. — مَا أَغْمَكَ لِي and إِيَّيْ is [an expression of wonder, meaning How great grief, or sadness, dost thou occasion to me!] from غَمَّرَ signifying الْحُزْنَ. (K, TA.) — [Accord. to the TK, غَمَّهُ signifies أَحْزَنَهُ; like غَمَّهُ: but this I think a mistake. — And Freytag explains أَغْمَرٌ as occurring in the Deewán of the Hudhalees signifying "Demersit:" but in which of its senses he uses this word he does not specify.]

6. تَغَامَرُ He made a show of غَمْرٌ [or grief, &c.,] without its being in the heart. (Har p. 126.)

7. اِنْغَمَّرَ It (a thing, K) was, or became, covered, (S, K, TA,) veiled, or concealed. (TA.) — See also what next follows.

8. اِغْتَمَّرَ He was, or became, grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy; (S, \* K;) as also اِنْغَمَّرَ: (K:) both mentioned by Sb. (TA.) — And, said of a plant, or herbage, It was, or became, tall, (K, TA,) and tangled, or luxuriant, (TA,) and abundant: (K, TA:) as also اِعْتَمَّرَ. (TA.) [And in like manner غَمَّرَ is expl. by Freytag as occurring in the Deewán of the Hudhalees, said of a plant, meaning It was tall and luxuriant.] — And, said of a man, He withheld himself from going out, or forth. (TA.)

R. Q. 1. غَمْمَرٌ, [inf. n. غَمْمَمَةٌ, He (a bull) uttered a cry, or cries, in fright; as also تَغَمْمَرٌ: see غَمْمَمَةٌ below. — And] He (a courageous man) raised his voice in conflict with his antagonist; (Har p. 531;) [as also تَغَمْمَرٌ: see, again, غَمْمَمَةٌ below.] — And He [a man] spoke while taking a thing into his fauces, so that the hearer, or listener, did not understand what he was saying; (Har ubi supra;) [or spoke indistinctly; agreeably with an explanation of غَمْمَمَةٌ below; as also تَغَمْمَرٌ. — And, said of a bow, It produced a sound; agreeably with another explanation of غَمْمَمَةٌ below.] — Also, said of an infant, inf. n. غَمْمَمَةٌ, He wept over the breast, desiring the milk: [and the inf. n. is used as a simple subst., and therefore pluralized:] IAḡr cites as an ex.,

• إِذَا الْمُرْضَعَاتُ بَعْدَ أَوَّلِ هَجْعَةٍ •

• سَمِعَتْ عَلَى نُدْبَيْنِ غَمَامِيًا •

[When the suckling women, after the first light sleep in the beginning of the night, are in such a condition that thou hearest cryings over their breasts]; meaning, as he says, that the milk of these women is little in quantity, so that the suckling child weeps over the breast when sucking it. (TA.)

R. Q. 2. تَغَمْمَرٌ: see R. Q. 1, in three places: and see its inf. n. voce غَمْمَمَةٌ, below, in two places. — Said of one drowning (غَرِيقٌ) beneath the water, it signifies He uttered a cry, or cries: or, as is said in the T, he was pressed upon by the waves above him: a poet uses it of Pharaoh when he was overwhelmed [in the sea]. (TA.)

غَمْرٌ [an inf. n. used as an epithet in which the

quality of a subst. predominates,] *Grief, mourning, lamentation, sorrow, sadness, or unhappiness*; syn. حُزْنٌ; (Mṣb, K;) so called because it covers happiness and forbearance; (Mṣb;) or غَمْرٌ in the heart is thus called because it veils, or precludes, happiness: (Ḥam p. 21:) [it may therefore be rendered *gloominess of mind*:] or i. q. كَرْبٌ, (K,) which signifies حُزْنٌ, (K in art. كَرْب,) or غَمْرٌ, (S, in that art.,) [that affects the breath or respiration, lit.] that takes away the breath; (S and K in that art.;) as also غَمَاءٌ (K) and غَمَّةٌ (S, K,) the last [expl. in the S as syn. with كَرْبَةٌ, which is syn. with كَرْبٌ, and] mentioned by Lh: (TA:) [see also صَغَعٌ:] it is كَرْبٌ [or grief, &c.] that befalls the heart because of what has happened; differing from هَرٌّ, which is كَرْبٌ that befalls because of annoyance, or harm, that is expected to happen: or, as some say, both are one [in meaning]: the differing is asserted by 'Iyād and [many] others: (TA:) [see also غَضَبٌ:] the pl. of غَمْرٌ is غُمُورٌ. (S, K.) — It is also an inf. n. used as an epithet in the phrase يَوْمٌ غَمْرٌ (S, TA) i. e. *A day that is [sultry, or] intensely hot, so that it [almost] takes away the breath*; and لَيْلَةٌ غَمْرٌ [such a night], i. e. غَمَاءَةٌ (S:) or one says غَمْرٌ and يَوْمٌ غَمْرٌ and مِغْمَرٌ (K, TA,) the last with kesr to the م, (TA,) [in the CK مِغْمَرٌ] meaning *a day of heat*, (K,) or of intense heat: (TA:) or *a day of غَمْرٌ* [i. e. *grief, &c.*]: and [in a similar sense, as is implied by the context immediately preceding,] غَمْرٌ and لَيْلَةٌ غَمْرٌ (K:) [but] A'Obeyd mentions, on the authority of AZ, لَيْلَةٌ غَمْرٌ and لَيْلَةٌ غَمْرٌ as meaning *a night in which there is over the sky [a covering of clouds, or] what is termed غَمْرٌ* [a word belonging to art. غَمْرٌ, being in measure] like رَمِيٌّ; (S;) and [in the like sense] يَوْمٌ غَمْرٌ. (So in one of my copies of the S.) — And one says, كَانَ عَلَى غَمْرٍ [app. غَمْرٌ, but this, I think, requires confirmation, for which I have searched in vain,] and غَمْرِيٌّ [app. غَمْرِيٌّ, or perhaps غَمْرِيٌّ, a word mentioned above,] meaning *There was over the sky a collection [or an expanse] of thin clouds, or a ضَبَابَةٌ* [i. e. *mist, or the like*], فَحَالَ دُونَ الْهَيْلَالِ [and it intercepted the new moon]: and هَذِهِ لَيْلَةٌ غَمْرِيٌّ, and some say غَمْرِيٌّ, *This is a night [of a covering of clouds, or] of a ضَبَابَةٌ* [or mist, or the like], *intervening between the new moon and men; so that the new moon is not seen*: (Mṣb:) and [hence] صُمْنَا لِلْغَمْرِ, and لِلْغَمْرِ, (S, Mṣb, K,) both mentioned by ISk on the authority of Fr, (S,) and لِلْغَمْرِ, (S, K,) and لِلْغَمْرِ, (K, TA, but omitted in the CK,) and لِلْغَمْرِ, (TA,) [i. e. *We fasted after, or from the time of, the covering of clouds, or the mist, or the like, that concealed the new moon*; (the prep. لُ being here used in the sense of بَعْدَ, or مِنْ وَتَرِ, as in the Kur xvii. 80;) virtually] meaning [we fasted]

without a sight [of the new moon]: (Mṣb, TA:) a rájiz says,

لَيْلَةٌ غَمْرِيٌّ طَامِسٌ هَيْلَالِيًّا  
أَوْغَلَّتْهَا وَمَكْرَهُ إِيغَالِيًّا

[In a night of a covering of clouds, or of a mist, or the like, having its new moon effaced: I journeyed quickly and far in it, (أَوْغَلَّتْهَا being used, app. by poetic license, for أَوْغَلَّتْ فِيهَا,) and disliked was the journeying so therein]: (S, TA:) and it is said that لَيْلَةٌ غَمْرِيٌّ [i. e. غَمْرِيٌّ and غَمْرِيٌّ] signifies also *the last night of the [lunar] month*; being so called because the case thereof is veiled to people so that it is not known whether it be of the coming [month] or of the past. (TA.)

غَمْرَةٌ fem. of غَمْرٌ, q. v., used as an epithet.

غَمْرَةٌ: see غَمْرٌ, first sentence: — and also in the latter half. — Also, † *Perplexity, and dubiousness, or confusedness*: pl. غَمْرٌ: one says, هُوَ فِي غَمْرَةٍ † *He is in a state of perplexity, and dubiousness, or confusedness*: (Mṣb:) and هُوَ فِي غَمْرَةٍ مِنْ أَمْرِهِ † *He is in a state of perplexity and darkness [in respect of his case or affair]*; from الغَمْرُ signifying “the act of covering” [a thing]. (Ḥam p. 320.) [See also غَمْمَةٌ and غَمَاءٌ.] And one says † *A dubious, confused, or vague, case or affair*. (S, K.) [See also غَمْرِيٌّ.] It is said in the Kur [x. 72], لَمْ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غَمْرَةً, i. e. † [Then let not your case be to you one of] *darkness, and straitness, and anxiety*: (A'Obeyd, S, TA:) or, as some say, *covered, veiled, or concealed*. (TA.) And أَرْضٌ غَمْرَةٌ means † *A strait, or narrow, land*. (TA.) — Also *The bottom of the interior of a skin for clarified butter* (S, K) &c. (S.) [See also the first sentence in art. غَمْلٌ.]

غَمْرَةٌ i. q. لُبْسَةٌ [app. لُبْسَةٌ, meaning † *Obscureness, confusedness, or dubiousness*: see also غَمْمَةٌ]. (TA.)

غَمْرٌ is the inf. n. of ل in the last of the senses expl. above: (Mṣb:) or it signifies *The flowing down of the hair so that the forehead, (S, K, TA,) or, as in the M, the face, (TA,) and the back of the neck, are narrowed*: (S, K, TA:) or *the hair that veils, or conceals, the جَبِينِ* [generally meaning the part above the temple, but sometimes it means the forehead,] and the back of the neck. (Ḥar p. 21.) Z says that they dislike what is thus termed, and like what is termed نَزَعٌ [i. e. baldness of the two sides of the forehead]. (TA.)

غَمَامٌ *Clouds*: (S, Mṣb, K;) or *white clouds*: (K:) or *thin clouds*: (Jel in ii. 54:) and غَمَامَةٌ signifies *one thereof*: (S, Mṣb, K:) the former being pl. of the latter, as also is غَمَامَةٌ (K:) [or rather غَمَامٌ is a coll. gen. n., of which غَمَامَةٌ is the n. un.:] they are so called because they veil the sky, or because they veil the light of the sun. (TA.) — [Hence,] حَبُّ الْغَمَامِ signifies *Hail-*

stones, or hail. (TA.) [See an ex. in a verse cited in art. ان, p. 109.]

زُكَامٌ i. q. غَمَامٌ [A rheum, such as is termed coryza]. (K.)

غُمُورٌ [a pl. of which no sing. is mentioned,] *Small stars, such as are faint, or indistinct*. (K.)

غَمِيمٌ i. q. غَمِيمِسٌ (S, K,) i. e. *Fresh herbage* (كَلًّا) *beneath such as is dried up*; (S, TA;) or *green herbage beneath such as is dry*. (TA.) — And *Milk heated until it thickens*: (S, K:) because it becomes covered over. (TA.)

غَمَامَةٌ: see غَمَامٌ. — Also † *Herbage*: so in the saying, أَيْلَانُ غَمَامَةٌ وَإِي كَذَا i. e. † [Such a one made to be prohibited to the public] *the herbage that was the growth of such a valley*: thus called [because produced by the water of the clouds,] in like manner as it is called سَمَاءٌ. (TA.)

غَمَامَةٌ: see the next paragraph.

غَمَامَةٌ: see ل, near the middle, in three places. — Also *A thing with which the eyes of a she-camel are bound, or with which her muzzle is bound*: (K:) or *a piece of cloth with which the nose of a she-camel is stopped* (يُسَدُّ) [or bound (يُسَدُّ)] *when she is made to incline to the young one of another*: pl. غَمَامَاتٌ. (A'Obeyd, TA.) [See also دُرُجَةٌ: and صِقَاعٌ.] — And (by way of comparison [thereto], TA) † *The prepuce of a boy*; as also غَمَامَةٌ. (K, TA.)

غَمْرٌ: see غَمْرٌ, in six places. — Also *Dust*; syn. غَبْرَةٌ. (K.) — And *Darkness*. (K.) — And † *Hardship, or difficulty, or distress, [as though] covering [or overwhelming] a party in war, or battle*. (K.) See also the next paragraph.

غَمْرِيٌّ: see غَمْرٌ, latter half, in four places. — Also † *A calamity, or misfortune*; and so غَمْرِيٌّ; (K, TA;) and غَمْرِيٌّ, likewise, is said to be allowable. (TA. [But this last I think doubtful.]) And † *A hard, or difficult, affair or case, in relation to which one knows not the right course to pursue*; as also غَمْرِيٌّ, (K, TA,) and غَمْرِيٌّ. (TA.)

غَمْرَةٌ [fem. of غَمْرٌ, q. v.: — and also used as a subst.]: see غَمْرٌ, first sentence: — and also in the latter half: — and see also غَمْرِيٌّ, in two places. — إنَّهُمْ لَفِي غَمْرَةٍ مِنَ الْأَمْرِ means [Verily they are in a state of dubiousness, or confusedness, in respect of the case, or affair; or] *in a dubious, or confused, case or affair*. (TA.) [See also هَمَّةٌ and غَمَّةٌ.]

غَمْرِيٌّ: see غَمْرِيٌّ.

غَمْرِيٌّ: see غَمْرٌ, latter half.

غَمْرٌ, and its fem. غَمْرَةٌ: see غَمْرٌ, former half.

غَمْمَةٌ [mentioned above as an inf. n. (see

R. Q. I), used as a simple subst.,] signifies The cries [or cry] of bulls [or wild bulls] in fright: (S, K, TA:) and of courageous men in conflict: (S, Mgh, K, TA:) and so تَغْمِرُ: pl. of the former, in both senses, غَمَارٌ. (TA.) See also

an ex. of the pl. voce تَغْمِرُ. — And Indistinct speech; (K;) as also تَغْمِرُ: (S, K:) غَمِيمَةٌ is when one hears the voice but does not distinguish the articulation of the words; and when speech resembles that of the عَجَمَر. (T, in TA, voce رَتَّة.) — Also The sound of bows. (TA.)

أَغْمِرُ (S,) and أَغْمِرُ الْوَجْهَ وَالْقَفَا (S, Mṣb, K,) A man whose hair flows down so that the face and the back of the neck are narrowed: (S, Mṣb, K:) and in like manner [the fem.] غَمِيَةٌ is applied to a woman. (Mṣb.) — غَمِيَةٌ applied to the forelock (نَاصِيَةٌ) of a horse means Excessively abundant in the hair: and such is disliked. (S.) — And سَحَابٌ أَغْمِرٌ means † Clouds in which is no gap, or interstice. (K, TA.)

أَرْضٌ مُغْمِرٌ and مَغْمِرٌ: see غَمِرٌ, former half. — أَرْضٌ مُغْمِرَةٌ (K, TA) and مَغْمِرَةٌ (TA) A land having abundant (K, TA) and dense or luxuriant (TA) herbage. (K, TA.)

مُغْمِرٌ, applied to clouds (غَمِيرٌ), and to a sea, Abounding with water: (K:) and in like manner, without ة, to a well (رَكِيَّةٌ), that fills everything, and submerges it: (IAṣr, TA:) and to what is termed حَسِيٌّ [q. v.], (IAṣr, S, TA,) meaning covering. (IAṣr, TA.)

مَغْمُورٌ [pass. part. n. of غَمِيَءٌ, i. e. Covered, &c.]. — [Applied to unripe dates (accord. to the TA to رُكْبٌ, a mistranscription for بُرٌّ), like مَغْمُورٌ] Put into a jar, and covered over until they have become ripe. (TA.) — Applied to a new moon, Veiled, or concealed, by clouds, or otherwise, (Mṣb,) or intercepted by thin clouds, (K,) so as not to be seen. (Mṣb.) — Applied to a man, Grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy. (TA.) — And Affected with the malady termed غَمَارٌ. (K.)

غمت

1. غَمْتَةٌ, aor. -, (S, O, K,) inf. n. غَمْتُ (S, O,) It (i. e. food) was, or became, heavy upon his heart [or stomach], (Ks, S, O, K,) he having eaten much thereof so that it caused him to suffer indigestion, (Ks, O,) and it rendered him like one intoxicated: (K:) or, accord. to Sh, it (i. e. grease) rendered him like one intoxicated, (O, TA,) in consequence of indigestion. (TA.) — And He covered it; (O, K;) namely, a thing. (K.) — And غَمَّتْ فِي الْمَاءِ i. q. غَطَّتْ [i. e. He immersed, or plunged, him, or it, into the water; like غَتَّتْ]. (IDrd, O, K.) — And غَمَّتْ نَفْسًا He made a sign, or motion, with his head, (O,) or he raised his head, (K,) [for the purpose of taking breath,] in drinking. (O, K.) — غَمَّتْ He became like one intoxicated, by grease [in his stomach]: (Sh, O:) or he suffered from the heaviness of food

upon his heart [or stomach] so that he became like one intoxicated. (K.)

غمد

1. غَمَدَةٌ, aor. - and -, inf. n. غَمَدْتُ; and غَمِدَةٌ, (S, Mṣb, K,) inf. n. اِغْمَادٌ; (Mṣb;) mentioned by AO, (S,) or by A'Obeyd, (L, TA,) as two chaste forms; (S, L, TA;) He put it (i. e. a sword, S, Mṣb, K, or the like, Mṣb) into its غَمْدُ [i. e. scabbard, or sheath; he sheathed it]: (S, Mṣb, K:) or he made for it, or furnished it with, a غَمْدُ. (Mṣb.) — Hence, غَمَدَهُ بِكَذَا † He covered him, or it, with such a thing; as though he made the latter a غَمْدُ to the former. (A.) — See also 5, in two places. — غَمُوْدٌ, inf. n. غَمُوْدٌ, said of a tree of the species called عُرْفُطٌ, † It had its branches abounding with leaves so that one could not see its thorns; (L, K;) as though they were sheathed. (L.) — غَمَدَتِ الرَّكِيَّةُ (L, K,) aor. -, inf. n. غَمُوْدٌ (L,) † The well lost its water. (L, K.) — And غَمَدَتِ (L, K,) aor. -, (K,) inf. n. غَمَدٌ (L,) † It (a well) had much water: (Aṣ, L, K:) or it had little water. (AO, L, K.)

2: see 5, in two places.

4: see 1. — [Hence,] اِغْمَدِ الْأَشْيَاءَ † He put the things one within another. (K.) — And اِغْمَدِ الْحُلْسَ † He put the [cloth called] حُلْسٌ beneath the camel's saddle, to preserve the animal's back from being galled by the saddle. (Akh, A, \* L.)

5. تَغْمَدُ الْقَوْبَ † He put the garment, or piece of cloth, beneath him, to conceal it from the eyes of others. (A.) — And تَغْمَدُ الرَّجُلَ (JK, L,) and غَمَدَهُ (L,) † He took the man beneath him (تَحْتَهُ, thus in the JK, in the L بِخَيْلٍ [by deceit, or guile]), to cover him over, or conceal him. (JK, L.) — And تَغْمَدُ فُلَانًا (S, L, K,) and غَمَدَهُ (K,) † He concealed, as with a veil, what had proceeded from such a one, or what such a one had done. (S, L, K.) — And تَغْمَدُهُ اللَّهُ (S, A, L, Mṣb, K,) and غَمَدَهُ بِهَا and غَمَدَهُ فِيهَا (L,) † God covered him with his mercy, (A'Obeyd, S, A, L, Mṣb, K,) as with a veil; veiled him therewith; (A'Obeyd, A, L, Mṣb;) clad him, or invested him, therewith. (A'Obeyd, L.) — تَغْمَدُ الْأَعْدَاءَ † He threw himself upon the enemies; or came upon them, or over them; and overwhelmed them. (L.) — And تَغْمَدُهُ † He filled it, (A, K,) namely, a measure of capacity, (A,) or a vessel. (K.)

8. اِغْتَمَدَ اللَّيْلَ † He (a man, S, L) entered into [the darkness of] the night; (S, A, L, K;) as though it became as a غَمْدُ to him; like as one says اِدْرَعِ اللَّيْلَ: (S, L:) and simply اِغْتَمَدَ he ventured upon, encountered, or braved, the night, (رَكِيَّةٌ) to seek food for his family. (S, L.)

10. اسْتَغْمَدَتِ السَّمَاءُ فِي السَّحَابِ الْكَثِيرِ † [The sky became obscured amid the many clouds]. (TA in art. طُنْفَس.)

غَمْدٌ (S, L, Mṣb, K, &c.) and غَمْدَانٌ (L, K,) but the latter is not of established authority, (IDrd,) of a sword, (S, L, Mṣb, K,) and the like, (Mṣb,) The scabbard, or sheath; [this is well known to be the correct meaning; it is shown to be so in the S, voce قَرَابٌ; and is the meaning obtaining in the present day;] syn. غَلَاظٌ, (S, O,) or جَفْنٌ: (L, K:) [both of these words have the signification mentioned above; but not that only; for غَلَاظٌ has a wider application; and it is said in the S, voce قَرَابٌ, that the جَفْنُ of a sword is a case, or receptacle, in which is (put) the sword together with its غَمْدُ and suspensory belt or cord:] the pl. is اِغْمَادٌ [a pl. of pauc.] (O, Mṣb, K) and غَمْدَانٌ (O,) or غَمُوْدٌ (K.)

غَمْدَانٌ: see the next preceding paragraph.

غَامِدٌ, عَيْشَةٌ رَاضِيَةٌ, رَكِيٌّ غَامِدٌ meaning مَغْمُودٌ, † Wells having their water covered by earth, or dust; contr. of رَكِيٌّ مُبْدٌ. (A.) And غَامِدَةٌ † A well (بُئْرٌ) filled up, or choked up, with earth, or dust. (K, TA.) — And غَامِدَةٌ and غَامِدٌ † A ship (سَفِينَةٌ) filled, or laden; (K, TA;) as also اِمْدَةٌ (TA) and اِمْدٌ (K, TA.)

مَغْمَدٌ: see what here follows.

مَغْمُودٌ and مَغْمَدٌ A sword [or the like] put into its غَمْدُ [meaning scabbard, or sheath; i. e. sheathed]. (S, A.)

غمر

1. غَمَّرَ, as in some lexicons, or غَمَرَ, aor. -, accord. to all the copies of the K [consulted by SM], (TA,) or غَمِرَ, [aor. -,] (as in the CK and my MS. copy of the K,) inf. n. غَمَارَةٌ and غَمُورَةٌ, [agreeably with analogy if غَمَرٌ be the form of the verb, which is therefore most probably correct,] (K,) It (water) was, or became, much in quantity, abundant, copious, [or deep,] (K, B, TA,) so that it concealed its bottom. (B, TA.) You say مَا أَشَدَّ التَّهْمُرَ How great is the abundance of the water of this river! (S.) — [And † He abounded in beneficence.] You say رَجُلٌ بَيْنَ الْغَمُورَةِ † A man bearing evidence of abounding in beneficence. (S, K.) — غَمَّرَهُ (S, Mṣb, K,) aor. -, (S, Mṣb,) inf. n. غَمَّرَ (Mṣb, K,) It (water, S, K, or the sea, Mṣb) [overflowed,] came over, or rose above, (S, Mṣb,) or covered, (K,) and concealed, (TA,) him, or it; (S, Mṣb, K;) as also غَمَّرَهُ: (K:) and he (a man) veiled, concealed, hid, or covered, him, or it. (Mṣb.) — Hence, غَمَّرَهُ الْقَوْمَ † The people rose above him, or surpassed him, in eminence, (S, TA,) and in excellence. (TA.) — And غَمَّرَ الْجَمَاعَةَ بِطُولٍ † [I saw him to have overtopped the heads of others by the tallness of his stature]. (TA.) — غَمَّرَ غَمِرٌ صَدْرَهُ عَلَيَّ, aor. -, (S, Mṣb, K, \*) inf. n. غَمَّرَ (Yaaḳoob, S, Mṣb) and غَمَّرَ (Yaaḳoob, S,) [or the latter is a simple subst.,] His bosom bore con-



And **غَمَرَاتُ جَهَنَّمَ** signifies [The fiery depths of Hell; or] the places, of Hell, that abound with fire. (TA.) — [Hence] **غَمْرَةُ الْخُصُومَةِ** + The main part of the contention. (TA.) [And **غَمْرَةُ الْحَرْبِ** + The main part, i. e. the thick, or thickest, of the fight or battle. (See also **غَمَرَاتُ الْحَرْبِ** in what follows.)] — Hence likewise, **غَمْرَةٌ** signifies also † *Difficulty, trouble, distress, or rigour*, (S, Mṣb, K,) and *pressure, of a thing*: (K:) pl. **غَمَرَاتُ** (S, Mṣb, K) and **غَمَارٌ** (K) and **غَمْرٌ**. (S.) Hence, (Mṣb,) **غَمَرَاتُ الْمَوْتِ** † *The rigours, or pangs, (شِدَائِدُ,) of death*: (S, Mṣb:) or **غَمْرَةُ الْمَوْتِ** signifies *the agony, i. e. the vehemence of the troubles or disquietudes, of death*: (TA:) and **غَمَرَاتُ الْحَرْبِ**, and **غَمَارُهَا**, † *the rigours of war*. (TA.) — See also **غَمْرٌ** again, latter half, in three places.

**غَمْرَةٌ** A kind of liniment, made from [the plant called] **وَرَسٌ**, (S, TA,) used by a bride, for her person: (TA:) or [the plant] **وَرَسٌ** [itself]: (TA:) or *saffron*; as also **غَمْرٌ**: (K:) or **غَمْرُكُورٌ** [which also means saffron and bastard saffron]: or *gypsum*; syn. **جِصٌّ**: or, accord. to Aboo-Sa'eed, a mixture of dates and milk, with which the face of a woman is smeared, to render her skin fine: and the pl. is **غَمْرٌ**. (TA.) [See also **غَمْرَةٌ**.]

**غَمْرَةٌ**, [thus in the TA, app. **غَمْرَةٌ**, of the class of **صُرْعَةٌ** &c.,] as an epithet applied to a man, *Valid in judgment or opinion, in cases of difficulty*. (TA.)

**غَمَارٌ**: see **غَمْرٌ**, latter half, in three places.

**غَمَارٌ**: see **غَمْرٌ**, latter half, in four places.

**غَمِيرٌ**: see **غَمْرٌ**, in two places. — Also A certain plant: (K:) or *green herbage that is overtopped, or covered, and concealed, by what is dried up*: (S, K:\*) or *herbage growing in the lower part, or at the root, of [other] herbage*, (K,\* TA,) so that the first [in growth] overtops, or covers, and conceals, it: (TA:) or *any verdure that is little in quantity*, (L, K, TA,) either **رَبِيحَةٌ** [i. e. **رَبِيحَةٌ**, meaning *what becomes green after the upper parts have dried*,] or **نَبَاتٌ** [app. meaning *herbage in general*]: (L, TA:) or the grain of the [species of barley-grass called] **بُهْمِيٌّ**, (K, TA,) that falls from the ears thereof when it dries; so says AHn: or *somewhat that comes forth in the بُهْمِيٌّ in the first of the rain, succulent, or sappy, amid such as is dry*; and **غَمِيرٌ** is not known in anything but the **بُهْمِيٌّ**: (TA:) the pl. is **أَغْمِيرَاءٌ**. (K.) † **غَمِيرَةٌ** [is app. its n. un., but] is said by AO to mean *Dry [trefoil, or clover, of the species called] رَطْبِيَّةٌ and قَتٌّ, with which horses are foddered when they are prepared, by being reduced to scanty food, for racing or for a military expedition*. (TA.)

**غَمِيرَةٌ**: see what next precedes.

**غَامِرٌ** *Much, or abundant*: applied in this sense to property. (Ham p. 593.) [See also **غَمْرٌ**.] —

[In a state of immersion; immersed. (See **أَتَانٌ**; and see also a verse cited voce **أُنٌّ**, p. 106, first col.)] — And [hence, perhaps,] **غَامِرَةٌ** signifies *Palm-trees (نَخْلٌ) not requiring irrigation*: (AHn, K:) but Az did not find this to be known. (TA.) [See also **مُغْتَمِرٌ**.] — Applied to land, (S, Mṣb, TA,) and to a house, (TA,) [but written with **د** when **أَرْضٌ** is mentioned, or **دَارٌ**,] it signifies the *Contr. of **غَامِرٌ***; (S, TA;) and thus, (TA,) *waste; desolate; in a state the contrary of flourishing; in a state of ruin*; syn. **خَرَابٌ**: (Mṣb, K, TA:) [land to which this term is applied is thus called] because overflowed by water, so that it cannot be sown; or because it is covered with sand or dust; or because water generally exudes from it, so that it produces only reeds and the **بُرْدِيُّ** [i. e. papyrus or other rushes]: by **غَامِرٌ** is meant **ذُو غَمْرٍ**; like as one says **هَرْنَا صَبٌ**, meaning **ذُو نَصَبٍ**: (TA:) or any land that is not tilled (**لَمْ يُسْتَخْرَجْ**) so as to be fit for sowing (K, TA) and planting: (TA:) or land that is unsown, but capable of being sown: so called because the water reaches it and comes over it: of the measure **فَاعِلٌ** in the sense of the measure **سِرٌّ كَاتِبٌ**; (S, Mṣb;) like the epithets in **سِرٌّ كَاتِبٌ** and **مَاءٌ دَافِقٌ**; and made of the measure **فَاعِلٌ** only to correspond to **غَامِرٌ** as its opposite: (S, TA:) waste land which water does not reach is not called **غَامِرٌ**; (S;) but such is called **قَفْرٌ**. (Mṣb.) It is said in a trad., [which shows that the last two explanations given above are correct,] that 'Omar imposed a tax of a **دِرْهَمٌ** and a **قَفِيضٌ** upon every **جَرِيْبٌ** [of land], both **غَامِرٌ** and **غَامِرٌ**: and this he did in order that the people might not be remiss in sowing. (Az, TA.)

**أَغْمَرٌ** [More, or most, abundant, copious, or deep: applied to water. —] *More, or most surpassing, or excelling*: so in the saying, **هُوَ أَغْمَرُهُمْ**, *He is the most surpassing of them by the tallness of his stature*. (TA.)

**مُغْمَرٌ** A garment, or piece of cloth, dyed with [**غَمْرَةٌ**, or] saffron. (M, TA.) — **مُغْمَرَةٌ** and **مُغْمَرَةٌ** and **مُغْمَرَةٌ** A girl having her face smeared with **غَمْرَةٌ**. (TA.) — See also **غَمْرٌ**.

**مُغْمِرٌ**: see **مُغَامِرٌ**.

**مُغْمُورٌ** [Overflowed, or covered, and concealed, by water, &c. —] *Rained upon*. (TA.) — † *Overcome, subdued, or oppressed*. (TA.) — † *An obscure man; of no reputation*: (K, TA:) as though others surpassed him. (TA.) You say also, **فُلَانٌ مَغْمُورٌ النَّسَبِ** † *Such a one is of obscure race*. (TA.)

**مُغَامِرٌ** † *One who plunges, or rushes without consideration, into places of peril*: (S:) one who throws himself into difficulties, troubles, or distresses; as also **مُغْمِرٌ**: (K:) or one who enters into difficulties, troubles, or distresses, and makes

another, or others, to do so; like **مُغَامِسٌ**. (Ham p. 338.) Applied to a courageous man as meaning † *One who incurs the rigours, or pangs, of death*. (TA.) And † *One who contends in an altercation, or a dispute: or who enters into the main part [or the thick or thickest] of an altercation or a dispute: and some say that it is from **الغَمْرُ**, and means regarding, and regarded, with rancour, malevolence, malice, or spite*. (TA.)

**مُغْتَمِرٌ** Palm-trees (نَخْلٌ) imbibing water from a copious source. (AHn, K.) [See also **غَامِرَةٌ**, voce **غَامِرٌ**.] — And † *A drunken man*: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) — See also **مُغْمَرٌ**.

