

rah. (TA.) — Also † Goodness, and righteous conduct: so in the saying, **إِيَّاكُمْ وَالْمَسَارَةَ فَإِنَّهَا تَدْفِنُ الْغَرَّةَ وَتُظهِرُ 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. **غِرَاتٌ** and **غَرَرٌ**: see an ex. of the former in a verse cited voce **شَفَعُ**, and exs. of both in a verse cited voce **دَرَى**.] It is said in a prov., **الْغَرَّةُ تَجْلِبُ الدَّرَةَ**, [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. عرض; &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**.]

**غَرَّى**: see **أَغْرَى**, near the end.

**غَرٌّ** Peril; danger; jeopardy; hazard; or risk. (S, Mgh, Mṣb, K.) It is said in a trad., **نَهَى عَنْ بَيْعِ الْغَرْرِ** He (Mohammad) 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 غَرٌّ** means **غَيْرٌ مَوْثُوقٌ بِهِ** [i. e., app., A bond, or compact, in which trust, or confidence, is not placed]. (TA.) = See also **غَرِيرٌ**.

**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 دَرَّتَهُ غَرَارُهُ** [lit., His abundant flow of milk preceded his paucity thereof]: (Aṣ:) or **سَبَقَ دَرَّتَهُ غَرَارُهُ** [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 السَّلَامُ**, (T, TA:) or the say-

ing **سَلَامٌ عَلَيْكُمْ** (K) or **سَلَامٌ 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-an]: or the replying by saying **عَلَيْكَ**, not **عَلَيْكُمْ**. (K.) This is said in explanation of a trad., **لَا غِرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ** [There shall be no deficiency in prayer, nor in salutation]: but accord. to one relation, it is **غِرَارٌ فِي صَلَاةٍ وَلَا تَسْلِيمٍ**, meaning, that the person praying shall not salute nor be saluted: in the former case, **تَسْلِيمٌ** is an adjunct to **صَلَاةٍ**: in the latter, it is an adjunct to **غِرَارٌ**, 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 غِرَارٌ** Their sleep is little. (TA.) — And particularly † Littleness of consideration; denoting haste. (TA.) You say, **أَتَانَا عَلَى غِرَارٍ** † He came to us in haste. (S.) And **لَقِيتُهُ غِرَارًا** † I met him in haste. (TA.) — And **مَا أَقَمْتُ عِنْدَهُ إِلَّا غِرَارًا** † [I remained not at his abode save] a little while. (TA.) And **لَبِثَ غِرَارَ شَهْرٍ** He (a man, S) tarried the space of a month. (S, O, TA.) And **لَبِثَ الْيَوْمَ لَبِثَ غِرَارَ 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, **لَبِثَ الْقَوْمَ**, like the phrase immediately preceding.) — And, accord. to Aṣ, **غِرَارٌ** signifies A way, course, mode, or manner. (S, O, TA.) One says, **رَمَيْتُ ثَلَاثَةَ أَسْهُمٍ عَلَى غِرَارٍ وَاحِدٍ** [I shot three arrows] in one course. (S, O, TA.) And **وَلَدَّتْ عَلَى غِرَارٍ وَاحِدٍ**, (S,) or **فَلَانَةٌ ثَلَاثَةٌ بَيْنَ عَلَى غِرَارٍ**, (TA,) i. e. [Such a woman brought forth three sons,] one after another, (S, TA,) without any girl among them. (TA.) And **بَنَى الْقَوْمَ بِيُوتِهِمْ عَلَى غِرَارٍ 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 غِرَارٍ 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 **ذُبَابٌ**:] and **غَرٌّ** also signifies the **حَدٌّ** of a sword: (K, TA:) or **الْغِرَارَانِ** signifies the two sides of the [arrow-head called] **مِعْبَلَةٌ**: (AHn, TA:) or the two edges of the sword: [see, again, **ذُبَابٌ**:] and **غِرَارٌ**, 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; (Yuaḳoob, 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-an 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 **لَعُوقٌ** 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 **قَاعِدٌ** of **قَاعِدٌ**: (Zj:) or what is false, or vain; a deception; a thing by which one is deceived. (AZ.) See also **غَرُورٌ**.

**غَرِيرٌ** Deceived; beguiled; made to desire what is vain, or false; (A'Obeyd, K;) and so **مَغْرُورٌ**. (K.) And you say likewise, **أَنَا غَرَّرْتُ 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 غَرِيرُكَ 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 غَرِيرُكَ مِنْهُ** i. e. **I caution thee [or I am thy cautioner] against him; (K, " : [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] **غَرِيرٌ** signifies also A surety, sponsor, or guarantee. (K, TA.) — And **عَيْشٌ غَرِيرٌ** † A life in which one is not made to be in fear: (S, K, TA:) like **عَيْشٌ أَيْلَهُ**: (TA:) pl. **غِرَارَانٌ**. (K.) — Hence, perhaps; or from **الْغَرَّةُ** [app. as meaning "inexperience"], which is sometimes approved; (Har p. 607;) or because it [sometimes] deceives; (TA;) **غَرِيرٌ** 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 غَرِيرُهُ وَأَقْبَلَ هَرِيرُهُ******