**مُغْمِرَةٌ**: see **مُغْمَرَةٌ**.

غمز

1. **غَمَزَهُ**, (S, A, K,) or **غَمَزَهُ بِيَدِهِ**, (Mṣb,) aor. -, (Mṣb, K,) inf. n. **غَمَزَ**, (TA,) *He felt him, (namely, a ram,) to know if he were fat*: (S, A, Mṣb, K:) and **غَمَزَهَا** *he put his hand upon her (a camel's) back, to see how fat she was*. (TA.) — Hence, (Mṣb,) **غَمَزَهُ بِيَدِهِ**, (S, Mṣb, K,) aor. -, (K,) inf. n. **غَمَزَ**, (A, K,) *He pressed, or squeezed, it, [with his hand,] namely, a limb, (A, K, TA,) and a man's back*. (TA.) So in a trad. of 'Omar **دَخَلَ عَلَيْهِ وَعِنْدَهُ غَمِيزٌ يَغْمِزُ ظَهْرَهُ** [*He went in to him, and with him was a little boy pressing, or squeezing, or kneading, his back*]. (TA.) And in a trad. respecting the ablution termed **الغُسْلُ**, it is said, **اغْمِزِي قُرُونِكَ**, meaning *Press thou, or squeeze thou, the locks of thy hair, in washing*. (TA.) You also say, **غَمَزَ التَّقَافَ الْقَنَاءَ** *The straightening-instrument pinched and pressed the spear*. (A,\* Mgh, TA,\*) A poet (namely Ziyád El-Aajam, TA) says,

وَكُنْتُ إِذَا غَمَزْتُ قَنَاءَ قَوْمٍ  
كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيمًا

[And I used, when I pinched and pressed the spear of a people, to break its knots, or inter-nodal portions, unless it became straight]. (S, TA.) It is a prov., respecting which see remarks in art. او. — **غَمَزَ**, (A, Mṣb,) and **غَمَزَهُ**, (S, Mgh, K,) aor. -, (Mgh, Mṣb, K,) inf. n. **غَمَزَ**, (Mṣb, TA,) † *He made a sign, (A, Mṣb,) and he made a sign to him, (Mgh, K,\*) with the eye, (S, A, Mgh, Mṣb, K,) or eyebrow, (A, Mgh, Mṣb, K,) or eyelid [by winking]*. (K.) So in the saying, in a trad., **غَمَزَنِي عَلِيُّ أَنْ قُلْ نَعَمْ** † *lee made a sign to me with the eye, or eyebrow, meaning, Say thou Yes*. (Mgh.) The people of the West say, **غَمَزَهُ فُلَانٌ بِفُلَانٍ**, meaning, † *Such a one blinked towards such a one, to instigate him against him, or in order that he should have recourse to him for protection or the like, or seek aid of him*. (Mgh.) — Hence, **الغَمَزُ بِالنَّاسِ**: (S:) you say, **غَمَزَ بِالرَّجُلِ**, aor. -, (K,) inf. n. **غَمَزَ**, (TA,) † *He calumniated, or slandered, the man*. (K.) [See also 4.] — You say also, **غَمَزَتْ شِهَادَتُهُ**

[+ *His testimony was suspected* (see مَغْمُوزٌ), or *impugned*]. (TA in art. زور) = غَمَزَتِ الدَّابَّةُ (K), or غَمَزَ فِي مَشِيهِ (Mṣb), or مِنْ رِجْلِهِ (S), aor. -, (S, Mṣb, K), inf. n. غَمَزَ (S, Mṣb), + *The beast limped, or it halted, with its hind leg; had a slight lameness thereof*: (K, \*TA) or *he had what resembled عَرَج [or natural lameness] in his gait*: (Mṣb) or, as IKṭt says, غَمَزَتِ الدَّابَّةُ بِرِجْلِهَا *the beast gave an indication of a limping, or halting, or slight lameness, in its hind leg*: whence it appears that this signification may be tropical. (TA.) = غَمَزَ said of a disease, or of a vice, or fault, of a man, *It appeared*. (AA, K.) = See also 4.

3. [This verb is mentioned by Golius as *syn.* with عَابَ, a verb for which I find no authority: and Freytag renders it "Viti arguit," and refers to a passage in Har (p. 427 of the sec. ed.) where (like as is done by Golius) المَغَامِرُ and المَعَابِ, as *syn.*, are erroneously put for المَغَامِرُ and المَعَابِ.]

4. اَغْمَزَتْ She (a camel) had fat, (O, K,) or a little fat, (ISd, IKṭt, TA,) in her hump. (ISd, IKṭt, O, K.) Hence the epithet غَمُوزٌ, applied to her. (TA.) = اَغْمَزَ فِي فُلَانٍ † *He blamed, or found fault with, such a one; attributed or imputed to him, or charged him with, or accused him of, a vice, or fault*: (S, IKṭt, K, TA;) *deemed him weak*: (TA;) *lessened his rank, or dignity*: (S, IKṭt, K, \*TA:) *he found in him that for which he should be deemed weak*: (A, TA:) and † اَغْمَزَهُ *he impugned his character; blamed him; censured him; or spoke against him*. (K.) You say, فَعَلْتُ شَيْئًا فَاغْمَزَهُ فُلَانٌ † *I did a thing, and such a one impugned my character, or found in it that by which my character was impugned*. (S, TA.) And سَبِحَ مِنِّي كَلِمَةً † *He heard from me a saying, and deemed it weak*: (A, TA:) and in like manner, اَغْمَزَ فِيهَا † *found in it that for which it was to be deemed weak*. (TA.) = اَغْمَزَنِي الْحَرُّ † *The heat remitted, or abated, to me, so that I became emboldened to encounter it, and went upon the road*: (AA, ISk, S, IKṭt, K, \*TA:) Az says † اَغْمَزَنِي الْحَرُّ, on the authority of AA: (TA:) and AA mentioned اَغْمَزَنِي الْحَرُّ in this sense, but afterwards doubted, and said, I think that it is with زَاي. (TA in art. غمر.) — And اَغْمَزَ † *He (a man) became gentle, so that others were emboldened against him*. (IKṭt, TA.) = And اَغْمَزَ [for which اَغْمَزَهُ is erroneously put in the CK] *He acquired cattle such as are termed غَمَزٌ [q. v.]*: (O, K, TA:) like اَقْمَزَ. (O.)

5. [This verb is said by Freytag to have a signification belonging to تَعَمَّرَ.]

6. تَغَامَزُوا *They made signs, one to another, with their eyes*, (S, A, K, B,) or with the eyebrow, (A,) or hand, indicating something blame-

able or faulty. (B.) In this sense it is expl. as used in the Kur lxxxiii. 30. (S, B.)

8: see 4, in three places.

غَمَزَ Cattle (i. e. camels, and sheep or goats, TA) of a bad quality. (Aṣ, S, O, K.) — And A weak man: (S, O, K:) like قَمَزٌ: pl. اَغْمَازٌ, like اَقْمَازٌ of قَمَزٌ. (TA.)

غَمُوزٌ A she-camel of which one doubts whether she be fat or not and therefore feels the hump: (A'Obeyd, S, K:) pl. غَمُوزٌ [or غَمُوزٌ, or both?]. (TA.) See 4, first sentence.

غَمِيزٌ: see the next paragraph, in two places.

غَمِيزَةٌ † *A thing for which one's character is to be impugned; for which one is to be blamed, censured, or spoken against; a vice, or fault*: (S, A, Mgh, Mṣb, K;) as also † غَمِيزٌ (TA) and † مَغْمِيزٌ (S, A, Mgh, K) or † مَغْمِيزَةٌ: (Mṣb:) and *weakness in work, and impotence of mind, (TA,) and ignorance*: (T, TA:) the pl. of مَغْمِيزٌ is مَغْمِيزَاتٌ, (TA,) *syn.* with مَعَابِيبٌ. (S.) You say, † غَمِيزَةٌ, (S, A, Mgh, Mṣb, K,) and † غَمِيزَةٌ, (TA,) and † مَغْمِيزَةٌ, (A, Mgh, K,) or † مَغْمِيزَةٌ, (Mṣb,) † *There is not in him anything for which his character is to be impugned; or for which he is to be blamed; &c.*: (S, A, Mgh, Mṣb, K:) or *there is not in it anything for which it is to be coveted*: (K:) or † مَغْمِيزَةٌ has both of the above-mentioned significations. (A.) And † فِي مَغْمِيزَةٍ † *In such a woman are many vices, or faults*. (A.) [See مَغْمِيزٌ, below.]

غَمَازَةٌ † *A girl who presses, or squeezes, or kneads, the limbs well with the hand*. (A, K, \*TA.) = اَمْرَاةٌ غَمَازَةٌ † *A woman who makes frequent signs with the eye, &c.; who has a habit of doing so; syn.* رَمَازَةٌ. (TA in art. رمز.) — غَمَازٌ † *One who blames, or finds fault with, others, much, or habitually*. (TA in art. همز.)

غَامِزٌ [meaning *Limping, or halting, &c.*, and having a limping, or halting, &c.,] is like ظَالِعٌ: sometimes used as a possessive noun; and [therefore] one does not say غَامِزَةٌ. (O and TA in art. ظلع.)

مَغْمِيزٌ [should by rule be مَغْمِيزٌ: its primary signification is *A place of feeling, to know if an animal be fat*: hence, a place of pressing or squeezing a limb &c.: and a place of pinching and pressing a spear, to straighten it]. — نَكْتَةٌ † [lit. *A nice or subtle saying, the spear of which has no place where it requires to be pinched and pressed to straiten it, and the rock of which has no rough place requiring to be beaten, or for the rock of which there is no beating*,] means, † *that has no crookedness*: مَقْرَعٌ is an inf. n., or means "a place of beating," and صَفَاةٌ is "a rock;" and the above-mentioned use of these two words is borrowed from the phrase قَرَعَ صَفَاتَهُ, meaning

† "he impugned his character; blamed, or censured, him; or spoke against him." (Mgh.) — See also غَمِيزَةٌ, in five places.

مَغْمِيزَةٌ: see غَمِيزَةٌ, in two places.

مَغْمُوزٌ † A man (A, TA) suspected (S, A, \*K) of a vice, or fault. (TA.)

## غمس

1. غَمَسَهُ, (S, A, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. غَمَسَ, (Mṣb, TA,) *He immersed, immersed, dipped, plunged, or sunk, him or it*, (JK, TA,) *syn.* مَقَلَّهُ, (S, A, K,) in water, (JK, S, A, Mṣb, K,) or other fluid; (JK, \*TA;) as, for instance, a morsel of food in vinegar, and the hand in جَنَاءَ, (A,) and a garment, or piece of cloth, [for النَّدَى in the TA, I read النَّوْبُ,] in water or in dye. (TA.) — اِحْتَضَبَتْ غَمَسًا, so in the T and the Tekmileh; [and so in the JK;] but in the [O and] K, اِحْتَضَبَتْ غَمَسًا; (TA;) *She (a woman, O, TA) immersed her hand, (K,) or, as in the [O and other] correct lexicons, her hands, (TA,) [in the جَنَاءَ] so as to dye [it or them] uniformly, without تَصْوِيرٌ [or figuring], (O, K,) for which last word Sgh [in the TS] writes تَصْوِيرٌ, and for which we find in the A نَقَشَ [meaning the same as the word in the K]. (TA.) — غَمَسَهُمْ فِي الْبَلَاءِ † [It (an event) plunged them into trial, or affliction]. (A.) [See also a similar usage of the verb below, voce غَمُوسٌ.] — غَمَسَ حَلْفًا فِي آلِ الْعَاصِ *He took a share in the compact and confederacy of the family of El-'As, and swore to it*: for it was their custom to bring, in a wooden bowl, some perfume or blood or ashes, and they inserted their hands into it on the occasion of swearing, one to another, that their compact might be completed by their sharing together in one thing. (TA, from a trad. respecting the Hijreh.) — يَغْمِسُ السِّبَانَ حَتَّى يَنْقُذَ [He thrusts in the spear-head so that it may pass through, or that its extremity may protrude]. (A.) — غَمَسَ عَلَيْهِمُ الْخَبْرَ † *He concealed from them the news, or information*. (TA.) — غَمَسَ النَّجْمَ, (so in a copy of the A,) or غَمَسَ, (so in the JK and O and K,) *The star set*. (JK, A, O, K.)*

2. تَغْمِيسٌ signifies *The making a drinking to be little in quantity*: (O, K, TA:) or, accord. to Kr, a man's watering his camels and then going away. (TA.)

3. [غامسة, inf. n. مَغَامَسَةٌ, *He vied, or contended, with him in plunging, or diving, in water*:] مَغَامَسَةٌ is *syn.* with مَغَامَلَةٌ. (S, TA.) — مَغَامَسَةٌ also signifies † *The throwing one's self into the midst of war or fight, (S, TA,) or of an affair or a great affair or an affliction*: (TA:) and the mixing, or engaging, in fight or conflict. (TA.) You say, † غَامَسَ فِي الْقِتَالِ † *He plunged, or threw himself, into the midst of fight or conflict; or he rushed headlong into it*. (TA.) And † غَامَسَهُمُ † *He mixed, or engaged, with them in fight or conflict*. (TA.) [See also مَغَامَسٌ.]

6. **تَغَامَسَا** They two vied, or contended, each with the other, in plunging, or diving, in water; syn. **تَغَاظَسَا** and **تَهَاظَلَا**. (TA in art. **غَطَسَ**.)

7. **انغمس** (S, A, Mgh) and **اغتمس** (S, A) He, or it, became immersed, immersed, dipped, plunged, or sunk, in water: or he immersed or immersed himself, plunged, or dived, in water: (S, A, Mgh:) or he did so remaining long therein. (TA in this art. and in art. **رَمَسَ**.) [See **ارتهمس**.] — [Hence,] † the latter also signifies, [and so app. the former,] † He hid, or concealed, himself. (T, O.)

8: see 7, in two places. — **اغتمست غمسا**: see 1.

**غمس**, [like **نفض** in the sense of **منفوض**, &c., or perhaps a mistranscription for **غمس**, like **غرس** in the sense of **مغروس**, and many other instances,] Immersed, immersed, dipped, plunged, or sunk. (TA.)

**طعنة غموس** † A spear-wound, or the like, that passes through: (S, A, Mgh, K:) the epithet properly applies to the person who inflicts the wound, because he thrusts in (**يفهمس**) the spear-head so that it passes through, or so that its extremity protrudes: and it is such as cleaves the flesh: (A:) or wide, and passing through; that plunges into the flesh. (ISd, TA.) — **امر غموس** † A difficult, or distressful, affair; (S, A, Mgh, K:) that plunges people into trial, or affliction. (A, K.)\* — Hence, (A,) **ييمين غموس** † An

oath that plunges its swearer (**تغمسه**) into sin, (S, K,) and then into the fire [of Hell]: (K:) or a false oath, (Mgh, Mshb,) known by its swearer to be so; (Mshb;) so called because it plunges its swearer into sin, (A, Mgh, Mshb,) and then into the fire [of Hell]: (A, Mgh:) or a false oath which one purposely swears, knowing the case to be the contrary thereof, (K, TA,) in order to cut off the rights of others: (TA:) or an oath by which one cuts off for himself the property of another: (K:) or an oath in which there is made no exception [by saying **إن شاء الله** (if God will), or the like]. (TA.) [See also **الغميسة**.] — **رجل غموس** † A strong, courageous man; as also † **مغامس**: which latter epithet is also applied to a lion. (TA.) And † A man who, in journeying, does not alight to rest in the night until he enters upon the time of dawn or morning. (TA.) —

And **ناقة غموس** A she-camel whose pregnancy is not plainly known (S, O, K) until she is near to bringing forth (**حتى تقرب**). (S, O.) And (O, K) accord. to En-Nadr, (O,) A she-camel that has a young one in her belly and that does not raise her tail so that the case should become manifest: (O, K:) pl. **غميس** [app. **غميس**, agreeably with analogy, like **صبر** pl. of **صبور**, &c.]. (TA.) And (some say, TA) A she-camel respecting whose marrow one doubts whether it be in a corrupt and melting state or be fat, or thick and fat. (O, K.)

**غميس** Such as is termed **غمير** [q. v.] of herbage; (S, O, K, TA;) i. e. such as has become green in

consequence of rain, in the lower parts of that which is dry. (O.) See also **غمير**. — And A thing that has not appeared to men, and that is not known, as yet: whence the phrase **قصيدة غميس** [an ode that has not become known: the epithet being masc. and fem.]. (O, K.) — And i. q. **أجمة** [A collection of tangled, or dense, trees or shrubs, or of reeds or canes; (see also **غميسة**);] and anything tangled, confused, or dense, in which one hides, or conceals, himself: (T, O, K, TA:) in the copies of the K, **أَوِ يَسْتَخْفِي** is erroneously written for **أَوِ يَسْتَخْفِي** as in the T and O. (TA.) — And A water-course, or channel in which water flows, (S, O, K, TA,) or (TA) such as is small, amid [plants such as are termed] **نبات** and **نبات** (S, O, K, TA,) or, as in the L, combining (**يجمع**) [app. within it] trees, or shrubs, and **نبات**. (TA.) — Also Night: (O:) or dark night. (K.) And Darkness. (O, K.) — And AO is related by El-Athram to have said, **المجر** is what is in the belly of the she-camel; and the second [i. e. the offspring of the **مجر**] is [called] **حبل الحيلة**; and the third is **الغميس** [i. e. this last signifies *The offspring of the offspring of the مجر*: see **مجر** and **حبل**]. (TA.)

**غميسة** A collection of dense reeds or canes; or a bed, or place of growth, thereof. (TA. [See also **غميس**].) — **حلف على الغميسة** He swore a false oath. (TA. [See **غموس**].)

**غماس**: see what next follows, in two places.

**غماسة** [A bird of the kind termed divers, or plungeons: thus called in the present day; expl. by Golius and Freytag as meaning “mergus avis;”] a certain aquatic bird, (O, K,) that dives, or plunges, much: (O:) pl. [or rather coll. gen. n.] **غماس**: (K, TA: [in the CK, erroneously, **غماس**];) IDrd says, the **غماس** is a well-known bird. (O.)

**مغامس** One who plunges into wars, or battles, (**يقش الحروب**) and engages in them repeatedly: (Ham p. 27:) or one who enters into difficulties, troubles, or distresses, and makes another, or others, to do so; like **مغامر**. (Id. p. 338.) See also **غموس**.

غمص

1. **غمصة** (S, A, Mgh, K,) aor. - inf. n. **غمص**; (S;) and **غمصة**, aor. -, inf. n. **غمص**; and **غمصة**, aor. -, inf. n. **غمص**; (K, TA;) but the first is the most chaste; (TA;) He despised him; held him in contempt; (A, Mgh, K;) accounted him little, or vile; regarded him as nothing; (S;) as also **اغتمصه**. (S, A, K.) You say also, **راه فغمصته عينه** He saw him and his eye despised him. (A.) — He blamed him; found fault with him; imputed to him a vice, or fault; and despised his right. (A, K.) You say, **وجدت ووجدت الناس يغمص بعضهم بعضا** [I found the people blaming one another, &c.]; as also **يغتمص**.

(A.) And **غمصته بؤوس** [Thou imputedst evil to him]. (TA, from a trad.) And **غمصت عليه قولا** **قاله** I blamed him, or found fault with him, for a saying that he said. (S.) — And hence, (TA,) **غمص النعمة** (S, K,) and **غمصها** (K,) the latter is the form authorized by the T and the Deewan el-Adab, this verb and [its syn.] **غمط** being there said to be both with **كسر** to the **ه**, (TA,) He was ungrateful, or unthankful, for the favour or benefit; (S, K, TA;) he despised it, and disacknowledged it. (TA.) — [Hence also, app.,] **غمص الله الخلق** God diminished the height, and breadth, and strength, and might in war, or valour, of mankind; and made them small and contemptible: occurring in a trad. of 'Alee respecting the slaughter of his brother by a son of Adam. (TA.) — **غمصت عينه** (S, K,) aor. -, (K,) inf. n. **غمص**, (S,) His eye had in it what is termed **غمص**, q. v. (S, K.) — [Hence, perhaps,] **لا تغمص علي** This thing, or affair, turned against me, and became attended with trouble. (JK.) — [And hence, perhaps,] **لا تغمص علي** [in the CK **تغمص**] Be not thou angry with me: so accord. to the O [and the JK]: but accord. to the K, do not thou lie against me, or utter falsehood. (TA.)

8: see 1, in two places.

**غمص** Fluid filth [or foul matter] in the inner corner of the eye: (Mgh:) or what is fluid of [the filth, or foul matter, or white filth, which collects in the inner corner of the eye, and which, when concrete, is called] **رمص** (S, K:) or a thing like froth, which the eye emits; a portion whereof is termed **غمصة** (TA:) or what resembles white froth, in the side of the eye: but **رمص** is in the side of the eyelashes: (ISh:) or both these words signify dirt which the eye emits: or **غمص** is what is concrete. (M in art. **رمص**.)

**غميص**, a possessive epithet, A great imputer of vices or faults. (TA.)

**غمصة**: see **غمص**.

**هو غموص الحنجرة** — **غموس** i. q. **ييمين غموس** He is a liar. (Ibn-Abbád, K.) — **الغموص**: see **الغميصا**.

**ما في فلان غميصة** There is not in such a one anything for which his character is to be impugned, or for which he is to be blamed, censured, or spoken against; any vice, or fault; i. q. **غميزة**. (A.)

**الغميصا** dim. of **غمصا** [fam. of **أغمص**]. (TA.) Hence, (TA,) **الغميصا** [The star Procyon;] one of the **شعريان** (S, K,) whereof the other is **الشعري العبود** [i. e. Sirius]: (TA:) the former is also called **الغموص** (S, K,) and **الرميصا**, (TA,) and **الشعري الشامية**: (IAth:) it is one of the Mansions of the Moon [accord. to those who make the term **نوا** to signify the auroral setting;

namely, the Seventh]; (TA;) and is in the ذُرَاعِ; (S;) i. e., it is the greater of the two stars called الذُرَاعِ المَبْهُوْضَةُ: (IAth:) it is called الغَمِيصَاءُ because of its smallness and its littleness of light [in comparison with the other شَعْرَى], from غَمَضَ العَيْنَ: (TA:) [or the reason of its being so called is this:] the Arabs assert that the شَعْرَيَانِ are the sisters of سَهْل [or Canopus]; (IDrd, S;) and that they [three] were together; but that سَهْل descended into the south, and الشَعْرَى الغَمِيصَاءُ [which is Sirius] followed it; (IDrd;) this latter, they say, crossed the Milky way, and was therefore named العَبُورُ; and الغَمِيصَاءُ remained in her place, weeping for the loss of the two others until her eye became affected with غَمَضَ: (IDrd, K:\*) they also assert that thou seest العَبُورَ when she rises as though she desired to cross [the Milky Way] (كَأَنَّمَا تَسْتَعْبِرُ); but الغَمِيصَاءُ thou seest not [as yet in any part of Arabia], she having wept until she has become affected with غَمَضَ. (S.)

أَغْمَضَ Having, in his eye, what is termed غَمَضَ, q. v.: (Mgh, K:) or disordered in the eye; whose eyes are dim, or watery; like أَعْمَشَ: (L and TA in art. عَمَشَ:) fem. غَمَضَاءُ: and pl. غَمَضٌ. (TA.)

هُوَ مَغْمُوضٌ عَلَيْهِ He is censured, or blamed, or reproached, (S, K,) with respect to his religion, (S, A, K,) and with respect to his grounds of pretension to respect. (A.) It is said in a trad., إِلَّا مَغْمُوضٌ عَلَيْهِ النَّفَاقُ, meaning, Except one censured, &c., with respect to his religion; accused, or suspected, of hypocrisy. (TA.)

أَنَا مُسْتَعْبِرٌ مِنْ هَذَا الْخَبَرِ وَمُتَوَهِّمٌ [I am suspicious of this information, and opining;] is said by one when a piece of information rejoices him but he fears that it may not be true; or when he fears it and yet it rejoices him. (TA.)

### غَمَضَ

1. غَمَضَ, and غَمَضَ, aor. of each ُ, and inf. n. of each غَمُوضٌ, It (a thing) was, or became, unperceived, unapparent, hidden, or concealed. (TA.) — غَمَضَ الحَقُّ, aor. and inf. n. as above; and غَمَضَ; The way of attaining, or obtaining, the right, or due, was, or became, unapparent, or hidden. (Msb.) — غَمُوضَةُ الكَلَامِ, inf. n. غَمُوضَةٌ; (S, Sgh, K;) and غَمَضَ, aor. ُ, inf. n. غَمُوضٌ; (IB, K;) [but IB seems to express a doubt of the correctness of the latter form of the verb in this case;] The speech, or language, was unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, IB, Sgh, K.) — غَمَضَ العَمْرُ The affair was not easy to him; (L, TA;\*) and you say also, غَمَضَ العَمْرُ, inf. n. غَمُوضٌ: and غَمُوضٌ [In it is a want of easiness]; but, Lh says, they scarcely ever, or never, say فِيهِ غَمُوضَةٌ. (TA.) — غَمَضَ المَكَانَ,

aor. ُ, inf. n. غَمُوضٌ; and غَمَضَ, inf. n. غَمُوضَةٌ; and غَمَاضَةٌ; The place was, or became, low, or depressed; (S, K;) [because a place that is so is unseen from a distance.] — غَمَضَ الخَلْعَالَ فِي السَّاقِ, inf. n. غَمُوضٌ, The anklet was, or became, depressed in the leg; lit., choked therein. (A, TA.) — غَمَضَتِ الدَّارُ, aor. ُ, inf. n. as above, The house was not upon a common thoroughfare-road or street. (Lth, L.) — غَمَضَ السَّيْفُ فِي اللَّحْمِ, (Ibn-'Abbád, A, K,) aor. ُ, (Ibn-'Abbád,) The sword became hidden in the flesh. (Ibn-'Abbád, K.) — غَمَضَ فِي الأَرْضِ, (Lh, A, K,) in [some of] the copies of the K, فِي الأَمْرِ, which is a mistake, (TA,) aor. ُ and ُ, (K,) inf. n. غَمُوضٌ, (A,) He went away in, or into, the land, or country: (Lh:) or he went away and disappeared therein: (A, L:) or he went away and journeyed therein. (K.) — And غَمَضَ, aor. ُ, also signifies It (a thing) was, or became, small. (IKtt.) — See also 4, under غَمَضَ, in four places.

2. غَمَضَ الكَلَامَ, (S, K,) inf. n. تَغْمِيضٌ, (S,) He made the speech, or language, unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, K, TA.) — غَمَضَ حَدَّ السَّيْفِ, (A, TA,) inf. n. as above, (TA,) He made the edge of the sword thin [so that it might become hidden in the flesh when one smote with it]; (A, TA;) as also أَغْمَضَهُ. (K.) — See also 4, in twelve places.

4. اغمض عيني: see 2. — اغمض حد السيف, (Mgh,) or العَيْنَ, (Msb,) inf. n. اغْمَاضٌ; (S, Msb;) and اغْمَضَهَا, (Mgh,) or اغْمَضَهَا, (Msb,) inf. n. تَغْمِيضٌ; (S, Msb;) He shut, or closed, (Mgh, Msb,) [his eyes, or] his eyelids, (Mgh,) or [the eye, or] the eyelids. (Msb.) — [Hence,] I have not slept; (TA;) and مَا اغْمَضْتُ, (A, TA,) and مَا اغْمَضْتُ, (TA,) I have not slept; (JK;) and so اغْمَاضًا, (ISd, K,) and تَغْمِيضًا, (S, Sgh, K,) and غَمَاضًا, (S, K,) [two inf. ns. of 2,] and غَمَاضًا, and غَمَاضًا, and غَمُوضًا with damm, (S, Sgh, K,) [and app. غَمَاضًا, and غَمُوضًا, and غَمَاضًا, for] IB says that غَمَضَ and غَمُوضٌ and غَمَاضٌ are inf. ns. of a verb not used: (TA:) and مَا ذُقْتُ, and غَمَاضًا, [in a copy of the A] and غَمَاضًا, I have not tasted sleep. (JK.) [And hence,] اغتمض البرق The lightning ceased to gleam; as though sleeping. (TA.) — You say also, اغمض طرفه عني, and غمضه, He shut, or closed, his eye, or eyes, at, or upon, or against, me: and اغمض عليه, and غمض, he shut, or closed, his eyes at, or upon, or against, him, or it. (TA.) — And [hence,] اغمض عنه, and عليه, [He shut his eyes at it, or upon it, or against it], namely a thing that he had heard: a metonymical phrase, denoting patience. (TA.) And اغمض عنه He connived at it; feigned himself neglectful of it; passed it by; (A, Mgh, Msb, TA;) as also غَمَضَ, and تَغْمِيضٌ; and غَمَضَ, and

اغتمض; namely a thing that he had heard; and an evil action: (A, TA:) and اغمض عينه he feigned himself blind to it. (TA.) And اغمض عنه في البيع, (S, K,) or الشراء, (S, TA,) He acted, or affected to act, in an easy, or a facile, manner towards him, (تساهل عليه,) in selling, (S, K,) or buying; (S;) as also اغمض لي فيما عنه, (S, K,) aor. ُ. (K.) And اغمض لي فيما بعته, (S, A, K, TA,) in [some of] the copies of the K like اضرب, [i. e. اغمض,] but the former is the right reading, (TA,) [though the latter is perhaps allowable, as will presently be seen,] meaning, (A, TA,) or as though it meant, (S, K, TA,) Give thou to me more of what thou hast sold to me, on account of its badness; or [so in the A, but in the S and K "and,"] lower thou to me the price thereof; (S, A, K, TA;) as also اغمض لي فيه. (K, TA.) And اغمض في البيع He demanded that another should give him more of the thing sold; and that he should lower the price [thereof]; and he complied with his demand. (IAth.) And اغمض في السلعة He demanded a lowering of the price of the commodity, on account of its badness. (TA.) It is said in the Kur [ii. 270], وَلَسْتُمْ بِأَعْدِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ, (S, A, K,) or, accord. to one reading, تَغْمِضُوا, (TA,) i. e. When ye do not take it unless ye lower the price; (Lth, Zj, K;) meaning, على اغْمَاضٍ, or باغْمَاضٍ. (Fr.) — [Hence also,] غَمَضَ + غَمَضَ + فُلَانٌ عَلَى هَذَا الأَمْرِ executed, performed, or accomplished, this affair; or kept, or applied himself, constantly, or perseveringly, to it; (مضى عليه;) [as though he shut his eyes at it;] knowing what was in it. (O, K.) And تَغْمِيضُ النَّاقَةِ, (S, A, K,) inf. n. تَغْمِيضٌ, (K,) The she-camel, being driven away (رَدَّتْ, as in the K, and in some copies of the S, or زِيدَتْ, as in other copies of the S, and in the A, as is said in the TA,) from the watering-trough, (S, K,) rushed upon the driver, (الدَّائِدُ, [in the CK, erroneously, الزائد,]) closing her eyes, and came to the water. (S, A, K.) تَغْمِيضٌ also signifies The embarking [in an affair], or undertaking [it], blindly. (TA.) — [Hence also,] اغْمَضَتِ المَغَازِيءُ عَلَيْهِمُ [The desert concealed them;] they did not appear in the desert, (A, TA,) being concealed by the mirage, and in the depressed parts; (TA;) as though it closed its eyelids upon them. (A, TA.) — اغمض النظر He considered, or judged, well, and gave a good opinion: (M, TA:) and اغمض في النظر he gave a right opinion: (A:) or + he considered, or judged, minutely. (IKtt.) — اغْمَضَتِ العَيْنُ فُلَانًا + The eye despised such a one: (K, TA:) or you say اغْمَضْتُهُ عيني meaning I despised him: — and likewise meaning I vied, or contended, in running with him, (حَاضَرْتُهُ,) and outstripped him, after he had outstripped me: (Ibn-'Abbád, O:) or اغْمَضَ فُلَانٌ فُلَانًا means Such a one vied, or contended, in running with such a one, (حَاضَرَهُ,) and outstripped him, after



بِالنَّبْتِ [app. meaning *This place became, or has become, in a bad, or corrupt, state by reason of the herbage: or concealed, or covered, by herbage; as may be inferred from an explanation of أَرْضٌ غَمِيَّةٌ*. (O.) — And *غَمِلَ الجُرْحُ*, (TA,) inf. n. *غَمِلَ*, (K,) *The wound became in a bad, or corrupt, state, by reason of the bandage.* (K, TA.)

4: see the preceding paragraph, former half.

5. *تَغَمَلُ النَّبَاتُ* *The plants, or herbage, became accumulated, one, or one part, overlying another.* (TA.) [See also *تَغَمَلُ النَّبَاتُ*.] — And *تَغَمَلُ* *He became, or made himself, ample, or abundant, syn. تَوَسَّعَ*, (O, K,) *in wealth.* (O.)

7. *انغَمِلَ*, said of a skin, quasi-pass. of *غَمِلَ* signifying as expl. in the first sentence of this art. [i. e. *It was, or became, such as is termed غَمِيلٌ, or in the state denoted by the pass. part. n. of the latter verb*]. (K.)

*غَمِلَ* *A certain tree of the [kind called] حَمِيضٌ, that grows surmounted by a fruit, or produce, white like the [garments called] مَلَاءٌ.* (AA, O, TA.)

*غَمِلَ* [accord. to rule, part. n. of *غَمِلَ*, q. v.] — *أَرْضٌ غَمِيَّةٌ* *Land abounding with herbage, having its surface concealed, or covered, thereby.* (TA.)

*غَمِيلٌ*: see 1, first sentence. — Applied to herbage, (S, \* O, \*) or to such as is called *نَصِيٌّ*, (K, TA,) *Accumulated, one part above another, (S, O, K, \* TA,) so as to be withered: (TA:) pl. غَمِيلِي*, (S, O, TA,) [which is also expl. as] meaning *herbage tangled and dense, one part above another.* (O voce *شَرِبْتُ*.) — And *Low, or depressed, land.* (Aṣ, O, TA.)

*غَمُولٌ* *A valley containing trees, (S, O, K,) or containing numerous trees, (TA,) and plants, or herbage, (S, O,) tangled, or luxuriant, or abundant and dense: (S:) or such as is long, of little width, and tangled or luxuriant or abundant and dense [in its trees]: (K:) or a narrow valley having much of such produce: or a deeply-depressed tract of land: or, accord. to Ish, a tract having the form of a [road such as is termed] سَكَّةٌ, in the ground, narrow, and having two [lateral] acclivities, each acclivity two cubits in height, extending to the measure of a bow-shot, producing an abundance [of trees or herbage], and narrower than what is termed a مَلِيعٌ:* (TA:) and [its pl.] *غَمَائِلٌ* is said to signify *low, or depressed, tracts of land, covered with herbage.* (O.) — And (in like manner, S, O) *Anything that is collected together, (S, O, K,) obscure, and accumulated, one part upon another, (K,) of trees, or of clouds, or of darkness, (S, O, K,) or a رَاوِيَةٌ, or زَاوِيَةٌ, (the former in the CK, and the latter in other copies of the K and in the TA,) [or] so that a رَاوِيَةٌ, or زَاوِيَةٌ, (the former in my copies of the S, and the latter in the O,) is thus called: (S, O:) [but I think that these two words رَاوِيَةٌ and زَاوِيَةٌ are both mistranscriptions*

for رَاوِيَةٌ, which is mentioned in the K as one of the meanings of *غَمُولٌ*; i. e. *a hill:*] pl. *غَمَائِلٌ*. (TA.) — Also, (O, K,) as is said by AHn on the authority of some other or others, (O,) *A certain herb, or leguminous plant, (بَقْلَةٌ, O, K,) likewise called قُنَابَرِيٌّ, [thus accord. to the O in art. قَنِير, and there said in the TA to be correctly with teshdeed to the ن and with kear to the ب, but in the present art. written in the O قُنَابَرِيٌّ] in Pers. بَرَعَسْت; a herb of the desert (بَقْلَةٌ دَشْتِيَّةٌ), which come forth early in the [season called] رَبِيعٌ; (O;) eaten (O, K) by men, (O,) cooked. (K.)*

*مَغْمُولٌ*: see 1, near the middle. — Also *A man having clothes thrown upon him in order that he may sweat.* (S, O.) — And *Flesh-meat covered over; whether cooked by roasting or the like or with broth or gravy; as also مَغْمُونٌ.* (TA.) — And *Palm-trees (نَخْلٌ) near together.* (TA.) — And *A man obscure, unnoted, or reputable.* (Aṣ, O, K.)

### غَمِنَ

1. *غَمِنَ الجِلْدُ*, (S, K,) aor. *غَمِنَ*, (S,) inf. n. *غَمِنٌ*, (TA,) i. q. *غَمَلَهُ*; (K;) [see the latter;] *He put together the skin after it had been stripped off, and covered it over until its wool became loose, for the purpose of tanning: (TA:) or he covered over the skin (S, TA) for two nights, for the purpose of tanning, (TA,) in order that its wool might become loosened from it: (S, TA:) and the epithet applied to it is غَمِينٌ, (S, K,) like غَمِيلٌ.* (S.) — And *غَمِنَ التَّمْرُ*, (S,) or *البُسْرُ*, (K, TA,) has the like meaning, (S,) i. q. *غَمَلَهُ*; (K;) *He covered over [the dates, or] the unripe dates, in order that they might become ripe: (TA:) and the epithet applied to them is مَغْمُونٌ, like مَغْمُولٌ.* (TA in art. *غَمِلَ*.) — And *غَمِنَ فُلَانًا* [like *غَمَلَهُ*] *He threw his clothes upon such a one, in order that he should sweat.* (K.) — *غَمِنَ فِي الأَرْضِ* means *أُدْخِلَ فِيهَا* [app. *It, or perhaps he, was put into the earth; or made to enter into it*]. (K.)

7. *انغَمِنَ* *It, or he, entered [into the earth: see غَمِنَ (immediately preceding); of which it is expl. as denoting the consequence].* (K.)

*غُمْنَةٌ* [A mixture of] *whits lead (إِسْفِيدَاجٌ) and [the cosmetic termed] غُمْرَةٌ [q. v.] with which a woman rubs over her face: (K:) pl. غُمْنٌ [meaning sorts thereof].* (TA.)

*غَمِينٌ*: see 1, first sentence.

*مَغْمُونٌ*: see 1, second sentence. — Also, applied to flesh-meat, i. q. *مَغْمُولٌ*, q. v. (TA in art. *غَمِلَ*.) — And *Palm-trees (نَخْلٌ) near together; like مَغْمُولٌ.* (TA.)

### غَمُو

1. *غَمَا البَيْتُ*, aor. *يَغْمُوهُ*, inf. n. *غَمُوٌ*: see 1 in art. *غَمِي*.

*غَمَا* in the phrase *وَاللَّهِ وَغَمَا*, i. q. *أَمَا* [expl. in art. *أَمَا*]; (K, TA;) as also with *ع.* (TA.)

*غَمَا*; dual *غَمَوَانِ*: see *غَمِي* in art. *غَمِي*.

### غَمِيَ

1. *غَمَيْتُ البَيْتَ*, (S, K, TA,) aor. *أَغْمِيَهُ*, inf. n. *غَمِيٌّ*, (TA,) *I roofed the house, or chamber: (K, TA:) or covered its roof (S, K) with earth &c. (K) or with reeds, or canes, and earth, and the like: (S:) and غَمِيَّتُهُ signifies the same: (K:) and غَمَا البَيْتَ, aor. يَغْمُوهُ, (K, TA,) inf. n. غَمُوٌ, (TA,) signifies *he covered [the roof of] the house, or chamber, [in like manner, or] with clay, or earth, and wood.* (K, TA.) And *غَمِيَ الشَّيْءُ* *He covered the thing.* (Har p. 422.) — *غَمِيَ* *اليَوْمَ, and اللَّيْلَ, The day, and the night, was constantly clouded, so that the sun was not seen therein nor the new moon: so accord. to Es-Sarakūstee: and he says that غَمِيَ عَلَيْكُمْ means And if your day be constantly clouded, so that ye see not the new moon, then complete ye [the reckoning of the days of] Shaabán: (Mṣb:) or غَمِيَ عَلَيْكُمْ and غَمِيَ and غَمِيٌّ, thus differently related, all mean, and if it, i. e. the new moon, be covered, or concealed: or and if there be a covering [of clouds] over you: (Mgh:) [see also 1 in art. *غَمِرَ*:] or *غَمِيَ يَوْمَنَا* means *Our day was one whereof the covering of clouds was constant: and غَمِيَّتْ لَيْلَتُنَا*, *Our night was one whereof the new moon was veiled, or concealed.* (K, TA.) — See also 4.**

2: see the preceding paragraph, first sentence.

4: see 1, in four places. — One says also, *أَغْمِيَ عَلَيْهِ الخَبْرُ* *The information, or narration, was dubious, confused, or vague, to him; such as was difficult to be understood; or such as was not to be understood; like غَمِرَ: (S:) or was obscure, or unapparent, to him.* (Mṣb.) — And *أَغْمِيَ عَلَيْهِ*, (S, Mgh, Mṣb, K,) inf. n. *أَغْمَاءٌ*; (Mgh, Mṣb;) and *غَمِيَ عَلَيْهِ*; (S, Mṣb, K;) said of a sick man, (S, Mṣb, K,) *He swooned, i. e. became senseless, (غَشِيَ عَلَيْهِ, S, \* K,) and then recovered his senses: (K:) or أَغْمَاءٌ is a weakness of the faculties by reason of the overpowering effect of disease: (Mgh:) or it is an abstraction, or absence of mind, that overtakes a man, with languor of the limbs, or members, or organs, by reason of a malady; (Mgh, Mṣb;) thus it is defined by the scholastic theologians; and is the same as غَشِيَ: (Mgh:) or it is a repletion of the venters of the brain with a cold, thick, phlegm; (Mgh, Mṣb;) thus accord. to the physicians, who distinguish between it and غَشِيَ, as do the lawyers: (Mgh:) [see also غَشِيَ عَلَيْهِ:] the patient is said to be *أَغْمِيٌّ عَلَيْهِ*, (S, Mgh, and so in some copies of the K,) and *مَغْمِيٌّ عَلَيْهِ*, (S, Mṣb,) and so in some copies of the K,) and *غَمِيٌّ*, which*

last epithet is applied to a single person, (S, K,) and to two persons, (S,) and to a pl. number, (S, K,) and to a female [as well as a male], (S,) or (if you will, S) you say هُمَا غَمِيَانٌ and هُمَا غَمِيَاءٌ. (S, K.)

كَانَ عَلَى السَّمَاءِ غَمِيٌّ (K,) or فِي السَّمَاءِ غَمِيٌّ (Mṣb,) and غَمِيٌّ (Mṣb, K,) mean [Upon the sky is, or was,] what veiled, or concealed, the new moon: (Mṣb, K:) not from غَمَرٌ: (K:) this addition in the K is meant as an indirect slur upon J, for his having mentioned [in this art.] the statement of Fr that one says صُمْنَا لِلْغَمِيِّ and لِلْغَمِيِّ, meaning We fasted when the new moon was veiled, or concealed, to us; and هِيَ لَيْلَةُ الْغَمِيِّ [or الْغَمِيِّ]; the [proper] place of which is [the section of words whereof the last radical is] م: (TA:) [see غَمَرٌ, in that art.: but accord. to Fei,] one says [also], صُمْنَا لِلْغَمِيَّةِ. (Mṣb.) [It is there added that this noun is like مُدِيَّةٌ in measure: otherwise I should think that the right reading is لِلْغَمِيَّةِ, which has been mentioned voce غَمَرٌ.]

غَمِيٌّ and غَمِيَاءٌ (T, S, K) The roof of a house, or chamber: (T, K:) or the covering of the roof, (S, K,) consisting of earth &c., (K,) or consisting of reeds, or canes, and earth, and the like; (S;) and غَمِيٌّ also signifies [the same, or] the covering of a house, or chamber, consisting of clay, or earth, and wood: (TA in art. غَمُو:) the dual [of the first and last] is غَمِيَانٌ and غَمِيَانٌ: and the pl. is غَمِيَاءٌ (K, TA,) which is [of the same] like أَنْقَاءٌ pl. of نَقِيٌّ [and نَقَا], (TA,) and أَغْمِيَّةٌ (K, TA,) which is of غَمِيَاءٌ. (TA.) — Also, the first, [in the CK, erroneously, غَمِيَاءٌ,] A covering that is put upon a horse in order that he may sweat. (ISd, K.) — See also غَمِيٌّ. — And see 4, near the end.

غَمِيٌّ: see صُمْنَا لِلْغَمِيَّةِ.

غَمِيٌّ: see غَمِيٌّ, in two places.

غَمِيَاءٌ One of the entrances to the burrow of the jerboa. (K.)

مَغْمِيٌّ عَلَيْهِ and مَغْمِيٌّ عَلَيْهِ: see 4, near the end.

غن

1. غَنَّ (MA, Mṣb, K,) originally غَنَّ (Mṣb, MF,) [sec. pers. غَنَّتُ,] aor. يَغْنُ (Mṣb, K,) inf. n. غَنَّةٌ (MA, KL) and غَنَّ (MA, [and the same seems to be indicated in the Mṣb by its being said that the verb is of the class of تَعَبٌ,]) or غَنَّ (TK, [but this I think a mistake,]) He spoke (MA, Mṣb, KL) in, (MA,) or from, (Mṣb, KL,) or [rather] through, (KL,) his nose, (MA, KL,) or his خَيَاشِيمٌ [app. here meaning the innermost parts of the air-passages of the nose]. (Mṣb.) [The author of the K gives no indication of the proper signification of this verb but that of its

implying what he states to be meant by غَنَّةٌ, which see below.] — See also 4, in two places.

2. أَعَنَّ, inf. n. تَغْنِينٌ, It rendered him أَعَنَّ [q. v.]. (K.) One says, مَا أَدْرِي مَا غَنَّنَهُ I know not what rendered him, or has rendered him not what rendered him, or has rendered him أَعَنَّ. (TA.) — And غَنَّ صَوْتَهُ He made his voice to have in it a غَنَّةٌ [q. v.]. (Mughnee, art. حَرْفُ التَّوْنِ. [See مَغَنَّ, voce غَنَاءٌ, in art. غَمِي.])

4. اِغَنَّ said of a man, He made one to hear his voice, in singing. (Har p. 645.) — اِغَنَّ الذَّبَابُ The flies made a sound [or humming]. (K.) — اِغَنَّ الْوَادِيَّ † The valley had in it the sound [or humming] of flies, [or resounded therewith,] being abundant in herbs, or herbage: (S:) or abounded with trees; as also اِغَنَّ. (K, TA.) — اِغَنَّتْ The land had its herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — اِغَنَّ النَّخْلُ † The palm-trees attained to maturity; as also اِغَنَّ. (K, TA.) — And اِغَنَّ السَّقَاةُ † The skin became filled (S, K, TA) with water. (S, TA.) — And [it is also trans.:] one says, اِغَنَّ اللَّهُ غَضَنَهُ † God made its branch beautiful and bright. (K, TA.)

غَنَّةٌ [mentioned above as an inf. n. of غَنَّ but generally expl. as a simple subst. signifying A sort of nasal sound, or twang:] a sound that comes forth from the nose; (Har p. 339;) a sound (S, Mṣb) in, (S,) or that comes forth from, (Mṣb,) the خَيْشُومٌ [app. here meaning the innermost part of the air-passages of the nose]: (S, Mṣb:) or a sound from the لَهَاءُ [q. v., app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth,] and the nose, like [that which is heard in the utterance of] the ن of مَنْكَ and عَنَّا, for the tongue has not part in it: (Mṣb:) or the flowing [or passage] of the speech in the لَهَاءُ [app. here also meaning as expl. above]: (K:) or a mixture of the sound of the خَيْشُومٌ [expl. above] in the pronunciation of a letter: (Mbr, TA:) ن is that one of the letters in which it is greatest in degree: (Kh, Mgh, Mṣb, TA:) غَنَّةٌ is [a sound] greater in degree than غَنَّةٌ. (TA.) — [Also The roughness of the voice, of a boy, consequent upon the attaining to puberty; or, as Mṣr says,] الغَنَّةُ signifies also what is incident to the boy on the occasion of his attaining to puberty, when his voice becomes rough. (Mgh.) — And A soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) See 4. — And The sound [or humming] produced by the flying of flies; (TA;) and غَنَّانٌ [likewise] signifies the sound of flies. (K, TA.) [See مَغَنَّ and اِغَنَّ. And see also an ex. voce نُتَّةٌ: and another voce عَنَّةٌ.] — And the poet Yezzed Ibn-El-Aqwar has used it in relation to the sounding of stones: (K:) [or rather] he has so used the epithet اِغَنَّ. (TA.)

غَنَّانٌ: see the next preceding paragraph, near the end.

أَعَنَّ One who speaks [with a nasal sound, or twang, i. e.] in [or rather through] his nose; (TA;) who speaks from his خَيَاشِيمٌ [app. here meaning (as expl. Before) the innermost parts of the air-passages of the nose]: (S, Mṣb:) or, accord. to AZ, (Mgh, TA,) whose speech flows, (Mgh, K,\*) or passes forth, (TA,) in his لَهَاءُ [app. (as expl. voce غَنَّةٌ) the arches, or pillars, of the soft palate, or the furthest part of the mouth]: (Mgh, K, TA:) fem. غَنَاءٌ, applied to a woman. (Mṣb.) — It is also applied to a gazelle (ظَبِيٌّ), meaning Whose cry issues from his خَيَاشِيمٌ [expl. above]: J has erred in saying that it is applied to طَيْرٌ [i. e. birds, or flying things]: (K:) or if by طَيْرٌ he mean flies (ذَبَابٌ), his saying thus is not a mistake, for it is applied to them [as meaning making a humming sound]. (TA.) — [Hence,] وَادٍ أَعَنَّ † A valley abounding with herbs or herbage: for to such the flies constantly keep, and in their sounds is a غَنَّةٌ. (S. [See also مَغَنَّ.]) And (for this reason, TA) one says رَوْضَةٌ غَنَاءٌ i. e. † [A meadow, or garden,] abounding with herbs or herbage: or in which the winds pass with a sound that is not clear, [i. e. with a confused, humming, or murmuring, sound,] by reason of the denseness of its herbs or herbage. (K, TA.) And [for the same reason one says] عَشْبٌ أَعَنَّ † Herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — And (hence also, S) قَرْيَةٌ غَنَاءٌ † [A town, or village,] abounding with inhabitants (S, K, TA) and buildings (K, TA) and herbs or herbage [so that in it is heard the hum of men and women and of flies &c.]. (S, TA.) — حَرْفٌ أَعَنَّ means A letter from [the utterance of] which results what is termed غَنَّةٌ [i. e. the nasal sound thus termed]. (TA.) — See also غَنَّةٌ, last sentence.

وَادٍ مَغَنَّ † A valley in which is [heard] the sound [or humming] of flies; these not being in any valley but such as abounds with herbs or herbage; (S;) a valley of which the flies are abundant, by reason of the denseness, or luxuriance, of its herbs or herbage, so that a غَنَّةٌ [or humming] is heard, produced by their flying: the epithet being applied to it, but being properly applicable to the flies. (TA.) [See also اِغَنَّ.]

شج

1. غَنَّجَتْ (S, A, MA, O, K;) aor. ٤, (K,) inf. n. غَنَّجَةٌ (S, MA) and غَنَّجَةٌ; (MA;) and غَنَّجَتْ; (S, A, MA, K;) said of a girl, or young woman, (S, K,) or of a woman, (A, MA,) She used amorous gesture or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (S,\* A,\* MA, O,\* K,\* TA,) and an affecting of languor. (TA.) [See غَنَّجٌ below.]

5: see the preceding paragraph.

غَنَّجٌ [mentioned above as an inf. n.] and غَنَّجٌ (S, O, K) and غَنَّجٌ and غَنَّجٌ (O, K,) in a girl, or young woman, (S, K,) Amorous gesture

or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (Bkh, §, O, \* K, \* TA,) and an affecting of languor: (Bkh, TA:) [in the present day generally used to signify lascivious motion, or a wriggling of the body or hips, under the excitement of sexual passion, or to excite such passion:] accord. to some, beauty of the eyes. (TA.) — And **غَنَج** and **غَنَاج** signify also *Smoke-black* (دُخَانُ التَّوُورِ [see the latter of these two nouns in art. نور] AA, O, K) which a woman performing the operation of tattooing puts upon her green colour in order that it may become black. (AA, O, TA.)

**غَنَج** An old man: (S, K:) or a man: (TA:) in the dial. of Hudheyl. (S, K.) So in the saying **غَنَجٌ عَلَى شَيْخٍ** (TA) meaning *A man upon a camel*: (Lth, IDrd, O, all in art. شَيْخ:) or a man or an old man, upon a heavy camel: (L in that art.): a phrase of the tribe of Hudheyl. (TA.) [See **عَنَج**.]

**غَنَج**: see **غَنَج**.

**غَنَجَة**, (O,) or **غَنَجَة**, (TA,) without **أَل**, and imperfectly decl., (O, TA,) *The قُنُودُ* [or hedge-hog], (O,) or *the قُنُودَة* [or female hedge-hog]. (TA.)

**مَغْنُوجَة** (Bkh, §, A, MA, O, K) and **مَغْنُوجَة** (A, MA) and [in an intensive sense] **مَغْنُوجَة**, (O, K) applied to a girl, or young woman, (S, K,) or to a woman, (A, MA,) *Using or who uses, amorous gesture or behaviour, &c., such as is termed غَنَج*. (Bkh, §, A, MA, O, K, TA.)

**غَنَاج**: see **غَنَاج**.

**غَنَاج**: see **غَنَاج**, in two places.

**غَوْنَج** A quick, or swift, camel: mentioned by Kr, but said to be not known on the authority of any other. (TA.)

**أَغْنُوجَة** A gesture, or an action, of the kind termed **غَنَج**: pl. **أَغْنِج**: Aboo-Dhu-eyb says,

- لَوَى رَأْسَهُ عَنَى وَمَالَ بَوْدَهُ
- أَغْنِجُ خَوْدِ كَانَ فِينَا يَزُورَهَا

[The amorous gestures or actions, &c., of a soft or tender, or goodly-shaped and young, damsel, whom he used to visit among us, turned his head from me, and diverted his love]. (TA.)

**مَغْنُوجَة**: } see **غَنَجَة**.  
**مَغْنُوجَة**: }

**غندب**

**الغندب**: see the paragraph here following.

**الغندبة** A hard portion of flesh [app. a gland] around [or app. on either side of] the **حَلْقُوم** [which seems to mean here, as it often does, the

**حَلْقُوم**, i. e. fauces, or upper part of the throat]; (O, K;) thus expl. by Lth; as also **الغندب**; (O;) or **الغندوب**: (K:) pl. **غندوب**: and it is said that the **غندبتان** are [two things] like two ganglions (**شِبُه غَدَّتَيْن**) in the **تَكْفَتَان**; (O, K;) in each **تَكْفَة** [q. v.] is a **غندبة**, and between the **غندبتان** is the place of swallowing: (O:) the **غندوب** and the flesh that is upon them, or above them, around the **لَبَاة** [app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth], compose the **لغائين** [pl. of **لغنون**, q. v.], which are also called the **نغانع**, pl. of **نغنة** [or **نغنع**, q. v.]: (TA:) or the **غندبتان** are two glands (**غَدَّتَان**) in, or at, (**فِي**) the root of the tongue: (K, TA:) and they are said to be the two amygdalæ of the fauces; i. e. the tonsils: (**اللوزتان**: TA:) or two portions of flesh which are situate on either side of the **لَبَاة** [app. meaning as expl. above, i. e. the arches, or pillars, of the soft palate, or the furthest part of the mouth], (K, TA,) and between which is a space: (TA:) and **غندبتا العرشين** is expl. as meaning the two things that conjoin (**اللتان تصمان**) the **لغائين** [above mentioned (I read **اللغائين** instead of **العين**, an evident mistranscription in my original, for I can only suppose the description to mean the tonsils, as lodged between, and thus conjoining, the anterior and posterior pillars of the soft palate,)] on the right and left. (TA.)

**الغندوب**: see the preceding paragraph.

**غنظ**

1. **غَنَظَة**, aor. - (S, O, K, TA) and **غَنَظ**, (TA,) inf. n. **غَنَظ**, (S, O, TA,) *It*, (an affair, or event, S, O, K, TA,) and *he*, (a man, O, TA,) *distressed him*. (S, O, K, TA.) And *It*, or *he*, *filled him with wrath*. (TA.) And *It* (anxiety) *claves, or kept constantly, to him*; as also **أَغْنِظُهُ**. (TA.) [See also **غَنَظ** below.]

3. **غَانِظُهُ**, inf. n. **غَانِظ**, *He acted with him contrarily, or adversely, and inimically, each doing to the other that which was distressing, or grievous*; syn. **شَاقَهُ**. (TA.)

4: see the first paragraph.

Q. Q. 1. **غَنَظِي بِهِ** *He reviled him; made him to hear that which was disliked, hated, or abominable*; (S, O;) like **بِهِ**. (K.)

**غَنَظ** [an inf. n.: used as a simple subst.,] *Grief, or distress*, syn. **كَرَب**, (IDrd, S, O, K, TA,) as also **غَنَظ**, (IDrd, O,) and **مَشَقَّة**, (TA,) [or] *such as is vehement*, (TA,) [or] *such as is most vehement*: (S, TA:) and, (K,) accord. to IF, (O,) *constant anxiety*; (O, K;) as also **غَنَظ**: (K:) and, (K,) accord. to AO, (S, O,) a man's *being at the point of death* (S, O, K) *by reason of distress, or grief, and then escaping therefrom*. (S, O.) It is related of 'Omar Ibn-'Abd-el-'Azeez, that he mentioned death, and said, **غَنَظُ لَيْسَ كَالْكَظ**

[i. e. *Distress, &c., that is not like other distress, &c., and grief, &c., that is not like other grief, &c.*: see **كَظ**]. (S, O.) [See also **غَنَظ**.]

**غَنَظ**: see **غَنَظ**, in two places. — Also A plant's becoming altered [for the worse] by heat. (Ibn-'Abbád, O.)

**غَنَظ**: see an ex. of its dual in the next paragraph.

**غَنَظ** inf. n. of **غ** [q. v.]. (TA.) — And *Distress*; syn. **جَهْد**, and **كَرَب**: El-Fak'asee says, [of a camel,]

**تَنْتَحُ ذِقْرَاهُ مِنَ الْغِنَظِ**

[His two protuberances behind the ears drip with sweat by reason of distress]. (TA.) [See also **غَنَظ**, (K,) **غَنَظِيكَ**, as also **غَنَظِيكَ**.] **غَنَظِيكَ**, or, accord. to Lh, **غَنَظِيكَ** and **غَنَظِيكَ**, with **غ** and **ع**, (TA, [in which it is implied that **غَنَظِيكَ** is wrong, but this I think improbable,]) means *He did that in order to distress thee time after time*; (K;) like **غَيَظِيكَ** and **غَيَظِيكَ**. (K in art. غيظ.)

**غَنِيظ** *Unripe dates that are cut off from the palm-trees*, (AA, O, K,) *after they have become yellow or red, or that are upon the racemes when the fruit of the palm-tree is cut off*, (AA, O,) and are left (AA, O, K) upon the racemes (K) until they become ripe. (AA, O, K.)

**غَنَظ** an epithet applied by Ru-beh, or by El-'Ajjúz, to a sword [app. as meaning *That causes, or causing, much distress*]. (IDrd, O, TA.)

**غَنَظِيَان** A man foul, unseemly, or obscene, in speech; (Aḡ, O, K, TA;) *coarse, rude, or rough*: (O, TA:) or *who mocks at, derides, or ridicules, others*: (Ibn-'Abbád, O, TA:) and **غَنَظِيَان** signifies the same: fem. with **ة**. (O, TA.)

**هُوَ أَغْنِظُهُم** *He is the most vehemently grieved, or distressed, of them*. (TA.)

**مَغْنُوط** *Distressed*. (S, TA.) [See also 1, of which it is the pass. part. n.]

**رَجُلٌ مَغَانِظٌ** (S, O) *A man acting, or who acts, with another, contrarily, or adversely, and inimically, each doing to the other that which is distressing, or grievous*; syn. **مُشَاقٌّ**. (O.)

**غمر**

1. **غَمِرَ**, (S, Mḡb, K,) aor. - (Mḡb,) inf. n. **غَمْرٌ** (S, MA, Mḡb, \* K, KL) and **غَمَرٌ** (K,) or, as some say, the former is a simple subst. and the latter is an inf. n., (TA,) and **غَمِرَ** and **غَمِيمة** and **غَمِيَانٌ**, (K,) *He, or they*, (i. e. a man, Mḡb, or a party of men, S,) *obtained, got, or took*, (Mḡb, K, \* TḲ,) *spoil*, (K, \* TḲ,) or a thing [as spoil]. (Mḡb, TA.) [And *He acquired, or gained, a thing without difficulty, or trouble, or inconvenience*: or in this sense the inf. n. is **غَمِرَ**,

which see below, voce غَنِيمَةٌ.] مَا غَنِمْتُمْ in the Kur viii. 42 means *What ye take by force [in war] from the unbelievers.* (Bd, Jel.) [See also 8.]

2. غَنِمْتُهُ, inf. n. تَغْنِيمُهُ, *I gave him spoil, or a free and disinterested gift*; syn. نَقَلْتُهُ (S:) or كَذَا غَنِيمَةً, inf. n. as above, *he gave him such a thing as spoil, or as a free and disinterested gift*; syn. نَقَلَهُ إِيَّاهُ. (K.)

4. أَغْنَاهُ الشَّيْءُ, *He made the thing to be to him spoil.* (TA.)

5: see 8. — One says also, هُوَ يَتَغَنَّرُ الْأَمْرَ, meaning *He eagerly desires the affair like as one eagerly desires spoil.* (TA.) — And تَغَنَّرَ (TA in the present art.), or تَغَنَّرَ غَنَمًا, (AZ, T and TA in art. اهل,) *He took for himself, got, gained, or acquired, sheep or goats or both*: like as one says تَأَهَّلَ إِبِلًا. (AZ, T and TA in art. اهل; and TA\* in the present art.)

8. اغْتَنِمَهُ, as also تَغْنِمُهُ, *He reckoned it spoil*: (S, K:) or both signify *he took, seized, caught, or snatched, it as spoil.* (KL.) — And [hence] one says, اغْتَنِمَ الْفُرْصَةَ *He took, or seized, or [availed himself of,] the opportunity*; or *he hastened to take it*; syn. انْتَهَزَهَا. (S and A and K in art. نهز.)

غنم: see غَنِيمَةٌ, in three places. — It signifies also [The regaining (as is shown by an explanation of A'Obeyd cited in the first paragraph of art. غلق), and] the *increase, and growth, and excess in value, of a pledge.* (O in art. غلق, and TA in the present art.) Thus in a trad., in which it is said, الرَّهْنُ لِمَنْ رَهَنَهُ لَهُ غَنِمُهُ وَعَلَيْهِ غُرْمُهُ [The pledge pertains to him who pledged it; to him pertains the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon him lies the obligation to pay the debt for it, without requiring any abatement thereof if the pledge have unavoidably suffered damage or total loss: see the explanation of A'Obeyd mentioned above]: (TA.) الْغَنِمُ بِالْغُرْمِ means *The غنم is compensated (مُقَابِلٌ) by the غُرْمِ [i. e. the regaining of the pledge, with the increase and the growth and the excess in value thereof if such there be, is compensated by the payment of the debt for it]; for like as the owner [of the pledge] is exclusively entitled to the غنم, no one sharing it with him, so he bears the غُرْم, no one bearing it with him: and this is the meaning of their saying, الْغُرْمُ الْمَجْبُورُ بِالْغَنِمِ [which may therefore be rendered *The loss suffered by the payment of the debt is repaired by the regaining of the pledge*; app. a phrase of the lawyers, implying that such is to be considered as the case whatever be the state of the pledge at the time of its being restored unless it have suffered damage through the fault of the pledgee]. (Msb.) [See more in the first paragraph of art. غلق.] — See also غَنَامًاكَ [app. غَنِمٌ] is mentioned by Suh as the name of *A certain idol.* (TA.)*

غنم i. q. شَاءَ, (T, Msb, K,) meaning *Sheep and*

goats; (Msb;) [and both together;] a gen. n., (S, Msb, K,) of the fem. gender, (S, K,) applied to the males and the females, and to both together: (S, Msb, K:) it has no sing. from which it is derived, the sing. being شاة: the dual غَنَمَانِ is used as meaning *two flocks or herds [of sheep or of goats or of both together]*; (Msb, K;) each flock or herd having its distinct place of pasture and its pastor: (Msb, TA:\*) and hence it is said in a trad. that the poor-rate [meaning a portion thereof] is to be given to him to whom the year of drought has left a غنم, but not to him to whom it has left غَنَمَيْنِ: (TA:) the pl. is أَغْنَامٌ, (Msb, K,) [properly a pl. of pauc.,] sometimes used, (Msb,) meaning flocks or herds of غنم, (Msb and TA in art. اهل,) and also غَنُومٌ and أَغَانِيرٌ, (K,) the last used in an ode of Abo-Jundab El-Hudhalee: (TA:) the dim. is غَنِيمَةٌ, with ة, because quasi-pl. ns. of the class having no sing. from which they are derived, when applied to what are not human beings, are constantly fem.; so one says خَمْسٌ مِنَ الْغَنَمِ ذُكُورٌ [five of sheep, males], making the n. of number fem., though one means rams, when it is followed by مِنَ الْغَنَمِ, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) — In the saying لَا آتِيكَ غَنَمَ الْفِزْرِ [I will not come to thee until the sheep, or goats, of El-Fizr congregate], غنم [with its complement] is made to stand in the place of الدَّهْرُ, [the meaning being, *I will not come to thee ever,*] and is [therefore] put in the accus. case as though it were an adv. n. [of time]. (TA. [This saying with مِعْزَى in the place of غَنَمِ is mentioned by El-Meydānee in his "Proverbs," and thus in the S and K in art. فزر. For an explanation of its origin see Freytag's Arab. Prov. ii. 484.] — الْأَغْنَامُ is the name of † *Certain small stars between the legs of Cepheus and the star الْجَدْيُ.* (Kzw, in his descr. of Cepheus.) [See شاة (in art. شوه), last sentence.]

غنم: see what next follows.

غنم and مَغْنَمٌ (S, Msb, K) and غَنِيمَةٌ and غَنِيمَةٌ all signify: فَيْءٌ [as meaning *Spoil, booty, or plunder*]: and the acquisition of a thing without difficulty, or trouble, or inconvenience: or this is termed غَنَمٌ, and فَيْءٌ is termed غَنِيمَةٌ: (K:) or, accord. to A'Obeyd, الْغَنِيمَةُ signifies *what is obtained from the believers in a plurality of gods, by force, during war*; (Mgh, Msb:) and of this, a fifth is to be taken, [and applied in the manner prescribed in the Kur viii. 42,] and what remains after the fifth is for those who have obtained it, exclusively; (Mgh;) the horseman having three shares, and the foot-soldier having one share: (Az, TA:) and الْفَيْءُ signifies what is obtained from them after the laying-down of arms, (Mgh, Msb,) when the country, or place, becomes a country, or place, of Islām; and this is for all of the Muslims, and is not to be divided into fifths: (Mgh:) or the فَيْءُ is what God has given, or restored, of the possessions of the be-

lievers in a plurality of gods, to the Muslims, without war, such as the poll-tax, and that for which peace has been made with them; and of this also a fifth is to be applied in the manner prescribed by God, and the remainder is to be expended in the purchase of horses and weapons and other apparatus for the defence of the frontiers: (Az, TA:) and النَّفْلُ is what is given to the warrior in addition to his share; and is when the Imām or the commander says, "He who slays one shall have his spoil;" or says to a detachment, "What ye obtain shall be yours," or "the quarter of it," or "the half of it;" and it is not divided into fifths; and it lies on the Imām to fulfil the promise: or, accord. to 'Alee Ibn-'Eesā, النَّفْلُ is more general in signification than الْغَنِيمَةُ; and الْفَيْءُ is more so than الْغَنِيمَةُ, because it is a name for everything of the possessions of the believers in a plurality of gods that becomes the property of the Muslims: accord. to the lawyers, everything that may be lawfully taken, of their possessions, is فَيْءٌ: (Mgh:) the pl. of غَنِيمَةٌ is غَنَائِمٌ; and the pl. of مَغْنَمٌ is مَغَانِمٌ, (Msb, TA,) and غَنُومٌ occurs as pl. of غَنَمٌ. (TA.) غَنِيمَةٌ see expl. in art. برد.

غنم dim. of غَنَمٌ, q. v. (S.)

غَنَامًاكَ (S, K, TA) means *The utmost of thy power, or ability, and of thy case, (S, TA,) and that which thou eagerly desirest like as one desires spoil, (S, JM, TA,\*) [is, or will be, thy doing such a thing;] i. q. فَصَارَكَ: (K, TA: [see also عَنَانًاكَ, in art. عن:] and so غَنَمِكَ: (TA:) and [in like manner] one says, حُسَيْنًاؤُهُ, like غَنِيمًاؤُهُ, meaning فَصَارَاهُ [The utmost of his power, &c.]. (TA in art. حسن.)*

غنم: see what next precedes.

غنم Taking, or a taker, of غَنِيمَةٌ [or spoil]. (TA.) — See also two exs. voce شَاجِبٌ.

غنم: see غَنِيمَةٌ, in two places.

غنم مَغْنَمَةٌ and غَنَمٌ مَغْنَمَةٌ *Sheep, or goats, collected together*: (TA:) or many or numerous: (K, TA:) or, accord. to AZ, one of these two epithets, thus applied, [probably the latter, like مَوْلَانَةٌ applied to إِبِلٌ, as he seems to say,] signifies [app. *divided into distinct flocks or herds,*] each [flock or herd] having its own pastor. (TA.)

غنم

غنم: see the art. here following.

غنم

1. غَنِيٌّ, (S, MA, Msb, K,\*) from الْجَالِ, aor. يَغْنِي, (Msb,) inf. n. غَنَى (S, MA, Msb, K,\*) and غَنَاءٌ, (MA, K,\*) [but the latter is app. held by some to be a simple subst.,] *He was, or became, free from want; in the state, or condition, of having no wants; and also, of having*



(§.) AZ mentions مَا أَغْنَى فُلَانٌ شَيْئًا, thus, and with ع, [i. e. أَغْنَى,] as meaning *Such a one did not avail, or profit, at all, in a difficult, or an arduous, affair or case; and did not suffice for such an affair or such a case, or for the supply of what was necessary for subsistence.* (Mṣb, TA.) And he says also that he heard a man chide his slave, and say to him, وَأَغْنِ عَنِّي وَجْهَكَ بَلْ شَرَّكَ, meaning *Free me from, and avert from me, [thy face, nay, rather,] thy evil, or mischief:* and hence the phrase شَأْنٌ يُغْنِيهِ, [respecting which see the second sentence in art. عَنِ,] in the Ḳur [lxxx. 37]. (TA.) [Hence also,] وَمَا أَغْنَى عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ, in the Ḳur xii. 67, means *But I do not avert from you, by my saying this, anything decreed to befall you from God:* the second من is redundant. (Jel.) And one says, أَغْنِ عَنِّي كَذَا, meaning *Put thou away from me, and remove far from me, such a thing:* properly [أَغْنِي عَنْ كَذَا, originally meaning *render thou me in no need of such a thing,*] a phrase of the same kind as عَرَضَ الدَّابَّةَ عَلَى الْمَاءِ [for عَرَضَ الْمَاءَ عَلَى الدَّابَّةِ], (Mgh.) — أَغْنَى عَنْهُ as intrans.: see 1, former half. — مَا أَغْنَاهُ [How free from wants, or how rich, or wealthy, is he!]: this and مَا أَفْقَرَهُ are [said to be] anomalous; for their [respective] verbs are اسْتَغْنَى and اسْتَفْرَقَ, from either of which the verb of wonder may not properly [or regularly] be formed. (§ in art. فَرَقَ. [But see غَنَى as syn. with اسْتَغْنَى; and see also art. فَرَقَ.]])

5: see 1, former half, in three places: — and again in the latter half: — and see also 2, in five places.

6: see 1, former half, in two places. — تَفَانَوْا means *They were, or became, free from want, one of another, or, as we say, of one another.* (§, Ḳ.) El-Mugheereh Ibn-Habnà says,

- كِلَانَا غِنَى عَنْ أَحِبِّهِ حَيَاتَهُ
- وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَفَانِيَا

[Each of us is free from want of his brother in his life-time; and when we die, we shall be more free from such want]. (§.)

8: see 1, second sentence.

10: see 1, in seven places. — اسْتَغْنَى اللَّهُ He asked, or begged, God to render him, or make him to be, in no need, or free from want; [or in a state of competence, or sufficiency;] or rich, or wealthy. (Ḳ, TA. [But wanting in the CḲ, and app. in several copies of the Ḳ.]) Hence the prayer, اللَّهُمَّ إِنِّي أَسْتَغْنِيكَ عَنْ كُلِّ حَارِمٍ وَأَسْتَعِينُكَ [O God, I ask Thee to render me in no need of any one who refuses to give, and I beg thine aid]. (TA.)

غِنَى (Ḳ, TA,) with fet-ḥ, and مَقْصُور (TA,) i. q. مَيْتَةٌ; so in the saying, مَكَانٌ كَذَا غِنَى مِنْ فُلَانٍ [Such a place is meet, fit, or proper, for such a one; as though meaning a place of freedom from want]; as also مِنْهُ مَغْنَى. (Ḳ, TA.)

غِنَى and غِنَاءٌ signify the same; (MA, Ḳ; ) both are inf. ns. of غَنَى: (MA:) [see the first sentence of this art.: used as simple subst., they mean *Freedom from need or want; competence, or sufficiency; or richness, or wealthiness:*] or غِنَى is the inf. n. of غَنَى; (Mṣb;) and غِنَاءٌ signifies *competence, or sufficiency;* (Mgh, Mṣb;) as in the saying, لَيْسَ عِنْدَهُ غِنَاءٌ He has not competence, or sufficiency: (Mṣb:) or غِنَاءٌ signifies *profit, utility, or avail;* (§;) and you say, رَجُلٌ لَا غِنَاءَ عِنْدَهُ meaning *A man who is not profitable to any one:* (TA voce دَدَانُ; [and in like manner this phrase, occurring in the § voce دَدَانُ, is expl. in the PṢ:]) and غِنُوَةٌ signifies the same as غِنَى in the saying لِي عِنْدَهُ غِنُوَةٌ [I have no need of it, or him]: (Ḳ and TA in art. غَنُوَ:) so says Ks: but, as ISd says, the word commonly known is غِنِيَةٌ; (TA in that art. ;) which see in two places in the former half of the first paragraph of this art.: this last word [said in the § to be an inf. n.] and غِنِيَةٌ and غِنُوَةٌ and غِنِيَانٌ [which is said in the § and in one place in the Ḳ to be an inf. n.] are subst. having one and the same meaning [syn. with غِنَى used as a simple subst.]: and مَا لَهُ عَنْهُ غِنَى [in the CḲ erroneously غِنَى] and مَغْنَى and غِنِيَانٌ and غِنِيَةٌ mean [lit. *He has not freedom from need of it, or him; and hence,] he has not any means, or way, of separating himself from, or avoiding, it, or him;* syn. بُدْ: (Ḳ:) and one says فِي النَّكَاحِ غِنِيَةٌ عَنِ بَدْ [In marriage is freedom from need of fornication]. (A and Mṣb in art. سَفَحَ.) مَا كَانَ عَنْ ظَهْرِ غِنَى means *What is over and above that which suffices for the sustenance of the household, or family.* (TA.)

غِنُوَةٌ: see the next preceding paragraph, in two places.

غِنِيَةٌ and غِنِيَةٌ: see غِنَى; the former in three places.

غِنِيَانٌ: see غِنَى, latter half, in two places.

غِنَاءٌ: see غِنَى, in two places; and see also 4, former half. A poet says,

- سَيُغْنِيَنِ الَّذِي أَغْنَاكَ عَنِّي
- فَلَا فَقْرَ يَدُومُ وَلَا غِنَاءَ

[He will render me free from need who has rendered thee free from need of me: for poverty will not always continue, nor competence, or richness]: or, as some relate it, غِنَاءَ, meaning thereby the inf. n. of غَانَيْتَ: [see 3, above:] but it is said that the proper reading is غِنَاءَ; because this has no other meaning than that of غِنَى: so says ISd. (TA.) — مَا فِيهِ غِنَاءٌ ذَاكَ means *There is not in him [ability for] the setting-up of that, and strength, or power, to bear it, or carry it, or to raise it upon his back and rise with it.* (ISd, Ḳ, TA.)

غِنَاءٌ is an inf. n. of 3. (TA. [See the next preceding paragraph.]) — Also, (TA,) [Song, or vocal music; i. e.] an utterance of the voice with a prolonging and a sweet modulation thereof; (Ḳ, TA;) or a raising of the voice, and continuing it without interruption; (Nh, TA;) [a singing, and a chanting;] it is said in the § to be مِنَ السَّمَاعِ [meaning that it is a sort of musical performance]: (TA:) being an utterance of the voice, its analogical form would be with damm [i. e. غِنَاءٌ, like حَدَاءٌ &c.]: (Mṣb, TA:) its pl. is أَغْنِيَةٌ: (MA:) [and مَغْنَى signifies the same as غِنَاءٌ; and a mode of singing; and any particular air, or tune; and a song, i. e. a composition in verse that is sung or to be sung: and its pl. is مَغَانٌ: but perhaps it is post-classical: the pl. occurs in the Ḳ, in art. نَصَبٌ:] غِنَاءٌ [also] signifies [a song, i. e.] poetry, or verse, that is [sung, or chanted, or] uttered with a trilling, or quavering, or a prolonging and a sweet modulation, of the voice; (Ḥar p. 286;) and أَغْنِيَةٌ is syn. with غِنَاءٌ (§, Ḥar) in this sense; (Ḥar;) or, as also أَغْنِيَةٌ, (Fr, Ḳ, TA,) and each of them also without teshdeed, (Ḳ, TA,) as mentioned by ISd, but said by him to be not of valid authority, (TA,) signifies a certain sort of غِنَاءَ (Ḳ, TA) which they sing or chant: (TA:) and the pl. is أَغَانِيٌّ (§, TA) [and أَغَانٍ, this latter being the pl. of each sing. that is without teshdeed]. — الْغِنَاءُ is also used by a poet in the place of an inf. n., meaning التَّغْنِي: he says,

- تَغْنِي بِالشَّعْرِ إِذَا كُنْتَ قَائِلَهُ
- إِنَّ الْغِنَاءَ بِهَذَا الشَّعْرِ مَضَارٌ

[Sing thou, or chant thou, the poetry, if thou be uttering it: verily the singing, or chanting, this poetry is a مضار (expl. in art. ضَمَر)]. (TA.)

غِنَى and غَانٌ: see 1, former half; each in two places: both signify [Free from want; or in a state of competence, or sufficiency; or rich, or wealthy; or] possessing much property or wealth: (Ḳ, TA:) pl. of the former أَغْنِيَاءُ. (Mṣb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, أَنَا غِنَى بِكَذَا عَنْ غَيْرِهِ [I am sufficed by such a thing, or satisfied, or content, with it, so as to be free from want of another thing]. (Mṣb.) — الْغِنَى as a name of God signifies [The Self-sufficient; i. e.] He who has no need of any one in any thing. (TA.)

غِنَاءٌ A singer; (MA;) [as also مَغْنَى; and مَغْنِيَةٌ a female singer, a songstress:] accord. to Ibn-Ya'eesh, a مَغْنَى is thus called لِأَنَّهُ يُغْنِي صَوْتَهُ, i. e. because he makes his voice to have in it a غِنَاءَ [or sort of nasal sound, or twang]; the word being, in his opinion, originally, مَغْنِيْنٌ, with three نs, the last of which is changed into ي, when one says المَغْنِي, for the purpose of alleviating the utterance. (Mughnee, art. حَرَفُ النُّونِ.)

غان: see غنى. — [The fem.] غانية signifies A young woman who is sufficed by her husband; or satisfied, or content, with him, (S, Mṣb, TA,\*) so as to be in no need, or free from want, of any other: (Mṣb:) and sometimes, also, applied to a woman, (S,) such as is sufficed by her beauty, (S, ISd, K, TA,) so as to be in no need of decoration (ISd, K, TA) with women's ornaments: (ISd, TA:) or such as is sought, or desired, by men, but does not seek, or desire: (ISd, K, TA) or such as has abode in the house, or tent, of her father and mother, and whom captivity (سبأ) has not befallen; (IJ, ISd, K, TA) which is the strangest of the explanations: (TA:) or such as is youthful and chaste, whether having a husband or not: (ISd, K, TA) or, accord. to AO, one that is married: (Ham p. 226:) or, accord. to Az, such as pleases men, and is pleased by شباب [which means both youthfulness and youths or young men]: (TA:) pl. غوان; (K;) with the article, الغواني; [and also غانيات: (see an ex. in a verse cited in the second paragraph of art. زج:)] in the saying of Ibn-Er-Ruḳeiyát,

• لَا بَارَكَ اللَّهُ فِي الْغَوَانِي هَلْ  
• يُضِحْنَ إِلَّا لهنَّ مُطْلَبُ

[May God not bless those young women that are sufficed by their husbands, or by their beauty, &c.: do they enter upon the time of dawn without their having desire (lit. a time or place, meaning an occasion, of seeking, or desire)?], the ي is made movent by a poetic license: (S, TA:) and another poet uses الغواني for الغواني. (TA.)

أغناء [a pl. of which the sing. is not mentioned,] The أملاكات [meaning Goods and chattels, or paraphernalia,] of brides. (Az, K.)

أغنية and إغنية, and each of them also without tesheed: see غناء, latter half.

مغنى: see 4, former half: — and غنى: — and غنى, near the end. — Also A place in which were its occupants, or inhabitants: (S:) or a place of abode by which its occupants, or inhabitants, were sufficed, or with which they were satisfied, or content, and from which they then departed, or removed: or in a general sense; (K, TA;) a place of abode, absolutely; but this seems to be a distinct application: (TA:) pl. مغان; with the article, المغاني. (S, TA.) — See also غناء.

مغنى: see 4, former half.

مغنى [act. part. n. of 4.] A man sufficing, or satisfying, or contenting. (TA.) — المغنى as a name of God signifies He who satisfies, or contents, whom He will, of his servants. (TA.) — And مغنية A woman who satisfies, or contents, her husband, so as to render him in no need of looking at other than her. (Har p. 451.)

مغناة and مغناة: see 4, former half.

مغنى; fem. مغنية: see غناء, in two places.

## غيب

1. غيب, [aor. - ,] inf. n. غيب, He was unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless. (S.) You say غيب عنه He was unmindful, &c., and forgetful, of him, or it; (K, TA;) as also اغيب. (TA.) And أصاب صيدا غيبا He hit an object of the chase, or objects thereof, inadvertently, unintentionally. (A'Obeyd, S, K, from a trad.) — And غيبة He was ignorant of it; as also عيبه. (TA in art. عيب.)

4: see the preceding paragraph.

8. اغترب He (a man, TA) journeyed in the darkness: (K, TA:) and went far away therein. (TA.)

غيباؤه and غيبى الشبَاب and likewise with the unpointed ع, The first part, or state, of youth. (K, TA.)

غيبان Darkness; (S, A, K;) as also غيبان: (K:) pl. of the former غياهب. (S.) — And A horse, and night, intensely black: (K, TA:) or, instead of اللَّيْلُ and اللَّيْلُ in the K, we may read اللَّيْلُ and اللَّيْلُ; so that the meaning may be, a horse intensely black: and night: agreeably with the A, in which this latter meaning [as well as the former] is assigned to the word; and it is added that one says, أحسن من بياض الكوكب في سواد الغيب, [More beautiful than the whiteness of the star in the blackness of night]: (TA:) or it signifies intense blackness of the night and of a camel and the like: you say جمل غيب a deep-black camel: (Lth, TA:) and also أسود غيب and غيب: (Lh, TA:) and رجل غيب a black man; likened to the darkness of night: and ليل غيب a dark night: (Sh, TA:) and فرس أدهم غيب a horse intensely black: (Sh, S, TA:) and it is said in “the Book of Horses” by A'Obeyd that أدهم غيب signifies [a horse] of the deepest black hue: that the fem. is غيبية; and the pl., غياهب: and that دجوجى is less than غيب in blackness, signifying “of a clear black hue.” (TA.) — Also, applied to a man, Unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless: (K, TA:) and weak, and timid: (TA:) or (K, TA, but in the CK “and,”) a heavy, troublesome man: or stupid, dull, or wanting in intelligence; or inert, or wanting in vigour. (K, TA.) And Lacking ability to seek his blood-revenge, or retaliation; as also عيبه. (TA in art. عيب.) —

And A [garment of the kind called] كساء having much wool; very woolly; (K, TA;) as also عيبه. (TA.) — And A male ostrich. (R, TA.)

غيبية A clamour, or confused noise, (K, TA,) and commotion, (TA,) in fight, or conflict. (K, TA.)

غيبى: see غيب.

غيبان: see غيب. — Also The belly. (K.)

## غو or غوى

1. غوى, aor. يغوى, inf. n. غى (A'Obeyd, S, Mṣb, K, TA) and غواية; (A'Obeyd, S, TA;) [respecting which latter see what follows;] and غوى (A'Obeyd, K, TA, but not in the CK,) but this is not commonly known, (TA,) aor. يغوى, inf. n. غوى, (A'Obeyd, TA,) accord. to the M and K غواية, mentioned above as of غوى, (TA,) or this last, which is with fet-ḥ, (Mṣb,) not to be pronounced with kear, (K,) is a simple subst.; (Mṣb;) He erred; deviated from the right way or course, or from that which was right: (S, Mṣb, K:) and was disappointed; or failed of attaining his desire: (S, Mṣb:) and he laboured, and persisted, (IAth, Mṣb, TA,) in that which was vain, or false, (IAth, TA,) or in ignorant conduct: (Mṣb:) or he acted ignorantly from misbelief. (Er-Rághib, TA.) — See also 4, in two places. — يغوى, aor. يغوى; (S, Mṣb, K;) and يغوى, aor. يغوى; (K;) inf. n. [of the former] يغوى; (S, K;) said of a young camel, (S, Mṣb, K,) and of a lamb or kid, (S,) He suffered indigestion from the milk; (K, TA;) i. e. (TA) he drank the milk until he suffered indigestion; and his belly, or chest, became in a corrupt state; (S, Mṣb, TA;) or he drank much thereof, so that he suffered indigestion: (TA:) or, accord. to ISk, (S, TA,) he did not satisfy his thirst with the biestings of his mother, (S,) or he did not drink thereof, (TA,) nor satisfy his thirst with the milk [after it], so that he died of emaciation: (S, TA:) or he (a kid, AZ, TA) was withheld from sucking (AZ, K, TA) until hunger injured him (AZ, TA) so that he became emaciated, (AZ, K, TA,) and almost perished: (K:) or he obtained not sufficient milk to satisfy his thirst so that he almost perished: (T, TA:) or, said of a child, and of a young camel, he found not a sufficiency of milk, so that he did not satisfy his thirst, and was seen to be meagre, or emaciated; thus accord. to ISh; and Sh says that his companions held this to be the correct meaning: (TA:) the epithet applied to the young camel [&c.] is غوى. (K.) Z has mentioned the reading in the Kur [xx. 119] وَعَصَى وَغَوَى آدَمُ رَبَّهُ فَغَوَى, expl. as meaning [And Adam disobeyed his Lord, and] suffered indigestion from much eating: but better than this is what Az and Er-Rághib say; that it is فَغَوَى; and that the meaning is, and his life became evil to him; or he was disappointed; or he acted ignorantly; or some other of the meanings mentioned by the expositors. (TA.)

2: see 4. — غويت اللبن (K, TA,) inf. n. تغوية, (TA,) I made the milk to become such as is termed رائب [i. e. thick, or coagulated, &c.]; (K, TA;) as though I spoiled it, so that it became thick. (TA.)

4. اغواه; (S, MA, Mṣb, K;) and غواه; (K,) inf. n. تغوية; (TA;) and غواه; (K, TA,) mentioned by El-Muarrrij; (TA;) [but] accord. to Aṣ, one should not say otherwise than اغواه; (S, TA;) He caused him to err; or to deviate from the right course, or from that which was right: (S,

Mṣb, K:) and caused him to be disappointed; or to fail of attaining his desire: (Ṣ: ) or he seduced him, misled him, or led him astray; as also استغواه. (MA.) A poet, cited by El-Muārrij, says,

- وَكَأَنَّ تَرَى مِنْ جَاهِلٍ بَعْدَ عَلَيْهِ
- غَوَاهُ الْهَوَى جَهْلًا عَنِ الْحَقِّ فَأَنْغَوَى

[How many an ignorant dost thou see, whom, after his knowledge, love, or desire, has urged to turn, in ignorance, from that which was right, and who has turned: or has turned, in ignorance, from that which was right, and who has suffered himself to be turned; for,] accord. to Az, غَوَاهُ الْهَوَى is most correctly rendered as meaning لَوَاهُ, and صَرَفَهُ; and انغوى is quasi-pass. thereof. (TA.) The saying in the Kur [vii. 15], related as from Iblees, فِيمَا أُغْوَيْتَنِي means [Then by, or because of,] thy having caused me to err: or, as some say, invited me to [do] a thing whereby I have erred. (TA.) But the saying in the same [xi. 36], إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ, is said to mean If God desire to punish you for erring: or to decree, against you, your erring [i. e. that ye shall err]. (TA.)

6. تَغَاوُوا عَلَيْهِ They collected themselves together, or combined, and aided one another, against him; (Ṣ, TA;) originally, (TA,) in an evil affair; from الغوى and الغواية: (Ṣ, TA:) or they aided one another against him, and slew him; (K;) but this addition "and slew him" is from a trad. respecting the slaying of 'Othmán, in which it is said, [and they collected themselves together, &c., against him, by God, so that they slew him]: (TA:) or they came against him from this quarter and from that; though they did not slay him: (ISd, K, TA:) or they collected themselves together, and aided one another, against him, as do those who err, or deviate from the right way or course; thus expl. by Z. (TA.) [See also 6 in arts. غى and عو.]

7. انغوى signifies انبوى and مأل [app. He declined from the right way or course; for all of these three verbs seem to be here used in one and the same sense, agreeably with a saying in the JK, [النَّغْوَى شِبْهُ الْمُنْهَوَى الْمَائِلِ]: (K:) [or rather,] accord. to Az, [it signifies he was, or became, or suffered himself to be, made to decline, or to turn, from the right way or course, by love, or desire; for he says that] it is quasi-pass. of انغواه, which signifies أماله and صرقه. (TA:) or he fell into error by yielding to love and desire. (TK: there given as the meaning of the explanation in the K.) See also 4.

10: see 4, first sentence.

R. Q. 2 if belonging to art. غو, or Q. Q. 2 if belonging to art. غوغ. تَغَاى عَلَيْهِ الْغَوْغَاءُ [as though originally تَغَوَى]: see art. غوغ.

بُتْ غَوَى Thirst. (TA.) — And one says, بُتْ غَوَى

and مُغْوَى, and مُغْوِيًا, (K, TA,) in the T مُغْوَى (TA,) [in the CK مُغْوِيًا] meaning مُخْلِبًا (K, TA) [in the CK مُخْلِبًا] مُوحِشًا (TA) [i. e. I passed the night empty]: and so قَوِيًا, and قَاوِيًا, and مُغْوِيًا. (TA.) [See also غَوَى.]

غَو: see غَاو: — and see also 1, near the end.

غَى is an inf. n.; as also غَوَايَةٌ; (A'Obeid, Ṣ, &c.; [see 1, first sentence:];) or the latter is a simple subst.: (Mṣb:) [both, used as substs., signify Error; &c.:] غَيَّةٌ, of which the pl. (غَيَّاتٌ) is mentioned by Freytag as meaning errors, from the Deewán of the Hudhalees, is an inf. n. of un., and signifies an error, &c.:] and غَى signifies also a state of perdition. (Ḥam p. 643.) See also غَيَّةٌ. — Also A certain valley in Hell: or a river [therein]: (K, TA:) prepared by God for those who err: it is said that it has one or the other of these meanings in the Kur xix. 60: (TA:) or it there means † punishment; because it is the consequence of غَى [properly thus termed]: (Er-Rághib, TA:) or it there means evil: or the recompense of غَى [i. e. of error]: or deviation from the way of Paradise. (Bd.)

غَوَّة: see the next paragraph.

غَيَّة: see غَى. غَوَّةٌ and غَيَّةٌ signify the same. —

[Hence,] وَوَدَّ غَيَّةً, (K, TA,) but the latter is said by Lh to be rare, (TA,) The offspring of fornication or adultery; (K, TA;) contr. of وَوَدَّ رَشْدَةً. (TA.) And one says also ابْنُ الْغَيِّ [meaning The son of fornication or adultery]. (L in art. بهت.) And هُوَ لَغِيَّةٌ, (Ṣ, Mṣb,) and لَغِيَّةٌ, said in reviling a person, He is, or was, unlawfully begotten; (Mṣb;) contr. of لِرَشْدَةٍ. (Ṣ.)

غَيَّة: see the next preceding paragraph, in two places.

غَوَى: see غَاو: — and see also غَوَى. You say of a hungry person, رَأَيْتَهُ غَوِيًا مِنَ الْجُوعِ [I saw him empty, or lean, from hunger]; like as one says طَوِيًا and ضَاوِيًا [or ضَاوِيًا] and طَوِيًا. (TA.)

غَوَايَةٌ: see غَى, above.

غَيَّانٌ [as though originally غَوِيَّانٌ]: see what next follows.

غَاو: and غَوَى, (Ṣ, Mṣb, K,) and غَوِيًا, (Ṣ, TA,) and غَيَّانٌ, (K,) [or the first is an act. part. n., and the others are intensive epithets,] Erring; deviating from the right way or course, or from that which is right: (Ṣ, Mṣb, K:) and suffering disappointment; or failing of attaining his desire: (Ṣ, Mṣb:) [&c.: (see 1, first sentence:)] and the first signifies also perishing: (Ḥam p. 643:) the pl. of the first is غَوَاةٌ, (Mṣb, TA,) like الغَاوُونَ. (K.) غَاوُونَ, (Mṣb,) and قَاوُونَ pl. of قَاوٍ. (Mṣb,) and غَاوُونَ [in the Kur

xxvi. 224] means The devils: or those, of mankind, who err: (K, TA:) or those who love the poet when he satirizes a people, or party, (Zj, K, TA,) by saying that which is not allowable: (Zj, TA:) or those who love him for his praising them for that which is not in them. (Zj, K, TA.) — And الغاوى signifies The locust, or locusts collectively: (K, TA:) one says, جَاءَ الْهَآوِي وَالْغَاوِي, meaning The wolf and the locust, or locusts, came: (TA:) so says IḤār. (TA in art. هوى, where, in the K, الْهَآوِي is said to signify "the locust" or "locusts.") — رَأْسُ غَاوٍ is a tropical phrase, meaning, accord. to the K, A small head: but accord. to the A, a head that turns, or looks, aside, much, or often. (TA.)

غَاوِيَةٌ i. q. رَاوِيَةٌ, (Ṣgh, K, TA,) [as meaning] A camel that carries water: pl. غَوَايَا: [the sing. and pl. being] like زَاوِيَةٌ and زَوَايَا. (JK.)

غَاغَةٌ and غَاغٌ, the latter mentioned in the K in this art. as meaning A certain plant: see art. غوغ.

غَوْغَاءٌ and غَوْغَاءٌ: see art. غوغ.

زُبَّةٌ [pitfall such as is termed] (K, TA;) or a hollow, or pit, dug in the ground, like a زُبَّةٌ, for the wolf, and in which a kid is put; and when he [the wolf] looks at it, he falls, desiring to obtain it, and so is taken: (TA:) and مُغْوَاةٌ [likewise] signifies a زُبَّةٌ, (TA,) or a hollow, or pit, dug in the ground, like a زُبَّةٌ, (Ṣ,) for [catching] beasts of prey: (TA:) whence the saying, (Ṣ, TA,) which is a prov., (TA,) مَن حَفَرَ مُغْوَاةً أَوْشَكَ أَنْ يَقَعَ فِيهَا [He who digs a pitfall is near to his falling into it]: (Ṣ, TA:) pl. مُغْوَاتٍ. (Ṣ.) — And A cause, or place, of perdition or death; (K, TA;) as also مُغْوَاةٌ: (TA:) or a calamity, or misfortune; thus in the saying, وَقَعَ النَّاسُ فِي أُغْوِيَةٍ [The people fell into a calamity, or misfortune]. (Ṣ.)

غَوَى: whence the phrase بُتْ مُغْوِيًا: see غَوَى.

مُغْوَاةٌ: see مُغْوَاةٌ, in two places.

غَوَى: see بُتْ مُغْوِيًا: see غَوَى.

مُغْوَاةٌ: see أُغْوِيَةٌ, in two places. — Also A land in which one errs from the right way; syn. مِضْلَةٌ; (K, TA; in the CK مِضْلَةٌ;) as also مُغْوَاةٌ, like مِهْوَاةٌ; (K, TA; in the CK مِغْوَاةٌ, like مِهْوَاةٌ;) and so مُغْوَاةٌ: (TA:) the pl. of مُغْوَاةٌ is مُغْوَاتٍ; (K, TA;) and that of مُغْوَاةٌ is مِغَاوٍ. (TA.) — Also Any well. (AA, TA.)

غوث

1. غَاثٌ: see 4. — [And see also غَوِيَّاتٌ.]

2. تَغْوِيْتُ (K;) and تَغْوِيْتُ (Ṣ, K,) inf. n. تَغْوِيْتُ (K;) and استغاث; (TA;) He cried out, (TA,) and said, (Ṣ, K,) وَآ غَوْتَاهُ (Ṣ, K, TA) [Alas! a cry for aid, or succour! also pronounced وَآ غَوْتَاهُ (accord.

to one of my copies of the §) and **غَوَّاهُ** [وا غَوَّاهُ]. You say, **ضُرِبَ فُلَانٌ فَعَوَّتَ** *Such a one was beaten, and cried غَوَّاهُ*. (TA.) This is declared by the leading grammarians to be the primary signification of **غَوَّتَ**: then they used it as meaning *He cried out, or called, desiring, or demanding, aid, or succour*. (MF.) — See also **غَوَيْتُ**.

4. **اِغَاثَهُ**, (§, Mṣb, K,) inf. n. **اِغَاثَةٌ** (Mṣb, K) and **مَعَوَّاتَةٌ** [which is anomalous], (K,) *He aided, or succoured, him; (Mṣb;) He (i. e. God, Mṣb) removed from him trouble, or affliction: (Mṣb, TA:) **يَغِيثُهُ**, aor. **يَغِيثُهُ**, is used in the sense of **اِغَاثَهُ**, but is rare, and is said [by some] to be from **الغَيْثُ**, not **الإِغَاثَةُ**: **غَاثَهُ**, aor. **يَغُوُّهُ**, is mentioned by Az as not heard by him from any one; but ISd mentions **غَاثَهُ**, inf. n. **غَوُّتٌ** and **غِيَاثٌ**, though saying that **اِغَاثَهُ** is more approved. (TA.) And one says also, **أَغَاثَنَا الْمَطَرُ** + [The rain gave us relief]. (Mṣb.)*

[6. **تَغَاوَّتُوا**, accord. to Freytag, appears to be used in the Deewán of the Hudhalees as signifying *They said, one to another, غَوَّاهُ*: — and **أَغَاثٌ** as *syn. with تَغَاوَّتٌ*.]

10. **اسْتَغَاثَهُ**, (§, O, Mṣb, K,) and **اسْتَغَاثَ بِهِ**, (O, Mṣb, TA,) the latter disallowed by some, but used by Sb, (TA,) *He sought, desired, or demanded, aid, or succour, of, or by means of, him, or it; he sought, &c., [or called for,] his aid, or succour*. (O, MF, TA.) — See also 2. [Hence, **اسْتَغَاثَ الْعَوْدُ** + *The lute sent forth plaintive sounds: a modern phrase.*]

**غَوَّتَ** and **غَوَّاتٌ** and **غَوَّاتٌ**, (§, K,) the last deviating from the common course of speech, (K, TA,) with respect to analogy, as will be seen from what follows, (TA,) *A cry for aid, or succour*. (§, K, KL, PṢ.) One says, **أَجَابَ اللَّهُ غَوَّاتَهُ** and **دَعَاَهُ وَغَوَّاتَهُ** [God answered his prayer, and his cry for aid]. (Fr, §.) **غَوَّاتٌ** is said by Fr to be the only word significant of a sound, or cry, having fet-ḥ [to the first letter]; other words of this kind being with ḍamm, as **بُكَاءٌ** and **دُعَاءٌ**, or with kesr, as **بُكَاءٌ** and **صِحَاحٌ**. (§.) See also 2. — And see **غِيَاثٌ**.

**غَوَّاتٌ**: see **غَوَّتَ**, in three places: — and see also **غِيَاثٌ**. — In the dial. of Ḥimyer it signifies + *Travelling-provision*. (TA.)

**غَوَّاتٌ**: see **غَوَّتَ**, in two places: — and see also the paragraph here following.

**غِيَاثٌ**, (§, Mṣb, K, &c.,) in which the **و** is changed into **ي** because of the kesreh preceding it, (§,) a form disapproved by some of the lexicographers, but several others assign to it priority, (MF,) a subst. from **أَغَاثَهُ**, (§, Mṣb, K, &c.,) as also **غَوَّاتٌ**, ascribed by Ibn-Hajar to the majority, and **غَوَّاتٌ**, mentioned on the authority of Aboo-Dharr, (MF,) and **غَوَّتَ**; (Mṣb;) signifying *Aid, or succour; (Mṣb;) or deliverance from difficulty, distress, or adversity, and [from] re-*

*venge; and aid to release from difficulties, distresses, or adverse circumstances*. (MF.) In the T, **الغِيَاثُ** is expl. as signifying *That with which God aids, or succours, one*. (TA.) — And **غِيَاثٌ** signifies also *An aider, or a succourer: you say, فُلَانٌ غِيَاثُنَا* *Such a one is our aider, or succourer; i. q. مُغِيثُنَا*: (TA in art. نور:) and God is said to be **غِيَاثُ الْمُسْتَغِيثِينَ** [The Aider of the seekers of aid]. (O.) — [Hence,] **أُمُّ غِيَاثٍ** is a name for + *The cooking-pot*. (T in art. امر.)

**غَوَيْتُ** *Food, or other succour, with which one aids a person in necessity*. (O, K.) — Also, (O, K,) in one copy of the K **تَغَوَيْتُ**, (TA,) [both perhaps inf. ns., the former like **دَبَيْبٌ** &c.,] *Vehe- mence of running (شِدَّةٌ عَدْوٍ)*. (O, K.)

**مُغِيثٌ**: see **غِيَاثٌ**, last sentence but one.

**مَعَوَّاتَةٌ**, an [anomalous] inf. n.: see 4.

**مَعَاوِثٌ** *Waters*: (O, K:) said to be one of those plurals that have no singulars. (TA.)

**يَغُوَّتُ** *A certain idol which belonged to [the tribe of] Medhḥij: (Zj, ISd, K, TA:) or a certain good man, who lived between [the times of] Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وَدٌ and سَوَاعٌ and يَعْوُقٌ and نَسْرٌ, mentioned therewith in the Kṣur lxxi. 22 and 23. (Bḍ.)*

غوج

1. **غَاَجَ**, (§, O, K,) aor. **يَغْوُجُ**, (§, O,) said of a man; (TA;) and **تَغْوُجٌ**, (O, K,) likewise, (TA,) or this is said of a horse; (O;) *He affected a bending of his body, syn. تَعَطَّفَ and تَشَتَّى*, (§, O, K, TA,) and *inclined from side to side, in his gait*. (TA.) Aboo-Dhu-eyb says,

• **عَشِيَّةٌ قَامَتْ بِالْفِئَاءِ كَأَنهَا** •  
• **عَقِيلَةٌ نَهَبَ تَصَطَّفَى وَتَغْوُجُ** •

[In the evening when she arose, in the yard of the dwelling, as though she were the most excellent portion of booty, to be selected therefrom, and affecting a bending of her body, and inclining from side to side]: i. e. displaying herself to the chief of the army, in order that he might take her for himself. (§, O.)

5: see the preceding paragraph.

**غَوْجٌ**, applied to a horse, *Pliant, pliable, limber, or lithe; syn. لَيْبِنُ الْأَعْطَافِ*. pl. **غَوْجٌ**. (En-Naḍr, TA.) — And *A man relaxed by reason of drowsiness*. (TA.) — And *A broad-breasted camel*. (TA.) — And *A horse ample in the skin of the breast*, (§, O, K,) but not unless he be **سَهْلُ الْمَعْطِيفِ** [i. e. *pliant, pliable, limber, or lithe*]: (§, O, TA:) or *a horse long in the قَصَبُ [or bones of the legs]: or that bends, going and*

*coming*. (TA.) — And **غَوْجٌ مَوْجٌ**, the latter word being an imitative sequent, *A horse fleet, or swift; excellent in running; or that outstrips others*. (TA.)

**غَوَّاجٌ** *That goes with energy: an epithet applied by Aboo-Wejzeh to a camel*. (O.)

غور

1. **غَارَ**, (Aḡ, Fr, IAḡr, §, Mṣb, &c.,) aor. **يَغْوُرُ**, (§, &c.,) inf. n. **غَوْرٌ** (§, K) and **غَوُورٌ** (K;) and **اغَارَ**, (Fr, Mṣb,) inf. n. **اِغَارَةٌ** (K;) but IAth says that this form of the verb is of rare occurrence, (TA,) and Aḡ disallows it; (§, Mṣb, TA;) and **غَوَّرَ**, inf. n. **تَغْوِيرٌ** (§, K;) and **تَغَوَّرَ** (K, TA;) *He came to the غور*, (Aḡ, Fr, IAḡr, §, Mṣb, K,) i. e., *low land or country, (Mṣb,) [or the region so called, in Arabia:] or غار signifies he journeyed in the region of the غور: (Aḡ, TA:) or غار and اغار signify he took his way towards the غور*. (TA.) There is a difference of opinion respecting the saying of El-Aḡshā,

• **نَبِيٌّ بَرَى مَا لَا تَرَوْنَ وَذِكْرَهُ** •  
• **أَغَارَ نَعْمَرِي فِي الْبِلَادِ وَأَنْجَدَا** •

[meaning, accord. to the first explanation of **اغار**, *A prophet who seeth what ye see not, and whose fame has come to the low lands, by my life, or by my religion, in the several regions, and has come to the high lands*]: Aḡ says that **اغار** signifies *has gone quickly; and انجد*, *has risen; and that the poet does not mean has come to the low lands nor to the high lands; holding غار only to signify the coming to the low land: but Fr asserts that اغار is a dial. var. of غار; and cites this verse as authority: and some say وانجد*, but when they do not conjoin the two verbs they say **غار**; like as they say **هَنَانِي الطَّعَامُ وَمَرَانِي**, but when they do not conjoin these two verbs they say **أَمْرَانِي**: (§:) Aḡ also mentions another relation of the second hemistich, commencing **اغار** [app. a mistake for **أقام** or some other word]: (IKṭṭ:) and there is another relation, accord. to which the second hemistich is **مَخْرُومٌ**, commencing with **غَارَ**. (L.) You say also **وَأَنْجَدَ** meaning + *He became famous in the low countries and the high*. (A in art. نجد.) — **غَارَ فِي شَيْءٍ**, inf. n. **غَوْرٌ** and **غَوُورٌ** (K) and **غِيَاَرٌ**, (Sb, K,) *He, or it, entered [or entered deeply] into a thing*. (K.) — [Hence,] **غَارَ فِي أَمْرٍ** + *He examined minutely [or deeply] into an affair; (IKṭṭ, Mṣb;) as also اغار*. (IKṭṭ.) You say **فُلَانٌ بَعِيدُ الْغَوْرِ** + *Such a one is a deep examiner: (TA:) or acquainted [deeply] with affairs: or very rancorous, malevolent, malicious, or spiteful*. (Mṣb.) [See also **غَوْرٌ**, below.] — **غَارَ الْأَرْضِ**, (Lḡ, §, Mṣb, K,) inf. n. **غَوْرٌ** (Lḡ, §, K, &c.) and **غَوُورٌ** (§, TA;) and **غَوَّرَ**, (Lḡ, TA,) inf. n. **تَغْوِيرٌ** (K;) *The water sank, (§, IKṭṭ,) or went away, (Mṣb, K,) into the ground, or earth: (§, Mṣb, K:) or went away into the sources, or springs*. (Lḡ.) — **غَارَتِ**



part next the lower gums,] in the حَنَّان [or the palate and the part corresponding to it below]. (TA.) — And الغاران signifies The [sockets of the eyes; or] two bones in which are the eyes. (ISd, K.) — And The belly and the pudendum: (S:) or the mouth and the pudendum. (K.) Hence the saying of a poet, يَسْعَى لِعَارِيهِ [He works, or earns, for his belly, or his mouth, and his pudendum]. (S, TA.) — Also (غَارٌ) An army: (S, K:) or a numerous army. (TA.) You say التَّقَى الغاران The two armies met. (S.) — And A company, or body, of men: (TA:) or a numerous company or body of men. (ISd, K.) — And I. q. غَيْرَةٌ (S,) or غَيْرَةٌ (K.). [See 1, last signification.] — And A kind of tree, (S, Mgh, K,) of large size, (Mgh, K,) having leaves longer than those of the خَلْف (Mgh, TA,) and a fruit [or berry] smaller than the hazel-nut, which is black, and which, being divested of its covering, discloses a heart that is employed in medicine [that is designed to produce a narcotic or an intoxicating effect: the berries are called حَبُّ الْغَارِ]: its leaves have a sweet odour, (Mgh, TA,) and are employed in perfume: (TA:) its fruit is called [in Persian] دَهْمَسْت (Mgh, TA:) and it has an oil, (K,) which is called دَهْنُ الْغَارِ: (S:) [it is the bay-tree; or female laurel-tree; the laurus nobilis; also called the sweet bay; of which there are several sorts, as the broad-leaved bay, the narrow-leaved bay, &c.: it is commonly supposed to be the laurus of the ancients:] n. un. with ة. (TA.) — And The leaves of the grapevine. (K.)

غَوْرٌ The bottom, or lowest part, of anything; (S, Mgh, K;) as also غَوْرِيٌّ (K:) and its depth. (TA.) — You say, عَرَفْتُ غَوْرَ هَذِهِ السَّأَلَةِ [I have become acquainted with the bottom of this question]. (TA.) And فَلَانَ بَعِيدَ الْغَوْرِ (S) [Such a one is deep and excellent in judgment; one who examines deeply. (TA.) [See also 1.] And مَنْ هُوَ بِحَرْ لَّا يَدْرِكُ غَوْرَهُ [He is a sea whereof the bottom shall not be reached]. (TA.) And مَنْ أْبْعَدَ غَوْرًا فِي الْبَاطِلِ مِنِّي [Who is deeper in knowledge with respect to what is vain, or false, than I?]. (TA, from a trad.) — Low, or depressed, land, country, or ground; (S, Mgh, K;) [like خَوْرٌ;] as also غَارٌ. (K.) — See also غَارٌ, in the first of its senses expl. above. — Applied to water, i. q. غَاثِرٌ [Sinking, or going away, into the ground, or earth]: (S, K:) an inf. n. used as an epithet, like مَاءٌ سَكَبٌ, and دِرْهَمٌ ضَرْبٌ. (S.)

غَوْرٌ A bloodwit; syn. دِيَّةٌ (K, TA:) a dial. var. of غَيْرٌ: (TA:) or the latter is a pl., of which the sing. is غَيْرَةٌ. (AA, K in art. غير, q. v.)

غَارَةٌ, a subst. from أَغَارَ; A going away into a country, or land. (TA.) — A quick running, (Mgh, Mghb,) or vehement running, (TA,) of a horse, (Mgh, Mghb, TA,) and of a fox; (Mgh;) as also غَوِيرٌ, of a fox. (TA.) — [A raid; or an incursion into the territory of an enemy; or a

sudden, or an unexpected, attack upon an enemy, or upon the territories or dwellings of an enemy, with a party of armed horsemen, and engagement with them in conflict; an urging of horses upon, or against, a people; generally, a hostile, or predatory, incursion: or the making such an incursion:] a subst. [or quasi-inf. n.] from أَغَارَ عَلَى الْعَدُوِّ. (S, TA.) — And Plunder, or pillage. (TA.) — And hence, (Mgh, Mghb,) [Horsemen making a raid, or a sudden, or an unexpected, attack, upon an enemy, or upon the dwellings of an enemy, and engaging with them in conflict: horsemen urging their horses upon, or against, a people:] i. q. خَيْلٌ مُغِيرَةٌ (S, Mgh, Mghb, TA:) and one says also خَيْلٌ مُغِيرَةٌ, with kesr. (TA.) You say شَنَّ عَلَيْهِمُ الْغَارَةَ i. e. He scattered, (S in art. شن, and Mgh\* and Mghb,\*) or poured, (K in art. شن,) upon them [the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses]. (S, K.) The poet (El-Kumeyt Ibn-Maaroof, TA) says,

• وَنَحْنُ صَبْحًا آلَ نَجْرَانَ غَارَةٌ •  
• تَجِمُّرُ بَنِ مِرِّ وَالرِّمَاحِ التَّوَادِسَا •

[And we gave as a morning-drink to the people of Nejrán a troop of horsemen making a raid, or sudden attack, upon them, or urging their horses against them, namely the tribe of Temeem Ibn-Murr, and the piercing spears]: he means, سَقَيْنَاهُمْ خَيْلًا مُغِيرَةً: and تَجِمُّرُ بَنِ مِرِّ is put in the accus. case as a substitute for غَارَةٌ. (S, TA.) — حَبْلٌ غَارَةٌ means A rope twisted hard; or hard in respect of the twisting; (S, TA;) غَارَةٌ being in this case [as in that first mentioned above] a subst. standing in stead of the inf. n. إِغَارَةٌ: (TA:) and so حَبْلٌ مُغَارٌ; (S, TA;) applied to a rope that is twisted with another. (TA voce مَسْحَلٌ.) — And الْغَارَةُ signifies The navel: (Sgh, K:) app. so called because of its depth. (Sgh, TA.)

الْغَوْرَةُ The sun. (IAar, K, TA.) — See also غَائِرَةٌ.

غَيْرَةٌ Abundance of the produce of the earth: and rain: and i. q. مَبْرَةٌ [a provision of corn, or wheat, &c.]: belonging to this art. and to art. غير. (TA.) — [See also 1, last signification.]

غَوْرِيٌّ: see غَوْرٌ.

غَوِيرٌ: see غَارَةٌ, second sentence.

قَائِلَةٌ i. q. قَائِلَةٌ [app. as syn. with قَائِلَةٌ, i. e. A sleeping in the middle of the day; though the primary signification of قَائِلَةٌ is that which here next follows]; (S, O, K;) as also غَوْرَةٌ. (O, K.) — And The middle of the day [itself]. (K.) — And one says, بَنِي هَذَا الْبَيْتِ عَلَى غَائِرَةِ الشَّمْسِ, meaning [This house, or tent, was, or has been, built, or set up,] facing the place of sunrise. (TA.)

مَغَارٌ: see غَارٌ, in two places. — Also A place

of entrance: and a place where a thing is sought for: you say, إِنَّكَ غَرَّتَ فِي غَيْرِ مَغَارٍ Verily thou hast entered into that which is not a place of entrance: and verily thou hast sought in that which is not a place where a thing is sought for. (TA.)

مَغَارٌ: see غَارٌ. — Also A place of a غَارَةٌ [or raid, or sudden attack upon an enemy, or upon the dwellings of an enemy, with a party of armed horsemen, &c.]. (TA.) — See also غَارَةٌ, last sentence but one. — Hence, ; A horse strong, or compact, in make; as though twisted: (Az, TA:) or a horse strong in the joints: (Lth, TA:) or, applied to a horse, i. q. مُضْمِرٌ [made lean, or light of flesh; &c.: see 2 in art. عير: and see also مَعَارٌ in that art.]. (Aboo-Sa'eed Ed-Dareer, TA in art. عير.) And A horse that runs swiftly. (TA. [But in this last sense, the word should be, accord. to rule, as here next follows.]

مُغِيرٌ A horse swift in running: [see also what next precedes:] and مَغَاوِرٌ [likewise] signifies a swift horse: or this latter, accord. to Lh, vehement in running: and its pl. is مَغَاوِيرٌ. (TA.) — غَارَةٌ: see خَيْلٌ مُغِيرَةٌ.

مُغَوِّرٌ: see 2.

مَغَارَةٌ and مَغَارَةٌ: see غَارٌ, first sentence.

مُغَوِّرٌ: see مُغِيرٌ. — Also A fighting man; and so مَغَاوِرٌ: (S:) or the former signifies one who occupies himself much in غَارَاتٍ [or raids, or sudden attacks upon enemies, or upon the dwellings of enemies, with armed horsemen, &c., pl. of غَارَةٌ]; (K, TA;) as also مَغَاوِيرٌ: (TA:) pl. مَغَاوِيرٌ. (S:) and مَغَاوِرٌ may be a contracted pl. of مَغَاوِرٌ or a pl. of مَغَاوِرٌ. (TA.)

مَغَاوِرٌ: see the next preceding paragraph, in two places.

غوص

1. يَغْوِصُ (S, A, Mghb,) inf. n. غَوَصٌ (S, A, K) and مَغَاصٌ and غِيَاصَةٌ and غِيَاصٌ (K,) He dived in, or descended beneath, the water; (S, A, K;) or entered into the water; (TA;) to fetch out what was in it. (Mghb [in my copy of which, the particle فِي is omitted, app. by a slip of the transcriber].) — غِيَاصَةٌ [also] signifies The diving in the sea for pearls; (S;) and غَوِصٌ signifies [the same: or both signify] the fetching out pearls from beneath the water. (Mgh.) — [Hence,] you say also, غَاصَ عَلَى الْأَمْرِ (K,) inf. n. غَوِصٌ, (TA,) [He dived for the thing, or affair, so as to elicit it; or] he knew the thing, or affair. (K, TA.) And غَاصَ عَلَى الْمَعَانِي حَتَّى [He dived for the meanings so that he reached the uttermost of them, and elicited what was remote of them, and the understanding whereof was subtle]. (Mghb.) And فَلَانَ يَغْوِصُ عَلَى حَقَائِقِ الْعِلْمِ [Such a one dives for the verities of science].

(A, TA.) And مَا أَحْسَنَ غَوْصَهُ عَلَيْهِمَا † [How good is his diving for them!]. (A, TA.) And مَا دَرَا إِلَّا أَخْرَجَ دَرَّةً † [He did not dive a single diving but he fetched out what was like a pearl, or a large pearl]. (A, TA.) — You say also, غَاَصَ عَلَى الشَّيْءِ, aor. يَغْوِصُ, inf. n. غَوْصٌ, He pounced, or came suddenly, or at unawares, upon the thing. (Mṣb.)

2. غَاَصَ فِي الْمَاءِ He made him to dive in, or descend beneath, the water; (A;) he immersed, immersed, dipped, plunged, or sunk, him therein. (TA.)

غَوْصٌ [originally an inf. n.]: see مَغَاَصٌ, in two places.

غَوْصَةٌ [A single diving in, or descent beneath, water: see 1, last sentence but one]. (A.)

غَوَاصٌ: see the next paragraph, in four places.

غَائِصٌ One who dives in, or descends beneath, or enters into, water; as also غَوَاصٌ [which, however, has an intensive signification, or implies the habit of so doing]: (TA:) and † the latter, (S, A, K,) or both, (Az, TA,) particularly one who dives in the sea for pearls, (S, A, K,) or for pearl-shells, and fetches them out: (Az, TA:) pl. غَوَاصٌ, (A, TA,) of the former, (TA,) and غَاِصَةٌ, (A, TA,) [also of the former,] and [of the latter] هَوَاصُونَ. (TA.) — [Hence the saying,] هُوَ مِنَ صَاغَةِ الْفَقْرِ وَغَاِصَةِ الدَّرِيْرِ, lit., as thus used, ornaments fashioned in the form of the vertebrae of the back, but here meaning choice phrases or sentences; and of the divers for, and producers of, (expressions like) pearls, or large pearls]. (A, TA.) — [Hence likewise,] † غَوَاصٌ also signifies † One who exercises art, craft, cunning, or skill, in ordering the means of obtaining subsistence. (TA.) — And غَائِصٌ also signifies One who pounces, or comes suddenly, or at unawares, upon a thing; (JK, S, Mṣb;) as also, (JK, Mṣb,) but in an intensive sense, (Mṣb,) † غَوَاصٌ: (JK, Mṣb:) pl. of the former غَاِصَةٌ. (Mṣb.)

مَغَاَصٌ A place where one dives in, or descends beneath, water; (Lth, A, K;) as also † غَوْصٌ: (Lth, Mgh:) or † the latter signifies particularly a place [where one dives and] whence pearls are fetched out. (JK, Mgh.)\* You say also, هَذَا مَغَاَصُ اللَّؤْلُؤِ This is the diving-place for pearls. (A.) — Also The upper part of the سَاك [or shank, &c.]. (JK, Sgh, K.)

غوط

1. غَاطَ, aor. يَغْوِطُ, (S, Mṣb, TA,) inf. n. غَوْطٌ, (S, Mṣb, K,) It entered, or sank, (S, Mṣb, K, TA,) into (فِي) a thing; (S, K, TA;) as, for instance, the foot into sand; (S, TA;) and a man into mud, (TA,) or into water; (Mṣb;) and into a valley; (TA, in this art. and in art. غَيْطُ; in the former expl. by اِنْتَمَسَ;) and غَاطَ, aor. يَغْيِطُ, Bk. I.

(S, TA,) inf. n. غَيْطٌ, (K,) signifies the same: (S, K:) both also signify he, or it, became hidden, (Aṣ, and K in art. غَيْطُ,) in the ground. (Aṣ.) You say also, غَاطَتِ الْأَسَاعُ النَّاقَةَ, aor. and inf. n. as above, The plaited thongs of the she-camel clave to her belly, and so entered, or sank, therein. (TA.) And غَاطَتِ الْأَسَاعُ فِي دَبِّ النَّاقَةِ The plaited thongs caused their impressions to be visible in the side of the she-camel. (TA.) — It (a place) sank, or became depressed, in the ground. (Ish.) And It (anything) descended, or sloped downwards, in the ground. (TA.) — Also, aor. and inf. n. as above, He dug, excavated, or hollowed out. (TA: and in some copies of the K, الْغَوِطُ is expl. by الْحَفْرُ; but the reading given in the TA, in that instance, is الْحَفْرَةُ.) = غَطَّ غَطًّا means Be thou with the جَمَاعَةُ [i. e. the mass, or main body], (IAṣr, O, K,) who are termed the غَاطُ, (O,) [be thou with them, not with the factious,] when فِتْنٌ [i. e. factions, &c.,] come. (IAṣr, O, K.)

2. غَوِطَ, inf. n. تَغْوِيْطٌ, He gobbled [food]: (Ibn-Abbād, O, K:\*) or gobbled largely, or in large mouthfuls: (K, TA:) from غَوِطٌ meaning تَرِيدٌ. (TA.) = And تَغْوِيْطٌ signifies also The making a well deep. (K. [See also 4.]

4. أَعْوِطَ He made deep a well. (Fr, O, TA. [See also 2.]

5. تَغَوِطَ † He voided excrement, or ordure. (S, Mṣb, K, TA. [In the CK, أَنْدَى is put by mistake for اِبْدَى.]

6. تَغَاوِطَا فِي الْمَاءِ They two vied, or contended, each with the other, in plunging, or diving, in the water. (K, TA.)

7. انْغَاطَ It (a branch, or twig, or the like,) bent. (O, K.)

الْجَمَاعَةُ signifies also الْجَمَاعَةُ [meaning The mass, or main body, of the people]. (O, K.) One says, مَا فِي الْغَاطِ مِثْلَهُ [There is not in the mass, or main body, of the people, the like of him]. (O, TA.)

غَوْطٌ A hollow, cavity, pit, or the like, dug, or excavated, in the ground; syn. حَفْرَةٌ. (So in the K, accord. to the TA, on the authority of AA: but in some copies of the K, الْغَوِطُ in this instance is expl. by الْحَفْرُ: see 1, last sentence.) See also غَائِطٌ = And i. q. تَرِيدٌ [Crumbled bread moistened with broth]. (O: in the K تَرِيدَةٌ.)

غَيْطٌ: see غَائِطٌ, latter half.

غَوْطَةٌ A [low, or depressed, place, or hollow, such as is called] وَهْدَةٌ, in the ground. (Ish, K.) [See also غَائِطٌ.]

غَوْطَةٌ A place comprising water and herbage: whence غَوْطَةٌ دِمَشْقَ, (Har pp. 130, et seq.,) i. e. the city, or district, of Damascus, (K,) which is a place abounding with water and trees. (S.)

بئر غَوِيْطَةٌ A deep well. (TA.)

غَائِطٌ A wide, depressed piece of ground or land, (Ish, S, O, Mṣb, K,) but not much depressed, and in some instances having acclivities [bordering it]; (Ish;) sometimes, as they assert, a league (فَرْسَخ) in extent, and having in it meadows; (AHn;) and † غَاطٌ and † غَوِطٌ signify the same; (O, K;) or the last is more depressed than the غَائِطُ: (IDrd, O:) and غَائِطٌ is also applied to a valley: (TA:) the pl. [of pauc.] is أَغْوَاطٌ, (S, Mṣb, K,) or this is pl. of غَوِطٌ, (IB,) and [of mult.] غَيْطَانٌ, (S, Mṣb, K,) which is pl. of both these sings., (IB,) and غَوِطٌ (S, Mṣb, K) and غَيْطٌ. (K.) — Hence, † A place in which one satisfies a want of nature; the custom being to do so in a depressed place, where one is concealed. (S, Mṣb, TA.) In the Kṣur [iv. 46, or v. 9], accord. to an extraordinary reading, it is written غَيْطٌ, [a form now commonly used, and signifying a garden, but there meaning a privy place,] the original form of which may be غَوِطٌ, and then غَيْطٌ, [and then غَيْطٌ,] it being contracted; or, accord. to Abu-l-Ḥasan, the ي may be originally و, these two letters being in this instance interchangeable. (IJ.) You say, أَتَى الْغَائِطَ, (S, TA,) and صَرَبَ الْغَائِطَ, (TA,) † He satisfied a want of nature; (S, TA;) voided excrement, or ordure. (TA.) — And hence, (S, TA,) † Human excrement, or ordure: (S, K, TA:) because they used to cast it away in a غَائِطُ: or because they used to go thither to satisfy a want of nature. (TA.)

غوغ

Q. Q. 2 if belonging to this art., or R. Q. 2 if belonging to art. غوغ. تَغَاغَى عَلَيْهِ الْغَوَغَاءُ. [as though originally تَغَوَغَى i. q. رَكِبُوهُ [i. e. The mixed multitude, or the low, base, vile, &c., of men, bore, or pressed, or crowded, (as though mounting,) upon him]. (TA in art. غوغ.)

غَاغٌ The حَبَقُ [q. v.], (IDrd, K, TA,) a species of sweet-smelling plants, (TA,) i. e. the فُوْدَنْجُ, (IDrd, K, TA,) an arabicized word from [the Pers. پودينه: (TA:) [accord. to the TK, the plant called in Turkish يارپوز, which is marjoram:] † غَاغَةٌ [the n. un.] is said by Lth to mean a certain plant resembling the هَرَنْوَى [a word of which both the orthography and the application are disputed]. (TA.)

غَاغَةٌ: see what here precedes: = and see also the paragraph here following.

غَوَغَاءٌ [i. e. غَوَغَاءٌ and غَوَغَاءٌ, as will be shown by what follows; mentioned in this art. in the Mṣb and K; and in the S, and again in the K and TA, in art. غوغ;] masc. and fem., [being] perfectly and imperfectly decl., (S and TA in art. غوغ) in the former case like قَمِقَامٌ, the ء being substituted for و, and in the latter case like عَوْرَاءٌ, (S,) Locusts after the growth of their wings, (AO, T, Mṣb, K,) i. e. (AO, T, Mṣb) after the state in which they are called دَبٌّ or دَبِيٌّ; (AO, T, S, Mṣb;) before which earlier state they are called سِرْوَةٌ [or rather

سِرْوُ] (A'Obeyd, T, Mṣb: [see also جَرَادٌ:] or locusts when they become light, or active, so as to fly; thus accord. to AO, and IATH says the like thereof: (TA:) or locusts when they have wings, and almost fly, before they raise themselves and fly; thus says Aṣ: (Ṣ:) or locusts, when they have become divested of the [changing] colours, and are becoming in a state of transition to redness. (Aṣ, K, TA.) — And A sort of insects resembling بعوض [or gnats], that do not bite, (AO, Ṣ, Mṣb, K,) nor hurt, (AO, Ṣ, Mṣb,) by reason of their weakness. (AO, Ṣ, K.) — And, (Ṣ, Mṣb, K,) accord. to Aṣ, (Ṣ,) or AO, (Mṣb,) as being likened to the locusts thus termed, (Ṣ, Mṣb,) applied to men, (Ṣ, Mṣb, K,) meaning † A mixed multitude of men; as also † غَاغَةٌ: (Ṣ and K in art. غو:) or the سَفَلَةُ [i. e. low, base, vile, ignoble, mean, or sordid; or lowest or lower, basest or baser, &c.;] of men; and such as haste to do evil: and it may be from the signification here following, because of the muchness of their clamour, or confused noise, and vociferation. (TA.) — [Like غَوْغَا in Pers., and probably from this latter, if the converse be not the case,] it signifies also Clamour, and a confusion of cries or shouts or noises. (TA.)

## غول

1. غَالَهُ, (Ṣ, Mgh, O, Mṣb, K,) aor. يَغُولُهُ, (Mṣb, TA.) inf. n. غَوْلٌ, (Mgh, Mṣb, TA.) He, or it, [accord. to the TA said of a thing,] destroyed him; (Lth, Mgh, Mṣb, K;) as also † اغتاله: (K:) and (K) it (a thing, Ṣ, O) took him, seized him, or took him away, unexpectedly, at unawares, or from an unknown quarter; (Ṣ, O, K;) and so † اغتاله: (Ṣ: [see also an ex. of this latter voce غَال الشئ زيدًا, accord. to IAqr, signifies The thing took away Zeyd. (TA.) One says, † غَالَتْهُ غَوْلٌ A [cause of] destruction destroyed him: (K, TA:) or [destroyed him so that it was not known whither he had gone away; for] it is said of one who has fallen into destruction (Ṣ, TA) and it is not known whither he has gone away: (TA:) and it also signifies Death or the decree of death [destroyed him, or took him away]. (TA.) One says also when persons have perished in a land, غَالَتْهُمْ تِلْكَ الْأَرْضُ [That land caused them, or has caused them, to perish in it]: and غَالَتْ الْأَرْضُ بِفُلَانٍ means The land caused such a one to perish; and to pursue a course that led him astray. (TA.) And one says of a land (أَرْض) تَغُولُ السَّابِلَةَ, meaning It casts away the travellers, or wayfarers; causes them to fall, or drop down; and removes them far away. (TA.) — وَ مَا غَالَتِ الْخَمْرُ فَلَانًا means † The wine that he had drunk deprived such a one of his reason: or, of the soundness of his body: (AHeyth, TA:) [or corrupted, or vitiated, him; for] غَالَهُ, aor. يَغُولُهُ, signifies أَفْسَدَهُ; (Ksh and Bḍ in xxxvii. 46;) as well as أَهْلَكَ; (Ksh, ibid:) and a poet, cited by AO, says,

• وَمَا زَالَتِ الْكَأْسُ تَغْتَالُنَا •

† [And the cup of wine ceased not to deprive us of

our reason]. (Ṣ, O.) — تَغُولُ التِّيَابَ فَتَقْصُرُ عَنْهَا is said of a tall woman [app. as meaning She exceeds the measure of the clothes, so that they are too short for her]: such a woman is said to be † ذَاتُ غَوْلٍ. (TA.) — And one says, مَا غَالَكَ عَنَّا, i. e. What withheld, or debarred, or has withheld or debarred, thee from us? (O.) — And غُلْتُهُ, inf. n. غِيَالٌ and غِيَالٌ and غَوُولٌ, signifies I stole it. (O and TA in art. غيل [though belonging to art. غول].)

2. فَلَاةٌ تَغْوِلٌ, inf. n. تَغْوِيلٌ, [A desert, or waterless desert,] of which the roads, or ways, are unapparent, so that it causes the people thereof [who traverse it] to go astray. (TA.)

3. مَغَاوَةٌ is syn. with مَبَادِرَةٌ [The hastening, making haste, or striving to be first or beforehand, in doing or attaining or obtaining a thing], (Ṣ, O, K, TA,) [or] in journeying, &c. (TA.) Jereer says, (Ṣ, O,) or El-Akhtal, (so in the TA,) mentioning a man upon whom horsemen had made a sudden attack, (Ṣ, TA.)

• عَايَنْتُ مُشْعِلَةَ الرِّعَالِ كَانَهَا •

• طَيْرٌ تَغَاوَلٌ فِي شَامِرٍ وَكُورًا •

[I saw those that were spreading themselves of the small parties of horsemen, as though they were birds hastening to nests in (the mountain of) Shemám]. (Ṣ, O, TA.) And it is related in a trad. of 'Ammár, that he was brief in prayer, and said, كُنْتُ أُغَاوِلُ حَاجَةَ لِي [I was hastening to accomplish a want that I had]. (TA.) And in a trad. of Keys Ibn-'Asim, [it is related that he said,] كُنْتُ أُغَاوِلُهُمْ فِي الْجَاهِلِيَّةِ i. e. I used to strive to be beforehand with them (أَبَادِرُهُمْ) in making a sudden attack or incursion, and in doing mischief, [in the Time of Ignorance:] or, as some relate it, it is with ر [i. e. كُنْتُ أُغَاوِرُهُمْ I used to make sudden attacks or incursions upon them]. (TA.)

5. تَغْوُلٌ is syn. with تَلَوْنٌ [which primarily signifies The becoming altered in colour; but here, the varying in state or condition, or in form or appearance; or, agreeably with explanations of its verb by Esh-Sheereshee, (cited in Har p. 480,) the becoming altered in state or condition; and the becoming of various sorts or species]. (Ṣ, O, K.) One says, تَغْوَلَتِ الْمَرْأَةُ, meaning تَلَوْنَتْ [The woman varied in state or condition, or in form or appearance, &c.]: (Ṣ, O, TA:) and in like manner تَغْوَلَتْ is said of the غُولُ [q. v.]. (TA.) And The woman made herself to be like the غُولُ. (TA.) And تَغْوَلُ الْفَلَاةُ means The dubious, and varying, state or condition, of the desert, or waterless desert. (TA.) And one says also, تَغْوَلُ الْأَمْرُ † The affair, or case, became altered so as to be unknown; [for تَنَاسَرَ, in my original, I read تَنَسَّرَ;] and became dubious, or confused. (TA.) — And تَغْوَلَتِ الْأَرْضُ بِفُلَانٍ see 1, former half. — And تَغْوَلَتْهُمْ الْغَوْلُ is said of them who have been made to deviate from,

miss, or lose, the right way [by the غُولُ; i. e. it means The غول made them to deviate &c.]. (TA.)

[6. تَغَاوَلُوا i. q. تَبَادَرُوا i. e. They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to be first, or beforehand, (comp. 3:) expl. by Freytag as meaning "sese invicem studuerunt capere."]

8. اغتاله: see 1, first sentence, in two places. — Also (Ṣ) He slew him (Ṣ, Mgh, O, Mṣb) covertly (Ṣ, \* Mgh, O\*) or on an occasion of inadvertence; (Ṣ, \* O, \* Mṣb;) syn. † قَتَلَهُ غِيَالَةً. (Ṣ, Mgh, O.) — See also 1, latter half. — لَا يَغْتَالُهُ الشَّبَعُ, said of a hawk, (Ṣ, O, TA,) &c., (TA,) signifies † Satiety will not deprive him of his strength, (Ṣ, O, TA,) and his vehemence of flight: meaning that he will not become satiated: (TA:) [it is said that] it occurs in a verse of Zuheyr, [but I do not find it in his Deewán,] describing a hawk. (Ṣ, O, TA.) — هَذِهِ أَرْضٌ مُنْظَرَةٌ means † This is a land that renders unapparent in it the footing, or marching, [of travellers,] by reason of its far extent and its width: an ex. of the verb [in this sense] occurs in a verse of El-Ajjáj cited voce نِيَابُط, in art. نوط. (Ṣ, O.) — [And Freytag adds, in art. غيل, the two following significations: the former, or both, from the Deewán of the Hudhalees: He overtook him in running: (compare 3 and 6 in this art.): — and He filled it so that the space became too contracted to take, or hold.]

غَوْلٌ Far extent of a desert, or waterless desert; (Ṣ, O, TA;) because it destroys him who passes along in it: (Ṣ, TA:) or of a land; because it casts away the travellers, or wayfarers, causes them to fall, or drop down, and removes them far away: and accord. to Lh, it is said of a land when one journeys in it without stopping. (TA.) One says, مَا أَبْعَدَ غَوْلُ هَذِهِ الْأَرْضِ How far is the extent of this land! and إِنَّهَا لَبَعِيدَةُ الْغَوْلِ [Verily it is far in extent]. (Ish, TA.) And ذَاتُ غَوْلٍ أَرْضٌ A land far extending, though in the view of the eye of little extent: (IKh, TA:) and غِيَالٌ applied to land is said to have the same meaning. (TA in art. غيل.) And أَعْوَالُ الْأَرْضِ [in which اغوال is app. pl. of غَوْلٌ] signifies The extremities of the land. (TA.) — أَمْرَةٌ ذَاتُ غَوْلٍ A tall woman. (TA.) See 1, last sentence but two. — [And see also غِيَالَةٌ, voce غِيَالٌ, in art. غيل.] — نَاقَةٌ غَوْلِ النَّجَاءِ is a phrase mentioned without any indication of the meaning in the TA: perhaps نَاقَةُ غَوْلِ النَّجَاءِ, and signifying A she-camel of an exceeding degree of swiftness. — In the saying in the Kur [xxxvii. 46], لَا فِيهَا غَوْلٌ, [referring to the wine of Paradise,] it means The evil result of headache; because it is said in another place, [lvi. 19,] لَا يُصَدِّعُونَ عَنْهَا (Ṣ, O, TA:) or it [there] means [simply] headache: or intoxication: (K, TA:) thus some expl. it as used in that instance: (TA:) or, as expl. by AO, it there means privation of the intellectual faculties.

(S, O, TA.) — See also **غُولٌ**, latter half. — Also *Distress, trouble, or molestation*: (K, TA:) thus expl. by some as used in the *Kur ubi supra*. (TA.) — And *Unfaithfulness; or unfaithful acting*. (TA.) — **أَتَى غَوْلًا غَائِلَةً** means *He did a cunning, bad, action*. (K.) — Also *Much earth*. (S, O, K.) Hence the phrase **غَوْلًا مِنَ الرَّمْلِ**, [app. meaning *A large quantity of sand*,] in a verse of Lebeed. (S, O.) — And *A collection of [the trees called] طَلْح*, (K, TA,) with which nothing participates. (TA.) — And *A low, or depressed, part of the earth, or of land*. (K.)

**غُولٌ** *A kind of [goblin,] demon, devil, or jinnee, which, the Arabs assert, appears to men in the desert, assuming various forms, causing them to wander from the way, and destroying them*; (JM, and TA\* on the authority of IATH;) but this the Prophet denied, saying, **لَا غُولَ**; by which, however, accord. to some, he did not mean to deny the existence of the **غُول**, but only the assertion of the Arabs respecting its assuming various forms and its being able to cause any one to go astray: (IATH, JM,\* TA:) *i. q. سَعْلَةٌ* [q. v.]: or *a sort of سَعْلَةٌ*: (S, O, Mṣb:) or *a male jinnee*; the female being called *سَعْلَةٌ*: (Abu-l-Wefee El-Aarabee, TA:) pl. [of pauc.] **أَغْوَالٌ** and [of mult.] **غَمْلَانٌ** (S, O, Mṣb, K) and **غَوْلَةٌ**: (O, TA:) and it signifies also *an enchantress of the jinn*: (K:) and *a demon, or devil, that eats men*: (En-Nadr, O, K:) or *any jinnee, or devil, or animal of prey, that destroys a man*: (TA:) or *a certain beast, (K, TA,) terrible [in appearance], having tusks, or fangs, (TA,) seen by the Arabs, and known by them; and killed by Taūbaḥa Sharrā*: (K, TA:) and *such as varies in form or appearance, of the enchanters and of the jinn*; (K, TA;) on his doing which, as is said in a trad., one should hastily utter the call to prayer, to prevent his mischief by the mention of God: (TA:) or *anything by reason of which the intellect departs*; as also **غُولٌ**: (K:) and *anything that takes a man unexpectedly and destroys him*: (S, O, Mṣb:) [whence] one says, **الغضبُ غُولُ الجلمِ** *Anger [is that which] destroys, and does away with, forbearance, or clemency*. (S, O.) — Also *Destruction*: [or a cause thereof:] and *death*; or the *decree of death*. (K.) See 1, second sentence. — And *A calamity, or misfortune*; (K, TA;) as also **غَائِلَةٌ**; (TA;) of which latter the pl. in this sense is **غَوَائِلٌ**; (K,\* TA;) thus mentioned by Ks. (Mṣb.) — And *A serpent*: pl. **أَغْوَالٌ**: (K:) accord. to Az, the Arabs call serpents **أَغْوَالٌ**; and thus this word is said to mean in the verse of Imra-el-Keys,

• لِيَقْتَلَنِي وَالْمَسْرُفِيُّ مَضَاجِعِي •

• وَمَسْنُونَةٌ زُرُقٌ كَأَنْبَابِ أَعْوَالِ •

[To slay me, while the Meshrefee sword was my bedfellow, and so were sharpened, polished arrow-heads, like the fangs of serpents]: (O, TA:\*) but AHāt says that this is meant as an exaggeration: (TA:) and it is said that the poet here means *devils*. (O, TA.)

**غَيْلَةٌ** *The slaying covertly, (Mgh,) or on an occasion of inadvertence; a subst. from اغْتَالَهُ*: (Mṣb:) originally with **و** [i. e. **غَوْلَةٌ**]. (S.) See 8: and see also art. **غَيْل**.

**غَوْلَانٌ** *A plant of the [kind called] حَمِيضٌ*, (A'Obeyd, AHn, S, O, K,) like the **أَشْنَانٌ** [i. e. *kali, or glasswort*], (K,) or, accord. to AHn, resembling the **عَنْطَوَانٌ** [which is described as a plant of the **حَمِيض**, or, as some say, the best of the **أَشْنَان**], except that it is more slender; and it is a pasture. (TA.) — Also sing. of **غَوَالِيْنٌ**, which signifies [The ribs of a ship or boat, i. e.] the things that resemble the **ضُلُوع** in a ship or boat. (AA, O, TA.)

**أَرْضٌ غَائِلٌ** [act. part. n. of 1]. — [Hence,] **أَرْضٌ غَائِلَةٌ النَّطَاءُ** *A land that destroys its inhabitant by reason of its far extent*. (TA.) — And **غَائِلَةٌ** [as an epithet applied to a fem. n.] signifies *Caused to become absent, or to disappear; hidden, or concealed: or stolen*. (Ish, TA.)

**غَائِلَةٌ** [as a subst.] *Bad, or corrupt, conduct; and evil, or mischief*. (Mṣb.) See also **غَوْلٌ**, last quarter. [And see art. **غَيْل**.] — And [particularly] *Wickedness, or disobedience, of a slave; and his running away*; (Mgh in art. **عَدُو**, and Mṣb;) and *the like thereof*: pl. **غَوَائِلٌ**. (Mṣb.) — And [hence, perhaps, (as denoting a cause for reclaiming the price of a slave,) it is said that] it signifies *A right which another than the seller has to the possession of a slave, whereby the sale is annulled, and the seller is obliged to return the price to the purchaser*. (TA voce **حَبِيئَةٌ**.) — See also **غَوْلٌ**, latter half. — [Its pl.] **غَوَائِلٌ** also signifies *Places of destruction*. (TA.) — And you say, **أَخَافُ غَائِلَتَهُ**, meaning *I fear the result, and the evil, or mischief, thereof*. (TA.) — Also *A hole, or perforation, of a watering-trough, or tank, (IAḡr, O, K,\* TA,) that causes the water to pass away*: (TA:) pl. **غَوَائِلٌ**. (IAḡr, O, TA.)

**أَغْوَلٌ** *عَيْشٌ غَوْلٌ*: see **غَوْلٌ**.

**أَرْضٌ غَائِلَةٌ** *A land far extending*. (Lh, TA.) [Mentioned also in art. **غَيْل**.]

**أَغْوَلٌ** [More, and most, destructive]. One says, **أَيُّ غَوْلٍ أَعْوَلٌ مِنَ الغَضَبِ** [What destroyer is more destructive than anger?]. (S, O: immediately following the explanation of the saying, **الغضبُ عَيْشٌ أَعْوَلٌ**.) — [Hence, perhaps,] **أَغْوَلٌ**, *A soft, or plentiful and easy, life*; (Ibn-'Abbād, O, K;) as also **غَوْلٌ**. (K.)

**مِغْوَلٌ** [primarily] *An instrument with which a thing is destroyed*. (Ḥam p. 648.) — And [hence] used as meaning *A knife*: and in common acceptation, *a knife that is put in the midst of a whip which is as a sheath to it*: (Ḥam ibid.:) *a knife to which a whip is a sheath*: (Mgh:) or *a slender sword, having a flat back (لَهُ قَعَا)*, (S, O, Mṣb,) like the knife, (Mṣb,) the sheath of which is like the whip: (S, O:) or *an iron [weapon] that is*

*put within a whip, which thus becomes to it a sheath*: (K:) or *a whip in the interior of which is a sword*: (A'Obeyd, TA:) said to be thus called because its owner destroys with it his enemy unexpectedly: pl. **مِغْوَالٌ**: (TA:) and a thing like a **مِشْمَلٌ** [or short and slender sword over which a man covers himself with his garment], except that it is more slender, and longer: (K:) and a long **نَصَلٌ** [or blade], (AHn, K, TA,) of little breadth, thick in the middle of which is the ridge, but may here mean the back]: (AHn, TA:) or a short sword which a man wears innrapped beneath his clothes: (TA:) or a slender sword, having a flat back (لَهُ قَعَا): (K:) or a slender iron [weapon], having a sharp edge and a flat back (وَقَعَا), which the assassin binds upon his waist in order that he may therewith destroy men. (TA.) — [Hence,] **فَرَسٌ ذَاتُ مِغْوَلٍ** † *A mare having a quality, or faculty, of outstripping*: (O, K, TA:) as though she destroyed the [other] horses so that they fell short of reaching her. (TA.)

**نَزَلُوا مِغْوَالِيْنٌ**, occurring in a trad. respecting the lie [that was uttered against 'Aisheh, to which allusion is made in the *Kur* xxiv. 11], means *They alighted [after] going far in the journeying*. (TA.)

غو : see غوى

غى

1: see what next follows.

2. **غَيْبَةٌ** (S, K, TA,) inf. n. **تَغْيِبَةٌ**; (TA;) [in the CK **غَيْبَتُهَا**, which is wrong, unless they said thus as well as **غَيْبَتُهَا**, like as they say **رَيْبٌ رَيْبَةٌ** as well as **رَيْبَتُهَا**]; and **أَغْيَبْتُهَا**; (S, K, TA; but in the last as not found in the K;) *I set up the banner, or standard*; (S, K, TA;) from A'Obeyd. (S.) — And **غَيْبٌ لِلْقَوْمِ** *He set up a banner, or standard, for the people, or party: or he made it for them*. (TA.) — And **غَيْبَتِ الطَّيْرُ** *The birds flapped their wings, or fluttered, in the air, without moving from their place; or did thus around a thing, desiring to alight upon it*; syn. **رَفَرَّتْ**. (TA.) [See also 6.] — **غَيْبَتٌ** **غَائِلَةٌ** signifies [also] **بَيِّنَتُهَا** [i. e. *I made apparent, or manifest, or known, an utmost, or extreme, extent, term, limit, or the like; or I set it*]. (Mṣb.)

3. **غَايَا الْقَوْمِ فَوْقَ رَأْسِ فُلَانٍ بِالسَّيْفِ** [The people, or party, acted with the sword above the head of such a one] as though they shadowed him with it; [i. e., flourished it above his head;] from Aḡ; (S, K;\*) inf. n. **مُغَايَاةٌ**. (TA.)

4: see 2. — **أَغْيَا السَّحَابُ** *The clouds were, or became, stationary, (K, TA,) عَلَيْهِ upon, or over, him, or it; shadowing him, or it*. (TA.) — **أَغْيَا الرَّجُلُ** *The man attained the utmost limit, or reach, in eminence, or nobility, and in command: and in like manner, فِي سَبَاقِهِ [the horse in his contending in a race]*. (IKt, TA.)

6. *تَغَايَتِ الطَّيْرُ عَلَى الشَّيْءِ*, *The birds hovered, or circled, round about the thing.* (TA.) [See also 2.] = *تَغَايَا عَلَيْهِ حَتَّى قَتَلُوهُ* signifies the same as *تَغَاوُوا*. (TA.) [See the latter, in art. *غو* or *غوى*.]

غَى :  
غِيَّةَ and غِيَّةَ : } see art. *غو* or *غوى*.  
غِيَانٌ :

غَايَ : see the next paragraph, in two places.

*غَايَةً*, originally *غِيمة* [i. e. *غِيْمَةٌ*], (TA.) The utmost, or extreme, extent, term, limit, point, or reach; or the extremity; of a thing; (MA, KL, PŞ;) in respect of time and of place; (MA, PŞ;) syn. *مَدَى*, (Ş, Mşb, K, TA,) and *مُنْتَهَى*: (M, TA:) pl. *غَايَاتُ*, (Ş, Mşb, K,\*) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *غَايَاتُ*. (Mşb.) [Hence, *A goal to which racers run*; as is indicated in the TA. And *A scope; an object to be reached or accomplished, or that one has in view.* And *The ultimate object or intent of an action or a saying.* And *The ultimate import of a word*: thus in the phrase, *يُطَلَّقُ بِأَعْتَابِ غَايَتِهِ* *It is used with regard, or respect, to its ultimate import*: opposed in this sense to *مَبْدَأٌ*. And *The utmost degree, maximum, climax, or acme, that is, or may be, attained.* And *The utmost of one's power or ability, i. e., of one's deed*: thus in the saying, *غَايَتُكَ أَنْ تَفْعَلَ كَذَا*, [The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing]. (Mşb.) [And *A person or thing, and persons or things, superlative, or consummate, in eminence or baseness, in goodness or evilness; that has, or have, attained the utmost degree therein.* And, applied to a medicine, &c., *Possessing the utmost efficacy, or efficiency, for such a thing.*] — [Also, like *مَدَى*, *A space that is, or that is to be, traversed; or an extent, or the space between two points or limits*: whence *أَبْتَدَأَ غَايَةً*, and *أَنْتَهَى غَايَةً*, *The beginning, and the end, of a space between two points or limits.*] — And *i. q. غَلْوَةٌ*, meaning [A bow-shot; or] a shot of an arrow to the utmost possible distance. (Mşb in art. *غلو*.) = Also *A banner, or standard*: (Ş, Mşb, K:) pl. *غَايَاتُ* (Mşb, TA) and [coll. gen. n.] *غَايٌ*. (K, TA.) — And *A banner (رَايَةٌ) which the vintner used to raise [or set up] in order that he might be known to be a seller of wine.* (TA.) [See an ex. voce *عَقَابٌ*.] — And *A cloud that is alone; apart from others: or that is falling, or alighting.* (TA.) — And *Birds flapping their wings, or fluttering, in the air, without moving from their place; or doing thus around a thing, desiring to alight upon it.* (TA. [See 2.]) — And *The قصة* [app. *قَصَبَةٌ*, generally meaning *reed, or cane*, but what is meant by it here I know not,] *with which small birds (عَصَائِرٍ) are taken, or caught, or sought to be taken or caught.* (TA.)

غَايِيٌّ [the rel. n. of *غَايَةً*]. *العِلَّةُ الْغَايِيَّةُ*, with

the scholastic theologians, means *The final cause.* (TA.)

*غَايَةً* The light of the rays of the sun; (Ş, K;) not the rays themselves: (Ş:) or, as some say, the shade of the sun [i. e. the shade that is cast by the sun] in the morning and in the evening: (TA:) pl. *غَايَاتُ*. (Ş, TA.) — And *Anything that shades a man, over his head, such as a cloud, (AA, Ş, K,) and dust, and darkness, and the like.* (AA, Ş.) — And *The bottom of a well*; (Ş, K;) like *غَايَةً*. (Ş.)

*غَايَةً* A man heavy in spirit; as though he were a dark, dense shadow, in which is no brightness. (TA.)

*المَغْيَا* That to which a limit is set, or put: so in the saying, *الغَايَةُ لَا تَدْخُلُ فِي الْمَغْيَا* [The limit shall not enter into, or be included in, that to which the limit is set]. (Mgh.) [And,] as used by the lawyers and the scholastic theologians, *The end of the غَايَةَ* [or space between two points or limits]: a post-classical term. (TA.)

غيب

1. *غَابَ*, (Ş, O, Mgh, Mşb, TA,) aor. *يَغِيبُ*, (Mşb,) inf. n. *غَيْبَةٌ* [the most common form] (Ş, O, Mgh, Mşb, K) and *غَيْبٌ* (Ş, O, Mşb, K) and *غِيَابٌ*, (Ş, O,) or *غِيَابٌ*, (Mşb, K,) and *غِيُوبٌ* (Ş, O, Mşb, K) and *غِيُوبَةٌ* (O, K) and *غِيُوبَةٌ*, (O, K,) accord. to some of the measure *فَعْلُولَةٌ*, but accord. to others of the measure *فِعْلُولَةٌ* i. e. originally *غِيُوبَةٌ*, (MF,) and *مَغِيبٌ* (Ş, O, Mşb, K) and *مَغَابٌ*; (K;) and *تَغِيبٌ*; (Mşb, K;) *He, or it, was, or became, absent*; *غَابٌ* being the contr. of *حَضَرَ*; (Ş and K in art. *حضر*;) or *distant, or remote*; (Mgh;) or *hidden, concealed, or unapparent*; (TA;) [or *absent from the range, or beyond the reach, of perception by sense, or of mental perception*: see *غَيْبٌ*.] You say, *غَابَ عَنْهُ*, inf. n. *غَيْبَةٌ* (Ş, Mgh, TA) &c., as above, (Ş, TA.) *He, or it, was, or became, [absent from him; or] distant, or remote, from him*; (Mgh;) or *hidden, or concealed, from him*; [&c.]; as also *تَغِيبٌ*. (TA.) And *أَوْحَشْتَنِي غَيْبَةَ فُلَانٍ* [The absence of such a one has made me to feel lonely]: and *أُطَلَّتْ غَيْبَتُكَ* [Thou hast made thine absence to be long]. (A.) And *أَنَا مَعَكُمْ لَا أَغَائِبُكُمْ* [I am with you: I will not be absent from you]. (A.) And *بَنُو فُلَانٍ يَشْهَدُونَ أَحْيَانًا وَيَتَغَابُونَ* [The sons of such a one are present sometimes] and are absent (*يَغِيبُونَ*) sometimes: but one does not say *يَتَغَابُونَ* [unless with *عَنْ* following it]: (TA:) [it seems, however, that *يَتَغَابُونَ*, here, is a mistranscription for *يَتَغَيَّبُونَ* or the like; for] one says, *تَغِيبُ عَنِّي فُلَانٌ* [Such a one was, or became, absent from me; or absented himself from me]; (Ş, K, TA;) and *تَغِيبِي* also in a case of necessity in verse, (Ş, K, TA,) but not in any other case, (K, TA.)

accord. to the generality of authorities except the Koofees: (TA:) Imra-el-Kays says,

\* فَظَلَّ لَنَا يَوْمَ لَدِيدٍ بِنَعْمَةٍ \*  
\* فَقُلْ فِي مَقِيلٍ نَحْسُهُ مُتَغَيَّبِي \*

[thus in my copies of the Ş and in the TA; but we should read *مُتَغَيَّبِي*, whether it mean *مُتَغَيَّبِي* or not, as is shown by what follows: the verse may be rendered, *So a delightful day, with ease and comfort, betided us: and say thou, of a place of midday-sleep whereof the ill luck was absent from me, . . .*]: but Fr says that the word *مُتَغَيَّب* is marfooq, [i. e. that the right reading is *مُتَغَيَّبٌ*, meaning simply *absent*,] that the verse is *مُكَفَأٌ* [or made faulty in the termination], and that it is not allowable to make that word refer to *مَرَزَتْ*, like as it is not allowable to say *مَرَزَتْ بِرَجُلٍ أَبُوهُ قَائِمٌ*. (Ş, TA. [One might be tempted to suppose that we should read *فَقُلْ*; but this would not suit the context, which see in Ahlwardt's "Divans of the six ancient Arabic poets," p. 119.]) — [*غَابٌ*, inf. n. *غَيْبَةٌ*, is also said of the mind (الْقَلْبُ), meaning + *It was, or became, absent.* The inf. n. (*غَيْبَةٌ*) is often used as meaning + *Absence of mind*; and particularly, *from self and others by its being exclusively occupied by the contemplation of divine things*: see an ex. voce *مَا غَابَ عَنْهُ*.] — [*سَكِينَةٌ*.] — [*أَبْنُ أَبِي قُحَافَةَ* + *Ibn-Abee-Koháfeh was not a stranger to it, i. e. was not unacquainted with it,*] occurs in a trad. respecting a satirical saying of Hassán against [the tribe of] *Kureysh*; meaning that *Aboo-Bekr [the son of Aboo-Koháfeh] was skilled in genealogies and traditions, and that it was he who instructed Hassán.* (TA.) — And one says also, *غَابَ الرَّجُلُ*, inf. n. *غَيْبٌ* and *مَغِيبٌ*; and *تَغِيبٌ*; *The man journeyed; and went away, or far away.* (TA.) — And *غَابَتِ الشَّمْسُ*, (Ş, Mgh, Mşb, TA,) inf. n. *غِيَابٌ* and *غِيُوبَةٌ* (Mgh, Mşb, TA) and *غَيْبَةٌ* (Mgh) and *غِيُوبٌ* and *غِيُوبَةٌ*; (TA;) and *تَغِيبٌ*; (Mşb;) *The sun set*: (Ş, Mşb, TA:) and the like is also said of the moon, (Mşb,) and of other celestial bodies. (TA.) — And *غَابَ الشَّيْءُ فِي الشَّيْءِ*, inf. n. *غِيَابَةٌ* and *غِيُوبَةٌ* and *غِيَابٌ* and *غِيُوبَةٌ*, [The thing became hidden, or concealed, in the thing.]. (K.) = See also 8, in two places.

2. *غَيْبَهُ* (Ş, Mşb, TA) *He caused him, or it, to become absent, or to disappear; or he hid, or concealed, it, from him.* (TA.) See also *غِيَابٌ*. — And see 8.

3. *مُغَايَبَةٌ* signifies *The being absent, &c., one from the other.* (KL.) See also 1, former half. — Also *The addressing words to another [in his absence,] not in his presence, not face to face*; (KL;) contr. of *مُخَاطَبَةٌ*. (Ş, TA.) [You say, *غَايَبَهُ*, inf. n. as above, *He held a verbal communication with him in his absence, i. e. by means of a letter or letters, or by a messenger or messengers.*]

4. *اِغَابَتْ* *She (a woman) had her husband,* (Ş,

Msb, TA,) or one of her family, (TA,) absent from her. (S, Msb, TA.)

5: see 1, in seven places. — The inf. n. **تَغَيَّبٌ** occurring in a trad. respecting the contract for the sale of a slave means *The selling a stray slave, or one who has been found and whose owner is not known.* (L, TA.)

6: see 1, former half.

8. **اِغْتَابَهُ** [*He spoke evil of him; or did so in his absence, i. e. backbit him; (the latter being obviously the primary signification;) not always, though generally, meaning with truth:*] *he spoke evil of him in his absence; (TA;)* or *said of him, in his absence, what would grieve him (S, TA) if he heard it; (S;)* *with truth: (S, TA:)* *he carped at him behind the back, or in absence, by saying what would grieve him, (بِمَا) تَنَاوَلَهُ بِظَهْرِ الْغَيْبِ (بِمَا) of what was [reprehensible] in him: (TA:)* or *he spoke of him imputing to him what he disliked, of vices, or faults, with truth: (Msb:)* when the charge is false, it is termed **بُهْتَانٌ** (S, Msb, TA:) or *he attributed, or imputed, to him a vice, or fault, or the like; and mentioned him with what was in him of evil; (K, TA:)* or *said of him what would grieve him: (TA:)* and **غَابَهُ** signifies the same: (K, TA:) [so does **غَيْبَهُ**: (see Ksh in civ. 1:) that **اِغْتَابَهُ** does not always signify *he spoke evil of him, or the like, in his absence, appears from several instances, such as the phrases المَغْتَابُ فِي الْوَجْهِ (K in art. لَمَز) and المَغْتَابُونَ بِالْحَضْرَةِ (IAqr, TA in that art.):* nor does it always signify *he spoke evil of him, or the like, with truth; for the verb is used in the Ksh and by Bd and Jel in civ. 1 having for its object the Prophet:]* IAqr says that **غَابَ** is *syn. with اِغْتَابَ, and signifies he mentioned a man with the imputation of good or of evil. (TA.)* [It may also mean *He expressed, or signified, an evil opinion of him by making signs with the side of the mouth, or with the eye, or with the head, or otherwise; as is indicated in the TA in arts. لَمَز and هَمَز.*]

**غَابَ**: see **غَابَهُ**, in three places.

**غَيْبٌ** *Whatever is absent, or hidden, from one; (S, A, Msb, K, TA:)* as though it were an inf. n. used in the sense of the act. part. n. [in which the meaning of a subst. is predominant]; (TA;) and so **غَائِبٌ**, which [in this sense] is a subst., like **كَاهِلٌ** (K, TA,) or an act. part. n. used in the sense of a subst.: (MF:) *anything that is absent, or hidden, from the eyes; invisible, unseen, or unapparent; whether it be, or be not, perceived in the heart, or mind: (IAqr, TA:)* [or *anything unperceivable; absent from the range, or beyond the reach, of perception by sense, or of mental perception; or undiscoverable unless by means of divine revelation; a mystery, or secret, such as an event of futurity;] a thing that has been hidden from men, and with which the Prophet has acquainted them, of the events of the resurrection and of Paradise and of Hell &c.; thus in the Kur ii. 2; (Zj, TA:)* and [hence] Zj explains **الغَيْبِ** as meaning, in the Kur lxxxi. 24, that

*which has been revealed: (TA in art. ضُن:)* pl. **غُيُوبٌ**. (Msb.) [See also the Ksh and Bd in ii. 2.] [Hence, **عَالَمُ الْغَيْبِ** *The world of the unseen; the invisible world.*] And [hence also] one says, **رَجِمَ بِالْغَيْبِ** [and **قَذَفَ بِالْغَيْبِ** (see art. قَذَف)] *He spoke of that which he did not know: (Ham p. 494:)* and **قَالَ رَجِمًا بِالْغَيْبِ** *He said conjecturally, [or speaking of that which was hidden from him or unknown by him,] without evidence, and without proof. (Msb in art. رَجِمَ, q. v.)* — And † **دَوَّبَ**, or a **دَوْبٌ**: (K:) but some disapprove this: some regard it as tropical: and some pronounce it correct: (MF, TA:) pl. **غِيَابٌ** and **غُيُوبٌ**. (K.) A poet says,

أَنْتَ نَبِيٌّ تَعْلَمُ الْغِيَابَا  
لَا قَائِلًا إِنْكَا وَلَا مَرْتَابَا

[*Thou art a prophet, knowing doubts, or things doubted; not saying a lie, nor a thing suspected: or, more probably, the meaning is, the things unseen.*] (TA.) — Also *A place, in the ground, that hides, or conceals, one: (TA:)* a *low, or depressed, place in the ground, or in a tract of land: (S, K, TA:)* or *any place such that one knows not what is in it: and a place such that one knows not what is behind it: (Sh, TA:)* pl. **غُيُوبٌ**. (TA.)

Hence the phrase **عَنْ ظَهْرِ غَيْبٍ** in a verse of Lebeed cited voce **ظَهَرَ**, q. v. (TA.) [Hence also] one says, **سَمِعْتُ صَوْتًا مِنْ وَرَاءِ الْغَيْبِ** i. e. [I heard a sound, or voice,] from [behind] a place that I saw not. (A, TA.) And **تَنَاوَلَهُ تَكْتُمُ بِهِ عَنْ** **بِظَهْرِ الْغَيْبِ بِمَا يَسُوؤُهُ** (A) or **عَنْ ظَهْرِ الْغَيْبِ** (TA, and A and O in art. ظَهَرَ) [app. *He spoke of it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى الْغَائِبِ. See also ظَهَرَ.*]

— Also **الْحَمِيصَةُ** [i. e. *pit, or depression, as is shown by what here follows, (thus in the A, and in the Ksh in ii. 2, in the TA حَفْرَةُ, which has a similar meaning,)] that is in the place where the kidney is situate, (Ksh, A, TA,) and which swells up when the beast becomes big in the belly: so says ISh: (Ksh ubi suprâ:)* or the **حَمِيصَةُ** that is next to the kidney: (Bd in ii. 2: [De Sacy doubted respecting its meaning, but conjectured that it might be thus: see his Anthol. Gramm. Arabe p. 55:]) pl. **غُيُوبٌ**: one says, **شَرِبَتِ الدَّابَّةُ حَتَّى هَزَمَتْ غُيُوبَ كَلَاهَا** (ISh, Ksh ubi suprâ, A, TA,) meaning *هَزَمَتْهَا* [i. e. *The beast drank until it concealed the pits of its kidneys.*] (A, TA.) — And **فَاتٌ** (K, TA:) i. e. *the fat of the تَرْبِ* [q. v.] of a sheep or goat: so called because it is hidden from the eye. (TA.) — See also **غَائِبٌ**.

**غَيْبٌ**: see **غَائِبٌ**, in two places.

**غَائِبَةٌ** is originally [غَيْبَةٌ] of the measure **فَعَلَةٌ**, with fet-ḥ to the ع. (Msb.) It signifies *A low, or depressed, place, or a hollow in the ground, (El-Hawázinee, K, TA,) before which, or in the way to which, (دُونَهَا) is an eminence. (El-Hawázinee, TA.)* — And (K) i. q. **أَجْمَةٌ**: (S, K, TA:)

[i. e.] *A bed of canes or reeds: (AHn, Msb, TA:)* and [a *thicket, wood, or forest; like أَجْمَةٌ; a collection of trees, (AHn, ISd, TA,) densely disposed; so called because it conceals what is in it: (ISd, TA:)* or a tall **أَجْمَةٌ**, *having high, or very high, extremities [app. to its canes or reeds]: (TA:)* pl. **غَابَاتٌ** (Msb, TA) and [coll. gen. n.] **غَابٌ**. (S, Msb, TA.) — And † *A long spear (K, TA) that has extremities like those of the أَجْمَةٌ [expl. above]: (TA:)* [but I think that this addition in the TA correctly applies to **غَابَةٌ** signifying *a number of spears, like a bed of canes or reeds, or like a forest; agreeably with two of the explanations here following:]* or *a spear that quivers in the wind: (K, TA:)* or † *numerous spears, like abundant and dense trees: (A:)* or *an assemblage of spears; app. so called as being likened to a غابة meaning an أَجْمَةٌ of dense trees: (ISd, TA:)* pl. **غَابَاتٌ** and [coll. gen. n.] **غَابٌ**. (TA.) One says, **أَتُونَا فِي غَابَةٍ** i. e. † [They came to us] *amid numerous spears, like abundant and dense trees: (A:)* or **غابة** may be used in this case in the sense here following. (TA.) — And *A company, or congregated body, of men: (Aboo-Jábir El-Asadee, K, TA:)* pl. **غَابَاتٌ** and [coll. gen. n.] **غَابٌ**. (TA.)

**غَيْبَةٌ** an inf. n. [See 1, in several places.] — Also, and **غِيَابَةٌ**, *A low, or depressed, piece of land or ground: so in the phrases وَقَعْنَا فِي غَيْبَةٍ and غِيَابَةٍ [app. meaning We lighted upon a low, or depressed, piece &c.; or perhaps the meaning may be we fell into &c.]. (S.)* — See also **غِيَابَةٌ**.

**غَيْبَةٌ** the subst. from **اِغْتَابَهُ**: (Msb:) it signifies [*Evil speech respecting a person; or such speech in his absence; not always, though generally, meaning with truth:]* *evil speech respecting a person in his absence; (TA:)* or *a saying of him, in his absence, what would grieve him (S, TA) if he heard it; (S;)* *with truth: (S, TA:)* or *speech respecting a person imputing to him what he dislikes, of vices, or faults, with truth: (Msb:)* when it is false, it is termed **بُهْتَانٌ** (S, Msb, TA:) or *an imputing to a person a vice, or fault, or the like; and a mentioning him with what is in him of evil; (K, TA:)* or *a saying of him what would grieve him: (TA:)* or it may be *speech imputing good or evil. (K, TA.)*

**غَيْبَانٌ** or **غَيْبَانٌ**, [accord. to different copies of the K, between which the TA does not enable us to decide with certainty, as it only states, with respect to the ي, that it is **مُخَفَّفَةٌ**, which may mean either the contr. of doubled or the contr. of movent, though the former is the more general meaning, (in the TA it is said to be erroneously written in a copy of the K with a final ت instead of ن,)] and **غَيْبَانٌ**, *The roots of trees, (K, TA,) that are hidden from view: or, accord. to AHn, the غيبان and غيبان and غِيَابَةٌ, of plants, or herbage, are, with the Arabs, what the sun has not shone upon: and accord. to Aboo-Ziyád El-Kilábee, the غيبان and غيبان of plants, or herbage, and also of their roots, are what is con-*

cealed from the sun, so as to be not shone upon by it. (L, TA.)

غَيْبَانٌ: see the next preceding paragraph, in three places.

غَيْبٌ *A thing that hides, or conceals, a thing from one*: (Meyd:) and hence, (Meyd, TA,) *a grave*; (S, Meyd, TA;) and so *غَيْبَانَةٌ*: (TA:) one says, *غَيْبَانَةٌ* *غَيْبَانَةٌ* (S, Meyd, TA) and *غَيْبَانَتُهُ* (TA) meaning *دَفِنَ فِي قَبْرِهِ* (S, Meyd, TA) [i. e. *May he be buried in his grave*]: an imprecation of death against the man. (Meyd.)

غَيْبَانَةٌ *The part of anything that veils, or conceals, one*. (K.) And hence, (K,) *The bottom of a جب* [or well]; (S, K, TA;) or this, accord. to some, is the primary signification; as also *غَيْبَانَةٌ*, accord. to one reading, in the Kur xii. 10; (TA;) [and *غَيْبَانَةٌ*]; and of a valley; (S, TA;) &c.: (TA:) pl. *غَيْبَانَاتٌ*. (K, TA.) [And *A covert, or place of concealment, of birds*. (See *ظِلَالَةٌ*.)] See also *غَيْبَانٌ*, in two places: and *غَيْبَانَةٌ*. — And see *غَيْبَانٌ*.

غَائِبٌ act. part. n. of *غَابَ* [signifying *Absent; distant, or remote; and hidden, concealed, or unapparent; or absent from the range, or beyond the reach, of perception by sense, or of mental perception*]: pl. (applied to men, K, TA) *غَائِبُونَ* and *غَائِبَاتٌ* (S, Mgh, K) and *غَائِبُونَ* (K) and *غَائِبٌ* (S, Mgh, K) or rather the last is a quasi-pl. n., (TA,) and *غَائِبٌ*, [which is also properly speaking a quasi-pl. n.,] like *صَحْبٌ*: (Mgh [in which *غَائِبٌ* is not mentioned]:) the *غ* in *غَائِبٌ* remains unchanged, notwithstanding the two fet-hahs, because it is likened to *صَيِّدٌ*, and, although it is a pl. [in signification] and *صَيِّدٌ* is an inf. n., it may be used as meant for an inf. n. (S, TA.) — See also *غَائِبٌ*, first sentence. — Also *A run in which a horse reserves [somewhat of his force for the time of need]*. (A in art. *شَهَدَ*: see *شَاهَدَ*.)

مَغِيبٌ [an inf. n.: — and also a n. of place and of time, signifying] *The place [and the time] of setting of the sun and of the moon [&c.]*. (Mgh.)

مَغِيبَةٌ and مَغِيبَةٌ, (Mgh, Mgh, K,) or you say مَغِيبَةٌ [only], with *ة*, and [in the contr. sense] مَغِيبٌ, without *ة*, (IDrd, S,) and مَغِيبٌ (K) and مَغِيبَةٌ, (TA,) *A woman having her husband (or one of her family, TA) absent from her*. (S, Mgh, Mgh, K, TA.)

مَغِيبَةٌ: see the next preceding paragraph.

### غيث

1. يَغِيثُ, (S, O, Mgh, K,) aor. *غَاثَ* اللهُ الْبِلَادَ, inf. n. *غَيْثٌ*, (S, O, Mgh,) *God watered the country, or countries, with rain*. (O, Mgh, TA.) And *غَاثَنَا* *He (God) sent down rain upon us*. (TA.) And *غَاثَ الْاَرْضَ*, (aor. and inf. n. as above,

Mgh,) *The rain fell upon the earth*. (S, O, Mgh, K.) And *غَيْثَتِ الْاَرْضَ*, aor. *تَغَاثُ*, (S, O, Mgh, K,) inf. n. as above, (S, O,) *The land was watered with rain*. (S, O, Mgh, K.) *غَيْثُ الْقَوْمِ* *The people were rained upon; rain fell upon the people [or upon their land]*. (TA.) And *غَيْثًا مَا شِئْنَا* [We were rained upon as much as we desired]: (S, O, Mgh, TA:) originally *غَيْثًا*. (TA.) — *غَاثَ النَّوْرَ* † *The blossom shone*. (O, K, TA.) — See also 4 in art. *غَوث*.

2. *غَيْثٌ*, said of a blind man, *He sought, or searched, [or groped, with the hand,] for a thing*: (Kr, TA:) also written [عَيْثٌ] with [the unpointed] *ع*, and thus correctly, though ISd thought this latter to be a mistranscription. (TA.)

5. *تَغَيْثٌ* *He became fat*: (K:) said of a camel. (TK.)

*غَيْثٌ* inf. n. of *غَاثَ* [q. v.]. (S, O, Mgh.) — And [a subst.] signifying *Rain*: (S, A, O, Mgh, K:) or *rain that occupies the space of a بَرِيدٌ* [i. e. *six miles, or twelve miles,*] in width: (AA, O, K:) or *rain that is productive of much good*; [supposed to belong to art. *غَوث*, for it is added,] because mankind are aided thereby; thus expl. in the “*Sharh esh-Shifè*.” pl. *أَغْيَاثٌ* [a pl. of pauc.] and *غَيْوُثٌ*. (TA.) [Hence a tropical usage in a saying mentioned voce *تَجَاعٌ*.] — And [hence] *غَيْثٌ* [or *ذَبَابُ الْغَيْثِ* (see *ذَبَابٌ*) lit. *The fly of rain or the fly of the rain*] signifies † *the bee, or bees collectively*: so called because the bee seeks after herbage and flowers, which are consequent upon the rain: (IAth, TA:) [for] — *غَيْثٌ* signifies also † *Herbage* (Lth, S, A, O, Mgh, K) *which grows by means of the water of the sky*: (Lth, A, O, K:) called thus by the name of its cause. (Mgh.) — And † *Clouds*. (S, O, TA.) [See an ex. voce *فَرُوقَةٌ*.]

غِيَاثٌ, originally *غَوَاثٌ*, see in art. *غَوث*.

*غَيْثٌ* i. q. *عَيْلَمٌ مَاءٌ* [i. e. *Water that is beneath a stratum of rock*]. (TA.) [Hence] *غَيْثٌ* *بئر ذات غيث* *A well having a constant accession of water*. (O, K.) — And [hence] *غَيْثٌ* † *A horse that performs, (O,) or that increases [his running], (K, TA,) run after run*. (O, K, TA.)

*أَرْضٌ مَغِيثَةٌ*, and *مَغِيوَةٌ*, (the latter being the original form, TA,) *Land watered with rain*. (S, O, Mgh, K.)

*غَيْثٌ مَغِيثٌ* *A general rain*. (TA.) [But the epithet *مَغِيثٌ* evidently belongs to art. *غَوث*; and the phrase properly signifies *A rain that gives aid, or succour*.]

*أَرْضٌ مَغِيوَةٌ*: see *مَغِيوَةٌ*.

### غيد

1. *غَيْدٌ*, aor. *غَدَّ*, (L, K,) inf. n. *غَيْدٌ*, (L,) *He had a bending neck, and limber sides*: (L, K:) or he

*had a lax, or limber, neck*. (L.) — [And *غَيْدَتٌ* is app. said of a young woman as meaning *She was soft, or tender; or soft, or tender, and limber in the sides*. (See *غَيْدٌ* below.) — And *غَيْدٌ* *He was, or became, drowsy; or drowsy and with a bending of the neck*. (See, again, *غَيْدٌ* below.)]

6. *تَغَايَدٌ* *He affected a bending of his body, or he bent his body, from side to side, in his gait*. (A.) And *تَغَايَدَتْ* *She (a woman, L) affected a bending of her body, or bent her body, (L, K, TA,) from side to side, (TA,) in her gait, by reason of softness, or limberness*. (L, K, TA.)

*غَادٌ* *A fresh, tender, juicy twig*: (L:) and so *غَادَةٌ* applied to a tree (*شَجَرَةٌ*). (L, K.) — And the latter, *A soft, or tender, goodly, thin-skinned, plump, and fresh, or flourishing, young woman*: (L:) or, (S, A, L, K,) as also *غَيْدَاءٌ*, (S, A, K,) *a woman, soft, or tender*: (S, A:) or *soft, or tender, and limber* (L, K, TA) *in the sides*. (TA.)

*غَيْدٌ*, or *غَيْدٌ*, (accord. to different copies of the K,) *Hasten thou; make haste; be quick*: (K:) a word of the people of Esh-Shihr. (TA.)

*غَيْدٌ* [mentioned above as an inf. n.], in a woman, (S, K,) or in a young woman, (L,) *Softness, or tenderness, (S, L, K,) and limberness* (L, K) *of the sides*. (L.) — And *Drowsiness*: (A:) [or *drowsiness with a bending of the neck*: see *أَغْيَدٌ*.]

*غَيْدَانٌ* *The prime, spring, or first part, of youth*. (Ibn-'Abbād, O, K, TA.)

*أَغْيَدٌ* *A plant, or herbage, soft, or tender, and bending*. (L, K.) — And † *A place abounding with plants, or herbage, (O, K, TA,) bending by reason of softness*. (O.) — Also *A man, and a gazelle, having a bending neck, and limber sides: or having a lax, or limber, neck*. (L.) And [the fem.] *غَيْدَاءٌ* (L, K) *A woman (L) who bends her body, or affects a bending thereof, by reason of her softness, or limberness*. (L, K.) See also *غَادٌ*. — Also *Drowsy, and having a bending of the neck*: (S, A, L, K:) fem. *غَيْدَاءٌ*: (TA:) and pl. *غَيْدَاتٌ*. (L.) *الْكَرَى الْأَغْيَدُ*, occurring in a verse cited voce *صَبَابَةٌ* [q. v.], means † *Drowsiness that makes one to bend the neck from side to side*. (L, TA.)

### غير

1. *غَارٌ نُهْرٌ*, (S, Mgh,) and *غَارٌ نُهْرٌ*, (TA,) aor. *يَغِيرُ*, inf. n. *غِيَارٌ* (S, Mgh) and *غَيْرٌ*, (Mgh, TA,) i. q. *مَارَهُمْ*, (S, Mgh, TA,) i. e. *He brought, or conveyed, to his family, مِيرَةٌ* [or a provision of corn, or wheat, &c.]. (Mgh.) [See also art. *غَوْر*.] — And *He benefited them*. (S, K, TA.) 'Abd-Menáf Ibn-Ribā El-Hudhalee says

مَاذَا يَغِيرُ أَبَتِي رِيحَ عَوِيلِهِمَا

[*What will their loud weeping benefit, or avail, the two daughters of Ribā?]* meaning that their weeping for their father will not avail them aught in lieu of seeking his blood-revenge. (S, TA.) You say *غَارَهُمْ بِخَيْرٍ*, (S, K, TA,) aor. and inf. n. as



of those who are not the objects of anger]. (TA.) The reading *غَيْر* is also related, on the authority of Ibn-Ketheer, in the accus. case, as a denotative of state, [meaning *they being not the objects of anger*,] relating to the pronoun governed in the gen. case by the prep. [in *عليهم*]; or by *أعني* [I mean] understood; or as an exceptive, [accord. to a usage to be explained below,] if the favours be interpreted as conferred in common upon the two classes of persons. (Bd.) — As it resembles a determinate noun in its being prefixed to a determinate noun, [as *المغضوب* in the above-cited passage of the *Kur*,] some have presumed to prefix to it the article *ال*: but against this it may be urged, that its prefixion to a determinate noun is not to render the expression determinate, but for specification; and *ال* does not imply specification. (Mṣb.) — In the following verse of Ḥassán,

• أَنَا فَلَمْ نَعْدِلْ سِوَاهُ بِغَيْرِهِ •  
• نَبِيٌّ بَدَأَ فِي ظُلْمَةِ اللَّيْلِ هَادِيًا •

the meaning is, [A prophet came to us, who appeared in the darkness of night, a director in the right way,] and we did not weigh another than him with another than the other, i. e., with him. (Mughnee.) — *وغير ذلك* is a phrase of frequent occurrence, meaning *Et cætera*. — *غَيْر* is also used in the sense of *ليس* [He, or it, is not]; as in the phrase *كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ* [The word of God is not created], syn. *لَيْسَ بِمَخْلُوقٍ*. (Az, TA.) — It is also used in the sense of *لا* [meaning *Not*, as used before a participle]; (S, K;) and then it is in the accus. case, as a denotative of state; (S;) as in the phrase *فَمَنْ أَضَطَّرَّ غَيْرَ بَاجٍ*, (S, K,) in the *Kur* [ii. 168, and other places], (S,) i. e., *جَائِعًا لَا بَاجِيًا* [But whosoever is necessitated, being hungry, not transgressing the due bounds]. (S, K.) — It is also used as an exceptive, (S, Mughnee,) in the sense of *إلا* [Except; save; or but]; (Mṣb, K;) and then it is put in the same case in which the word following *إلا* would be put in the same phrase, (S, Mughnee, Mṣb, K,) because it is originally a qualificative, and its use as an exceptive is adventitious: (S:) therefore you say *جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ* [The people came, except Zeyd]; and *مَا جَاءَنِي أَحَدٌ غَيْرَ* [Not any one came to me, except Zeyd]: (Mṣb, K:) or its case depends upon the governing words, so that you say *مَا قَامَ غَيْرَ زَيْدٍ* [No one stood, except Zeyd], and *مَا رَأَيْتُ غَيْرَ زَيْدٍ* [I saw not any, except Zeyd]: (Mṣb:) but Fr says that some of the Benoo-Asad and Kudá'ah put *غَيْر* in the accus. case, when used in the sense of *إلا*, whether the phrase before it be complete or incomplete; saying *مَا جَاءَنِي غَيْرَكَ* [Not any one came to me, except thou], and *مَا جَاءَنِي أَحَدٌ غَيْرَكَ* [Not any one came to me, except thou]: (S, Mṣb:) and AA says that when *غَيْر* has the place of *إلا*, it is put in the accus. case. (Mṣb.) In the saying *لَا إِلَهَ غَيْرُ اللَّهِ* [There is no deity other than God], *غَيْر* is in the nom. case because it is

the enunciative of *لا*; but it may be put in the accus. case, as meaning *إلا*. (Mṣb.) When, as an exceptive, it is prefixed to an indecl. word [and not preceded by a prep.], it may be itself indecl., with fet-ḥ for its termination; as in the following verse;

• لَمْ يَمْنَعْ الشَّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقَتْ •  
• حَمَامَةٌ فِي غُصُونِ ذَاتِ أَوْقَالِ •

[Nought prevented the drinking from it, except that a pigeon cooed, upon branches having cut shoots]. (Mughnee, K.) [See also an ex. (of *غَيْرَ أَنْ*) in a verse cited voce *بَيِّدَ*.] — [It is often used with a prep.; as in *بِغَيْرِ حِسَابٍ* Without reckoning; (*Kur* ii. 208, &c.) and *مِنْ غَيْرِ سَوْءٍ* Without leprosy. (*Kur* xx. 23, &c.)] — *غَيْرٌ* (JK, K) and *غَيْرٌ* (JK, S) signifying The act of altering, or changing, i. q. *تَغْيِيرٌ*, (JK,) are subst. from *غَيَّرَ*; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no un-augmented verb. (TA.) — [Hence,] *غَيْرُ الدَّهْرِ*, the former of these two words being of the same measure as *عَنْب*, The accidents, or casualties, of time or fortune, which alter, or change, things: (K:) [or alteration, or change, of time or of fortune; for] I Amb says, with respect to the saying *لَا أَرَانِي اللَّهَ بِكَ غَيْرًا* [May God not show me, in thee, alteration of state], that *غَيْرٌ* is from *تَغْيِيرِ الْحَالِ*, a subst. like *قَطْعٌ* [as meaning “a portion of the night”]; or that it may be a pl., of which the sing. is *غَيْرَةٌ*. (TA.) — [Hence also,] *بَنَاتُ غَيْرٍ* [or *غَيْرٍ*, as in Freytag's Arab. Prov. i. 309,] † Lying: or a lie, or falsehood: syn. *كَذِبٌ*: (TS, K:) or [rather] lies. (JK, A.) You say *جَاءَ بِنَاتِ غَيْرٍ* [or *غَيْرٍ*] † He uttered lies. (A.)

*غَيْرٌ*: see *غَيْرٌ*, last quarter, in four places: — and see also *غَيْرَةٌ*.

*غَيْرَةٌ* [Jealousy;] a man's dislike of another's participating in that which is his [the former's] right: (Kull p. 268:) or care of what is sacred, or inviolable, to avoid suspicion: or disdain; scorn; or indignation: syn. *حَمِيَّةٌ* and *أَنَفَةٌ*: (TA:) or anger at the conduct, or action, of a wife. (Mṣb.) [See 1, last signification.]

*غَيْرَةٌ* A provision of corn, or wheat, &c., which a man procures for himself; syn. *مِيرَةٌ*; (S, Mṣb, K,) as also *غِيَارٌ*: (TA:) [or the latter is probably syn. with *مِيرَةٌ* used in the sense of an inf. n.:] pl. of the former *غَيْرٌ*. (Mṣb.) [See art. *غُور*.] — See also *غَيْرٌ*, last sentence but two. — Also *أَبْدَانِيَّةٌ*; (AA, S, K;) syn. *دِيَّةٌ*: (AA, S:\*) and *غُورٌ* is a dial. var. thereof: (TA in art. *غُور*.) pl. *غَيْرٌ*: (AA, S, K:) or, as some say, this is a sing., (S, TA,) of the masc. gender; TA;) and the pl. is *أَغْيَارٌ*: (S, TA:) and the *دِيَّةٌ* is said to be termed *غَيْرٌ* because it is a substitute for retaliation. (TA.)

*غَيْرَانٌ*; fem. *غَيْرِي*: see *غَيْرٌ*, in two places.

*غِيَارٌ* The cognizance, or badge, of the free non-muslim subjects of a Muslim government; such as the *زَتَار* [or waist-belt] (Mgh, K) to the Magians, (Mgh,) and the like: (Mgh, K:) or, as some say, the cognizance, or badge, of the Jews. (TA.) — *كَلَامٌ بِغِيَارِهِ* † Speech, or language, having its own proper guise; not altered therefrom. (Mṣb in *جلف*.) — See also *غَيْرَةٌ*.

*غَيْرَانٌ* and *غَيْرَانٌ* (S, Mṣb, K) and *غِيَارٌ* (TA) and *مَغْيَارٌ* (S, K) epithets [all of which are intensive] from *غَارَ عَلَى أَهْلِهِ*, (S, Mṣb, K,) i. e., from *الْغَيْرَةُ*: (TA:) [Very jealous: &c.: see *غَيْرَةٌ*:] and *غَيْرِي* and *غَيْرِي* (S, Mṣb, K) and *غِيَارَةٌ* (TA) signify the same applied to a woman: (S, Mṣb, K:) the pl. of *غَيْرِي* is *غَيْرِي*, (S, Mṣb, K,) masc. and fem., (S, K,) and he who says *رَسُلٌ* [for *رَسُولٌ*] says *غَيْرِي* [or *غَيْرِي*?]; (TA;) and of *غَيْرَانٌ* and *غِيَارِي* and *غِيَارِي* (S, Mṣb, K) and of *غَيْرِي*, also, *غِيَارِي* (S, Mṣb, K) and *غِيَارِي*; (Mṣb;) and of *مَغْيَارِي*, (S, K.)

*غِيَارٌ*: see the next preceding paragraph.

*أَغْيَرُ مِنَ الْحَمَى* [More jealous than fever:] because a fever cleaves fast to its patient, like as a very jealous woman cleaves to her husband. (TA.)

*مَغْيُورَةٌ* and *أَرْضٌ مَغْيُورَةٌ*, Land watered: (S, K:) or rained upon: (TA:) the former [like the latter] is with fet-ḥ to the *م*. (S.)

*مُغَيِّرٌ* One who puts down the furniture of his camel from off him, to relieve and ease him. (TA.)

*مَغْيَارٌ*: see *غَيْرٌ*, in two places.

*أَرْضٌ مَغْيُورَةٌ*: see *مَغْيُورَةٌ*.

### غِيضٌ

1. *غِيضٌ*, aor. *غَاضٌ*, inf. n. *يَغِيضُ*, (S, A, Mṣb, K) and *مَغَاضٌ* (Mṣb, K) and *مَغْيِضٌ*, (TA,) It (water) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth: (S, and so in some copies of the K:) or became scanty, or little in quantity, and decreased, or diminished, or became deficient: (A, and so in some copies of the K:) or sank into the earth, and went away: (TA:) or went away into the earth; (Mṣb;) [contr. of *فَاضٌ*, aor. *يَغِيضُ*;] as also *انْغَاضٌ*, (S, K,) which is of the dial. of El-Hijáz. (TA.) — It (a thing, Mṣb, a flow of milk, TA, and † the price of a commodity, S, Mṣb, K) decreased, or diminished, or became deficient. (S, Mṣb, K.) — *وَمَا تَغِيضُ إِلَّا رَحَامًا وَمَا* (S, K, TA,) in the *Kur* [xiii. 9], (S,) means *And the wombs' falling short [of completion or of what is usual], (Akh, S, Bd,) and their exceeding [therein], in respect of the body [of the foetus], and the period of gestation, and the number borne: (Bd:) or, as some say, in respect*

of the menstrual blood: (Bd:) or the wombs' falling short of the nine months (Zj, O, L, and so in copies of the K, but in others seven months,) of gestation, and their exceeding the nine [or seven] months: (Zj, O, L:) or the wombs' falling short of completion, so that the foetus dies, and their exceeding so that the gestation becomes complete: and accord. to this explanation, the reading of seven months in the K may be correct: see also Kātādeh's explanation of غَيْضُ, below, which favours this reading. (TA.)— You say also, غَاضَ الْكِرَامُ وَقَاضَ اللَّتَامُ (S, A) †The generous became few, (S, TA,) and failed, or perished, (TA,) and the mean became many. (S.)— غَاضَهُ (S, Mṣb, K,) aor. as above, inf. n. غَيْضُ, (TA,) He (God, S, Mṣb) made it (i. e. water) to become scanty, or little in quantity, and to sink into the earth, or disappear in the earth: (S:) or made it to decrease, or diminish, or become deficient: (K:) or made it to go away into the earth: (Mṣb:) and †اغاضه signifies the same; (S, A, K;) and so does †غَيْضُهُ, inf. n. تَغْيِضُ: (TA:) thus the first of these verbs is trans. as well as intrans. (S.) [It is said in the Kūr xi. 46,] وَغَيْضَ آبِهَا (S, A) And the water was made to become scanty, &c.: (S:) or was made to decrease, or diminish. (A,\* Bd.) And hence the saying of 'Aisheh, describing her father, †And he did away with what appeared of apostacy. (TA.) You say also, غَيْضَ دُمُعِهِ (S,\* K,) inf. n. as above, (K,) He made his tears to diminish, (S, K,) and restrained them: (S:) or he took the tears from his eye and dashed them away. (Th.) A poet says, (TA,) namely, Jereer, (O and TA in art. غَبَضُ)

- غَيْضُنَّ مِنْ عِبْرَاتِيَّ وَقُلْنَ لِي
- مَا ذَا لَقَيْتَ مِنَ الْهَوَىٰ وَلَقِينَا

meaning *They made their tears to flow until they exhausted them [and they said to me, What is it that thou hast experienced, of love, and we have experienced?]:* ISd says that من here denotes some; or it may be redundant, accord. to the opinion of Abu-l-Ḥasan; for he holds that it may be so in affirmative [as well as negative] phrases, mentioning, as an instance, قَدْ كَانَ مِنْ مَطَرٍ, meaning قَدْ كَانَ مَطَرٌ. (TA.) One relation of this verse gives غَبِضُنَّ; but the former is the right. (O and TA in art. غَبَضُ.)— Also He opened a way, passage, or channel, for it (namely water) to flow forth to a مَغِيضُ [q. v.]. (Mṣb.)— †He diminished it, namely the price of a commodity; (Ks, S, Mṣb, K;) as also †اغاضه (K.)— And He caused him to suffer loss, or detriment; and wronged, or injured, him. (ISd, TA.)

2. غَيْضُهُ: see 1, latter half, in three places. — غَيْضُ said of a lion He frequented, or kept to, the غَيْضَةُ [q. v.]. (S, Sgh, L, K.)

4. اغاضه: see 1, latter half, in two places.

7: see 1, first sentence.

غَيْضُ An abortive foetus, not completely formed; (Kātādeh, K;) i. e. less than seven months old. (TA.)— †Little; or a small quantity: as in the saying, or in قَبِيضٌ مِنْ قَبِيضٍ †He gave him little from much. (S, A, K.)— An abundance of the trees called أُعْلَاتُ; i. e. طُرُقَاءُ and أُتْلُ and عَكْرُشُ and يَنْبُوتُ. (TA.) [See also غَيْضَةُ.]

غَيْضُ The طَلْعُ [or spadix of a palm-tree]; (IAṣr, IDrd, O, K, TA;) like غَضِيضٌ and إِغْرِيبُ: (TA:) or the عَجِيرُ (AA, O, K) [thus correctly (in the CK عَجْمَرُ) evidently, I think, here meaning the heart (commonly called جَمَارُ q. v.) of the palm-tree (the only produce that is eaten except the dates) that comes forth, or coming forth, (K,) or that has not come forth, (O,) from [amid] its [membranous fibres termed] لَيْفُ [q. v.], and all of which is eaten. (AA, O, K.)

غَيْضَةُ A thicket; syn. أُجْمَةُ; i. e. a collection of tangled, or confused, or dense, trees: (Mgh, Mṣb:) or an أُجْمَةُ; i. e. a مَغِيضُ [q. v.] of water collected together, in which, in consequence thereof, trees grow: (S:) or an أُجْمَةُ: and a place in which is a collection of trees in a مَغِيضُ of water: (K:) or particularly, of [trees of the willow-kind called] غَرْبُ; not of all trees; (AHn, O, K;) accord. to the first Arabs of the desert; but this is at variance with what we find in the poems of the Arabs; for Ru-beh, for instance, makes it to consist of fruit-bearing trees and trees not fruit-bearing, and makes it to be a غَابَةُ: (AHn, O:) [see also غَيْبَةُ:] pl. [of pauc.] أَغْيَاضُ (S, K) and [of mult.] غَيَاضُ (S, Mgh, Mṣb, K) and غَيْضَاتُ: (Mṣb:) the first of these being formed with disregard of the augmentative [ة]; not being a pl. pl., for this is not so formed: (TA:) any غَرْبُ in Nejd adjacent to the غَرْبُ of the cultivated lands, when they are collected therein, are termed أَغْيَاضُ. (O, TA.) [See also غَيْضُ.]

غَائِضُ as used in the following verse,

- إِلَى اللَّهِ أَشْكُو مِنْ خَلِيلِ أَوْدُهُ
- ثَلَاثَ حِلَالٍ كُلُّهَا لِي غَائِضُ

is said by some to mean غَائِظُ, the ض being substituted for ظ; [so that the verse should be rendered, To God I complain of three qualities, or habits, of a friend whom I love, every one of which is to me such as angers;] thus says IJ: but ISd says that it may be without substitution, from غَاضَهُ as expl. in the last sentence of the first paragraph of this art.; and thus the meaning may be, such as causes me to suffer loss, or detriment, and such as wrongs, or injures, me. (TA.)

مَغِيضُ is an inf. n. (TA.) [See 1, first sentence.]— And also the pass. part. n. of غَاضَهُ; applied to water. (Mṣb, TA.)\*— And a n. of place, signifying A place where water sinks, or

goes away, into the earth: (Mṣb, TA:) or مَغِيضُ signifies a place where water enters [into the earth]: and a place where water collects: (Mgh:) see also غَيْضَةُ: pl. مَغَايِضُ. (Mgh.)

غيظ

1. غَاطَ, aor. يَغِيظُ, inf. n. غَيْطُ: see غَاطَ, aor. يَغُوْطُ, inf. n. غُوْطُ, in art. غَوَطُ.  
غَوِطُ: see غَانِطُ in art. غَوَطُ.

غيظ

1. غَاظَهُ (S, Mṣb, K,) aor. يَغِيظُ, (Mṣb, K,) inf. n. غَيْطُ, (Mṣb, TA,) He, or it, affected him with غَيْطُ [or anger, wrath, or rage; &c.; i. e. angered him; or enraged him; &c.]; (S, Mṣb, K, &c. ;) as also †غَيْظُهُ; (IAṣr, Th, K;) [in a copy of the Mṣb, تَغِيظُهُ, which is doubtless a mistranscription;] and †غَايِظُهُ; (S, K;) and †اغاضه; (IAṣr, Th, Mṣb, K;) but this last is not common; (Zj;) or it is not allowable. (ISk, S.) [See also غَيْطُ below.]

2: see the preceding paragraph.

3. غَايِظُهُ, inf. n. مَغَايِظَةٌ: see 1: [originally, He angered him, or enraged him, or the like, being angered, or enraged, or the like, by him.— And hence, because emulation, or the like, often causes mutual anger.] †He emulated him, vied with him, or strove to overcome or surpass him, and did like as he did. (TA.)— مَغَايِظَةٌ also signifies †An acting in a leisurely manner: or it is [a] mutual [acting in that manner]. (TA.)

4: see the first paragraph.

5: see 8. — سَمِعُوا لَهَا تَغِيْظًا, in the Kūr [xxv. 13] means †They shall hear it to have a sound of boiling, (Zj, Bd, Jel,) like the boiling of the breast of an angry man. (Bd,\* Jel.)— تَغِيْظَتِ الْهَاجِرَةُ †The midday, or summer-midday, became [ragingly or] vehemently hot. (K, TA.)

8. اغتاط He was or became, affected with غَيْطُ [or anger; or rage; &c.; i. e. he was, or became, angered; or enraged; &c.]; (S, Mṣb, K;) by reason of such a thing; and sometimes one says, مِنْ لَأْ شَيْءٍ, by reason of nothing; (Mṣb;) as also †تَغِيْظُ. (S, K.)

غَيْطُ Anger; wrath; syn. غَضَبُ: (K) or [rage, or vehement anger; for] it has a more intensive signification than غَضَبُ: (IDrd:) or the former is latent [anger]; and the latter is apparent: or the former is that which affects a person who has not power to exercise it; and the latter, that which affects a person who has power to exercise it: (TA:) or the former, latent anger affecting one who has not power to exercise it: (S:) or most vehement anger, (Mṣb, K,) encompassing the liver, by reason of some event that is disliked or hated, and sometimes by reason of nothing: (Mṣb:) or the outbreak, and commencement, of anger. (IDrd, K.)— تَكَادَ تَمَجُّزٌ مِنَ الْغَيْطِ, in the Kūr

[lxvii. 8], means † *It shall almost burst asunder by reason of vehemence of heat.* (TA.)

فَعَلَ ذَلِكَ غِيَاظَكَ, and غِيَاظِيكَ, (K, TA.)

[in the CK غِيَاظِيكَ, i. q. غِيَاظِيكَ, (K, TA.) i. e. *He did that in order to distress thee, [or anger thee, or enrage thee,] time after time.* (K in art. غِيَاظُ.)

غَائِظٌ *Affecting with غَيْظٌ [or anger; or rage; &c.; i. e. angering; or enraging; &c.]:* (TA:) pl. غَائِظُونَ. (Kur, xxvi. 55.)

أَغْيَظُ [comparative and superlative of غَائِظٌ]. أَغْيَظُ الْأَسْمَاءَ عِنْدَ اللَّهِ مَلِكُ الْأَمْلَاكِ means *The most severely to be punished, of persons bearing names, is he who is named the king of kings:* (TA:) [lit. *the most angering, or enraging, of names, is the king of kings.*]

مَغْيِظٌ *Affected with غَيْظٌ [or anger; or rage; &c.; i. e. angered; or enraged; &c.].* (S, Mṣb.)

حَلِيمَةٌ مُغْتَاطَةٌ † [lit. *Calm, angry; or the like; because what it contains is sometimes still and sometimes boiling;*] is an appellation given to a stone cooking-pot. (A, TA.)

### غَيْفٌ

1. غَاثَتِ الشَّجَرَةَ, (S, O, K,) aor. تَغْيِفُ, (O, K,) inf. n. غَيْفَانٌ; (S, O, K;) and تَغْيِفْتُ, (S, O, K,\*) in the copies of the K erroneously تَغْيِفُ; (TA:) as also أَغْيِفْتُ, inf. n. إِغْيَافٌ; (TA:) *The tree inclined, (S,) or had its branches inclining, (O, K,) to the right and left.* (S, O, K.)

2. غَيْفٌ, (O, K,) inf. n. تَغْيِيفٌ, (K,) *He fled, or turned away and fled; and drew back, or drew back in fear; (O, K;) and was cowardly.* (K.) You say, حَمَلْتُ فَلَانًا فِي الْحَرْبِ فَغْيِفٌ i. e. [Such a one charged, in war, or battle, and] was cowardly; or retreated, and was cowardly. (S.) — See also 5.

4: see 1. — اغاث الشَّجَرَةَ, (O, K,\*) inf. n. إِغَاثَةٌ, (TA,) *He made the tree to bend, or incline, (O, K, TA,\*) by reason of softness, or tenderness.* (TA.)

5: see 1. — تَغْيِفٌ said of a horse, *He inclined, or bent, (S, O, K, TA,) towards one side, (S, O, TA,) in running.* (TA.) And *He [app. a man] walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, and in the manner of the tall: or he passed along easily and quickly: or, accord. to AHeyth, he affected an inclining of the body from side to side, by reason of width of step, and gentleness of pace: accord. to El-Mufaddal, he was proud, or haughty, in his gait.* (TA.) The phrase مَرَّ الْبَعِيرُ بِتَغْيِيفٍ, mentioned by Aḡ, but not expl. by him, is said by Sh to mean [The camel passed along] going quickly. (TA.) — One says also, تَغْيِفٌ عَنِ الْأَمْرِ, meaning *He refrained, or drew back, from the affair, in fear;* as also تَغْيِيفٌ; this latter mentioned by Th.

(TA.) — And تَغْيِيفٌ signifies also *The being, or becoming, creased, or wrinkled: like تَغْيِيفٌ.* (TA in art. غَضَفٌ.)

غَاثٌ *A species of trees, (AHn, S, O, K,) growing in the sands, and becoming large, the leaves of which are smaller than those of the apple, which it resembles in character, or form, (AHn, O,) having a very sweet fruit, (AHn, O, K,) of the kind termed عَقْفٌ, like the pods (قُرُونٌ) of the bean, and its wood is white; so, says AHn, I have been informed by some of the Arabs of 'Oman, which is the place of its origin: n. un. with 5: (O:) accord. to some of the Arabs, the species of trees called يَنْبُوتٌ, [see this word, of which one description agrees exactly with that given above,] (O, K, TA,\*) which is found in 'Oman: (TA:) accord. to AZ, it is of the [trees called] عَضَاهُ, and is a tree like the قَرْظُ [q. v.], thorny, of the region of El-Hijaz, growing in the [high, or high and rugged, grounds called] قَفَافٌ [pl. of قَفٌّ].* (TA.)

غَيْفٌ *A flock of birds.* (Ibn-'Abbād, O, K.)

غَيْفَانٌ and تَغْيِيفَانٌ, (O, K, TA,) the latter like هَيْبَانٌ, (K, TA, in the CK هَيْبَانٌ) i. q. مَرَجٌ; (O, TA;) in the Tekmileh مَرَجٌ, like كَيْفٌ; and in the copies of the K مَرَجٌ; but the first of these is the right; meaning [A proud and self-conceited carriage, with an affected inclining of the body from side to side,] in pace, or [manner of] going. (TA.)

أَغْيِفَانِي: see أَغْيِفٌ.

غَيْفَانٌ: see غَيْفَانٌ.

غِيَاظٌ *One whose beard is long, (O, K, TA,) and wide on every side, (O, TA,) and very large.* (K, TA.)

أَغْيِيفٌ *Having a bending of the neck, (like أَغْيِيفٌ) but without drowsiness.* (O, K.) — And, applied to trees (شَجَرٌ), quivering, or playing loosely, succulent, or sappy, soft, tender, or supple; as also تَغْيِيفَانِي; and so غَيْفَانَةٌ [the fem. of the former] applied to a tree (شَجَرَةٌ). (TA.) — And عَيْشٌ أَغْيِيفٌ *A soft, or an easy, and a plentiful, life;* (Ibn-'Abbād, O, K;) like أَغْيِيفٌ. (Ibn-'Abbād, O.)

### غَيْقٌ

غَاقٌ *A certain aquatic bird; as also تَغْيِقَةٌ.* (Lth, O, K.) — And *The crow, or raven: (ISd, K:) so sometimes called because of his cry. (ISd, TA.)* — غَاقٌ is a word imitative of *The cry [i. e. can] of the crow, or raven: when indeterminate, [meaning a can,] it is with tenween, (IJ, S, O, K,) i. e. غَاقِي.* (IJ, TA.)

غَاقَةٌ: see the preceding paragraph.

### غَيْلٌ

1. غَاثَتْ وَوَدَّهَا, inf. n. غَيْلٌ [q. v.]: see 4. — غَاثَ غَالٌ فَلَانًا كَذَا *Such a thing brought evil to such a one.* (TA.)

4. أُغَالٌ and أُغَيْلٌ, (Mgh,) or أُغَالٌ وَوَدَّه (S, Mṣb) and أُغَيْلُهُ, (Mṣb,) *He compressed the mother of his child while she was suckling it.* (S, Mgh, Mṣb.) — And أُغَالَتْ and أُغَيْلَتْ, (Mgh,) or أُغَالَتْ وَوَدَّهَا and أُغَيْلَتْ, (S, Mṣb, K,) *She gave her child to drink what is termed غَيْلٌ, (S, K, TA,) i. e. the milk of her who was compressed, or the milk of her who was pregnant: (TA:) or [accord. to common usage] she suckled her child while she was pregnant: (Mgh, Mṣb:) and غَالَتْ, aor. تَغْيِلُ, inf. n. غَيْلٌ, signifies [the same, or] she suckled her child while she was being compressed, or while she was pregnant. (TK.) [See also 10.] — أُغَيْلَتْ said of sheep or goats, (O, K,) and of cows, (O, TA,) *They brought forth twice in the year.* (O, K, TA.) — See also the next paragraph.*

5. تَغْيِلُ الشَّجَرُ *The trees became tangled, or abundant and dense, (Aḡ, S, K,) in their branches, having leafy coverings or shades; as also تَغْيِلٌ and تَغْيِيلٌ: (K:) or all signify the trees became large, and tangled, or abundant and dense.* (TA.) — And تَغْيِلُوا *They became many: (O, K:) and (so in the O, but in the K "or") their cattle, or possessions, became many.* (O, K.) — تَغْيِلُ *He entered the غَيْلٌ [i. e. thicket, or covert].* (O.) And تَغْيِلُ الشَّجَرَ *He (a lion) entered among the trees, and took them as a غَيْلٌ [or covert].* (TA.)

8. اِغْتَالَهُ *He did evil to him without his knowing whence it came so that he might prepare himself.* (TA.) It is said in a trad., اُعُوذُ بِكَ أَنْ اِغْتَالَ مِنْ تَحْتِي i. e. [I seek protection by Thee from] my being the object of an event's befalling me whence I shall not know; meaning thereby the sinking [into the ground] and being swallowed up. (TA.) الاِغْتِيَالُ and الْغَيْلَةُ are syn. in a sense expl. below. (S, O, K.) See the latter word below: and see also 8 in art. غُولٌ. One says, اِغْتِيَلُ, meaning *He was deceived, and taken to a place, and [there] slain.* (TA.) — اِغْتَالَ said of a boy, *He became thick and fat.* (S, K.)

10. اسْتَغْيَلَتْ, said of a woman, a verb of which the subst. is غَيْلَةٌ [q. v.]: (K:) [accord. to the context in the K, in which the meaning is not clearly indicated, it seems to signify *She suckled her child while being compressed, or while pregnant; like اِغْتَالَتْ for وَوَدَّهَا; and this I believe to be the right meaning: or] it signifies *she was compressed while suckling a child, or while pregnant.* (TK.) — See also 5, first sentence.*

غَيْلٌ: see غَيْلَةٌ, first sentence, in two places. — As some say, (Mṣb,) it signifies *The milk with which a woman suckles while she is being compressed, (S, Mṣb, K, TA,) or while she is pregnant: (S, K, TA:) you say, سَقَمْتُ غَيْلًا, (Mṣb,) or الْغَيْلُ, (K, TA,) i. e. *She gave him to drink such milk.* (TA.) — Also *Water running upon the surface of the earth;* (S, Mgh, O, Mṣb,*

ك) ; thus correctly, with fet-h; but **غَيْلٌ**, with kesr, is a dial. var. thereof, mentioned by ISd: (TA:) both are said to signify *water running amid trees*: (Ham p. 555:) IB says that the former signifies thus; and that its pl. is **غَيُولٌ**: and it is also said to signify *water running in rivers or rivulets, and in streamlets for irrigation*: (TA:) and by some, to signify *water running amid stones, in the interior of a valley*. (Ham ubi suprâ.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed (**بِالسُّقَى بِالغَيْلِ**) (§, Mgh, O, Mṣb, TA, or **غَيْلًا**, Mgh) there shall be [given for the poor-rate] the tenth; (§, Mgh, O, Mṣb, TA;) and in the case of that which is irrigated by the bucket, half of the tenth. (§, TA.) [See also an ex. voce **صَبَابَةٌ**.] — And *Any valley in which are flowing springs*: (ك:) or *a place in a collection of tangled, or abundant and dense, trees, in which is water running upon the surface of the earth*: (Lth, TA:) and *any place in which is water, (ك, TA,) such as a valley and the like*: (TA:) and **غَيْلٌ**, with kesr, signifies *any valley in which is water*; and the pl. of this is **أَغْيَالٌ** [a pl. of pauc.] and **غَيُولٌ**. (ك.) — See also **غَيْلٌ**. — Also *A plump, full, سَاعِدٌ* [or fore arm]; (§, O, ك;) and so **مُعْتَالٌ**: (ك:) the latter said by Fr to be applied to a wrist as meaning *full* because from **الغَوُولُ**; but this saying is not valid, as **غَيْلٌ** is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce **طَفْلٌ**.] And *A fat, big, boy*; as also **مُعْتَالٌ**: (ك:) fem. of the former **غَيْلَةٌ**; (TA;) which is applied to a woman as meaning *fat*; (§, ك;) or *a fat, big, woman*. (AO, TA.) — See also **غَيْلٌ**, in two places. — Also *The ornamental, or figured, or variegated, border (syn. **عَلَمَرٌ**) in a garment*: (AA, ك:) pl. **أَغْيَالٌ**. (AA, TA.) — And *A line that one makes, or marks, upon a thing*. (ك.)

**غَيْلٌ** *A thicket; or trees in a tangled, confused, or dense, state*: (Aṣ, §, O:) or *an abundance of such trees, (ك, TA,) not thorn-trees, amid which one may conceal himself*: (TA:) and **غَيْلٌ** signifies the same: (ك:) and the former, a collection of reeds or canes, and of [the kind of high, coarse, grass called] **حَلْفَاءٌ**: (ك:) and *i. q. أَجْمَةٌ* [i. e. a collection, or an abundant collection, of tangled, confused, or dense, trees, or of reeds or canes]: (§, O, ك) [and in like manner **غَيْلَةٌ**, occurring in the Deewán of the Hudhalees, is expl. by Freytag, as signifying “saltus:” and the place [meaning covert] of the lion: it may not have the termination **ة**: the pl. is **غَيُولٌ**; (§, O;) and **غَيْبِيلٌ** is said to be an anomalous pl. of **غَيْلٌ**. (O and TA in art. **عَيْلٌ**, voce **عَيْتَانٌ**, q. v.) — See also **غَيْلٌ**, in two places.

**غَيْلَةٌ**: see **غَيْلَةٌ**. — Also *A single act of اغْتِيَالٌ* [q. v. voce **غَيْلَةٌ**]. (TA.) — See also **غَيْلٌ**. — It is also fem. of the epithet **غَيْلٌ** [q. v.]. (TA.)

**غَيْلَةٌ** and **غَيْبٌ** signify the same; (Mgh, O, Mṣb); i. e. *The compressing one's wife while she is suckling*: (Mgh, Mṣb:) thus expl. by AO as stated by A'Obeid: (Mgh:) and thus the former signifies accord. to El-Alkamee; and so says Málík: or, accord. to El-Munáwee, it signifies *the compressing one's wife while she is suckling or pregnant*: or, accord. to ISk, *a woman's suckling while pregnant*: (from a marginal note in a copy of the **Jámi' es-Ṣagheer** of Es-Suyooṭee, in explanation of a trad. mentioned in what here follows, commencing with the words **لَقَدْ هَمَمْتُ**;) and **غَيْبٌ** has this last signification (Mgh, TA) accord. to كس: (Mgh:) **غَيْبَةٌ** is the subst. from **اسْتَغْيَبْتُ**: (ك:) and IAṣr says that **غَيْبَةٌ** is a dial. var. thereof; or, as some say, this denotes *a single act [of what is termed **غَيْبَةٌ**]; or the pronunciation with fet-h is not allowable unless with the elision of the **ة***. (TA.) One says, **أَصْرَتِ الْغَيْبَةَ بَوَدِّ فَلَانٍ**, meaning *His mother's being compressed while she was suckling him [injured the child of such a one]*, and likewise *his mother's being pregnant while she was suckling him*. (§, O.) [But] in a trad. is related the saying, (of the Prophet, O) “*Verily I had intended to forbid **الغَيْبَةَ** (§, Mgh, O, Mṣb, ك) until I remembered that the Persians and the Greeks practise it and it does not injure their children.*” (Mgh, O, Mṣb.) [See also 4 in art. **فَسَدٌ**.] — Also *The act of deceiving, or beguiling*: (ك:) and *i. q. اغْتِيَالٌ*: (§, O, ك: [see 8, and **غَيْبَةٌ**, as expl. in art. **غَوُولٌ**]) accord. to Aboo-Bekr, in the language of the Arabs it signifies *the causing evil, or slaughter, to come to another from an unknown quarter*. (TA.) One says, **قَتَلَهُ غَيْبَةً**, meaning *He deceived, or, beguiled, him, and went with him, or took him, to a place, and slew him (§, O, ك) when he reached it*: (§, O:) or *he slew him at unawares*. (Abu-l-'Abbás, TA.) — Also *The شَقِيقَةُ [or faucial bag of the he-camel]*. (IAṣr, ك.)

**أَمْرٌ غَيْلَانٌ** [in Pers. **مُغْيَلَانٌ**] *A species of the [trees called] **عَضَاهُ**; (Mgh, Mṣb;) the [species of lote]-trees called **سِدْرٌ**; (§, O, ك, TA;) the fruit of which is said to be sweeter than honey: the saying, of some, that it is with kesr to the **غ**, and that it is thus called because the **غَيْلَانٌ** [pl. of **غَوُولٌ**] are often found before it, is rejected and false: (TA:) Lth and ISh say that it is the same as the **طَلْحُ** [q. v.]. (TA in art. **طَلْحُ**.)*

**غَيُولٌ**, as stated by IJ, on the authority of Aboo-Amr Esh-Sheybánee, who had it from his grandfather, is sing. of **غَيْلٌ**, (TA,) which is an epithet applied to oxen, or bulls and cows, (AO, IJ, O, ك, TA, [نَفَرٌ in the **ك** being a mistake for **نَفَرٌ**]) and to camels, (ك,) signifying *Numerous*: and also [in the **ك** “or”] *fat*. (AO, IJ, O, ك.) — And, applied to anything, *Alone; solitary*: pl. **غَيْلٌ**. (AA, TA.)

**غَيْلٌ**, like **سَيْدٌ**, (O, TA,) in the **ك** **غَيْلٌ**, but this latter is said by ISd to be of weak authority, (TA,) applied to a garment, *Wide, or ample*.

(O, ك, TA.) And so **غَيْبَةٌ** applied to a land: (O, TA: [mentioned also in art. **غَوُولٌ**]) or, as some say, **غَيْبٌ**, thus applied, (O, TA,) but accord. to the context in the **ك** **غَيْبٌ**, (TA,) signifies *Such as one judges to be of little extent, though it is far extending*: (O, ك, TA:) and **ذَاتٌ غَوُولٌ**, so applied, has been mentioned in art. **غَوُولٌ** as having this meaning. (TA.) And **غَيْبَةٌ** applied to a woman signifies *Tall*: (O, TA:) and so does **ذَاتٌ غَوُولٌ**. (TA in art. **غَوُولٌ**.)

**الغَيْلُ** *The lion*: (ك) or *the lion that is in the غَيْلٌ* [or covert]. (O.)

**غَائِلٌ** *Much, or abundant, dust or earth*. (TA.)

**غَائِلَةٌ** *Rancour, malevolence, malice, or spite, that is covert, or concealed*. (ك.) And *Evil, or mischief*; as also **مَغَالَةٌ**: (§, ك:) thus in the saying **فُلَانٌ قَلِيلٌ الْغَائِلَةُ** and **مَغَالَةٌ** [Such a one is a person of little evil or mischief]. (§.) — See also the same word in art. **غَوُولٌ**.

**أَغْيَلٌ** *Full; big, or large*. (TA.)

**مُغَالٌ** (Mgh, ك) and **مُغْيَلٌ** (§, Mgh, ك) *A child given to drink what is termed **غَيْلٌ**: (§, ك: [see 4:]) or suckled while its mother is pregnant*. (Mgh.)

**مُغْيَلٌ**: see the next preceding paragraph.

**مُغْيَلٌ** (§, Mgh, Mṣb, ك) and **مُغْيَلٌ** (Mgh, Mṣb, ك) *A woman giving her child to drink what is termed **غَيْلٌ**: (§, ك: [see 4:]) or suckling it while she is pregnant*. (Mgh, Mṣb.)

**مَغَالَةٌ**: see **غَائِلَةٌ**, in two places.

**مُغْيَلٌ** [in the **ك** **مُغْيَلٌ**] and **مُتَغْيَلٌ** *Continuing, or remaining fixed, or stationary, in the غَيْلٌ* [meaning thicket, or covert, in the **ك** **غَيْلٌ**]; and *entering therein*. (ك, TA.)

**مُغْيَلٌ** *A tree (شَجَرَةٌ) having tangled, or abundant and dense, branches, with leafy coverings or shades*. (ك.)

**مُعْتَالٌ**: see **غَيْلٌ**, latter half, in two places.

**مُتَغْيَلٌ**: see **مُغْيَلٌ**.

غيمر

1. **غَامَتِ السَّمَاءُ**, (§, Mṣb, ك,) aor. **تَغْيِمِرُ**, inf. n. **غَيْمِرٌ**; (Mṣb;) and **تَغْيِمِتٌ**; and **غَيْمِتٌ**, (§, Mṣb, ك,) inf. n. **تَغْيِمِرُ**; (ك;) and **أَغَامَتُ**, (§, Mṣb, ك) and **أَغْيِمِتٌ**; (§, ك;) all signify the same; (§;) *The sky was, or became, clouded, or covered with clouds*. (§, Mṣb, ك,\*) — **غَامٌ**, aor. **يَغْيِمِرُ**, (§, ك,) inf. n. **غَيْمِرٌ**, (KL,) *He was, or became, thirsty*, (§, ك, KL,\*) [like **غَامٌ**,] and *affected with internal heat*. (§, ك) — And **غَامٌ** **غَيْمَانٌ** aor. as above, inf. n. **غَيْمَةٌ** and **غَيْمَانٌ** and **مُغْيِمِرٌ**, is mentioned by IAṣr [as signifying *He thirsted for water, or the water: or he thirsted for it vehemently*, accord. to an explanation of **غَيْمَةٌ** given below]. (TA.)

2: see 1. — [Hence,] غَيْر اللَّيْلِ (K.) inf. n. *غَيْر*, (TA,) † *The night became like the غَيْر* [or clouds]; (K;) *became dark, and came like the clouds.* (TA.) — And غَيْر الطَّائِرِ † *The bird fluttered over one's head, not going to a distance; on the authority of Th: mentioned by IAsr as with غَيْن and تاء [evidently mistranscriptions for عَيْن and تاء: see عَيْت].* (TA.)

4. أَغْيَرِ الْقَوْمَ and أَغْيَمَتِ السَّمَاءَ: see 1. — أَغْيَرِ الْقَوْمَ [The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) — And أَغْيَرِ He (a man, TA) became stationary (K, TA) like the clouds. (TA.)

5: see the first paragraph.

غَامَتِ السَّمَاءَ, originally an inf. n., from غَامَتِ السَّمَاءَ [q. v.], (Msb,) Clouds; (S, Msb, K, TA;) n. un. with *ة*: (Msb:) or [an expanse of clouds covering the sky,] when one sees not a sun (Kr, TA) by reason of much covering of the sky: (TA:) [and often meaning mist:] pl. غَيُومٌ and غَيَامٌ. (TA.) — Also Thirst: and internal heat. (AA, S, K.) [See also غَيْمَةٌ.] — And Anger, wrath, or rage, (K, TA,) which is from internal heat. (TA.) — And a certain disease in camels, like that called قَلَابٌ [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (الثَّوْرِيَّةُ, q. v.) does not rise nor set aurorally without there being sickness, mostly in the camels, which are then affected with the disease thus called. (Az, TA.) — شَجَرٌ غَيْرٌ Dense, or tangled, trees: like غَيْنٌ [which is a dial. var. of غَيْرٌ in other senses]. (TA.)

غَيْبَةٌ Thirst; so says A'Obeyd: or vehemence of thirst: thus in the trad. cited under عَيْمَةٌ [q. v.]. (TA.) [See also غَيْرٌ.]

غَيْمَانٌ Thirsty: and affected with internal heat: fem. غَيْمِي (S, K:) the latter applied to a woman. (S.)

يَوْمٌ غَيْرٌ [A cloudy day;] a day having غَيْرٌ [or clouds, or clouds covering the sky]. (Th, TA.)

مَغْيُومٌ A camel affected with the disease termed غَيْرٌ: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.)

### غَيْن

1. غَيْنٌ عَلَى كَذَا, [aor. يَغِينُ, inf. n. غَيْنٌ] Such a thing covered, veiled, or concealed, him, or it: (Ham p. 574:) [and so أَغَانَهُ; whence] one says, اغَانِ الغَيْنَ السَّمَاءَ † *The clouds covered, or overspread, or wholly covered, the sky.* (S, K.)

And غَيْنٌ عَلَى كَذَا Such a thing was covered over. (S.) [Hence,] غَيْنٌ عَلَى قَلْبِهِ, inf. n. غَيْنٌ; as also † أَغِينُ [in the CK (erroneously) أَغِينُ]; † *His heart was invaded by desire, or appetite, as by a thing that covered it: or was covered [so as to be rendered unsusceptible]: or was enveloped by the like of rust [or clouded or rendered dull].* (K, TA. [For الرُّبِينُ, meaning "the like of rust" covering the heart, the CK has البَدِينُ.]) The saying, in a trad., إِنَّهُ لَيُغَانُ عَلَى قَلْبِي (S, Msb, TA) حَتَّى اسْتَغْفَرَ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً (TA) is from the phrase غَيْنٌ عَلَى كَذَا signifying as expl. above, (S,) and means † *Verily my heart is invaded as though it were covered, by unmindfulness from which mankind will not be free so that I beg forgiveness of God in the day seventy times:* (TA:) or it means, being used metonymically, *verily I become diverted from المِرَاقَبَةِ [meaning the fear of God, or, as a conventional term, the constant knowledge of God's cognition of me in all my states or circumstances,] by the affairs that are for good relating to the present world; for these, though matters of importance, are, in comparison with the affairs relating to the other world, as idle sport, in the estimation of the people who follow the rule of المِرَاقَبَةِ.* (Msb.) — One says also, غِيْنَتِ السَّمَاءَ, (Msb, TA,) inf. n. غَيْنٌ; as also غَانَتْ, inf. n. غَيْنٌ; [like غَامَتِ;] (TA;) *The sky became covered* (Msb, TA) with غَيْنٌ (Msb) or غَيْرٌ (TA) [i. e. clouds, or an expanse of clouds]. — غَيْتٌ, aor. أَغَيْنُ, [inf. n. غَيْنٌ,] *I was, or became, thirsty.* (S, K.) And غَانَتْ الإِبِلُ i. q. غَامَتِ (S, K, TA) i. e. *The camels were, or became, thirsty.* (TA.) — And غَانَتْ نَفْسُهُ (S,) or نَفْسِي (K,) aor. تَغِينُ, (S, K,) inf. n. غَيْنٌ, (TA,) *His, or my, soul [or stomach] heaved, or became agitated by a tendency to vomit;* syn. غَيْتٌ. (S, K.)

2. غَيْنٌ غَيْبًا † حَسَنًا He wrote a beautiful غ. (TA.)

4: see the first paragraph, in three places.

غَيْنَةٌ: see غَانٌ.

غَيْنٌ [mentioned above as an inf. n. is also a subst., as such] i. q. غَيْرٌ, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying clouds; (TA;) [or an expanse of clouds;] as in the phrase غَيْنٌ يَوْمٌ غَيْنٌ in a day of clouds: (S, TA:) or, meaning "clouds," it is from غَانٌ عَلَى كَذَا signifying as expl. in the beginning of this art. (Ham p. 574.) — And شَجَرٌ غَيْرٌ Dense, or tangled, trees: (TA:) like غَيْرٌ. (TA in art.)

غَيْرٌ. — Also [like غَيْرٌ signifying] Thirst. (S, K. [See also 1.]) — And [The letter غ;] one of the letters of the alphabet: (S, K:) pl. [of mult.] غَيُومٌ and [of pauc.] أَغْيَانٌ and غَيْنَاتٌ. (TA.) See 2, and art. غ.

غَانَةٌ The ring at the head of the bow-string. (K.) [See عَتُّوتٌ.]

غَيْبَةٌ i. q. أَجْمَةٌ; [like غَيْبَةٌ, q. v.;] so in the M; (TA;) [and it is said that] الغَيْبَةُ الشَّجَرَاءُ is like الغَيْبَةُ الحَضْرَاءُ: or, accord. to Abu-l-Ameythel [or 'Omeythil], (S, TA,) غَيْبَةٌ signifies [A collection of] tangled, or confused, or dense, trees, (S, K, TA,) in the mountains, and in the plain, or soft, land, (TA,) without water; (S, K, TA;) if with water, called غَيْبَةٌ: (S, TA:) [and Golius states, as on the authority of Yākoob, that † غَانٌ signifies the same as غَيْبَةٌ.]

غَيْبَةٌ The fluid that runs from a carcass, or corpse, (S,) or from the dead: and [the humour, or matter, termed] صَدِيدٌ, q. v. (K.) — See also the next paragraph.

أَغْيِنُ Green: (S, TA:) or green inclining to blackness: (so in one of my copies of the S:) and [its fem.] غَيْمَانٌ is applied to a tree (شَجَرَةٌ) as meaning green, (AO, S, K, TA,) abounding with leaves, having tangled, or dense, branches, (AO, S, TA,) and soft, or tender: and sometimes it is thus applied to herbs: (TA:) or [applied to a tree] it signifies great, having wide shade: from the phrase غَانٌ عَلَيْهِ كَذَا, expl. in the beginning of this art.: (Ham p. 574:) and أَغْيِنُ signifies [also] such as is tall, (K, TA,) of trees, or, by way of comparison [thereto], of men: (TA:) the pl. is غَيْبٌ: (S, TA:) which is expl. by Kr as meaning the abundance, and collected state, and beauty, of [the trees called] أَرَاكٌ and سِدْرٌ; but what is well known is that it is pl. of غَيْمَانٌ applied to a tree; of which † غَيْبَةٌ, with kesr, has also been mentioned as a pl., though, as ISd says, this is not known in the [genuine] language, nor is it agreeable with the analogy of Arabic. (TA.)

مَغْيِنٌ, in the original form, [for مَغِينٌ, act. part. n. of أَغَانُ,] is used by Ru-beh in the following verse:

\* أَمْسَى بِلَالٌ كَالرَّبِيعِ الْمُدْجِنِ \*  
\* أَمْطَرَ فِي أَكْثَابِ غَيْنٍ مَغِينِ \*

[There was, or came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds]. (S.)