

Msb, TA,) or one of her family, (TA,) absent from her. (S, Msb, TA.)

5: see 1, in seven places. — The inf. n. **تَغْيِبُ** 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, (تَنَاوَلَهُ بِظَهْرِ الْغَيْبِ بِمَا) (S, TA:) 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 Bq 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 lxxi. 24, that*

*which has been revealed: (TA in art. ضُنْ) pl. غُيُوبٌ. (Msb.) [See also the Ksh and Bq in ii. 2.] [Hence, **عَالَمُ الْغَيْبِ** *The world of the unseen; the invisible world.*] And [hence also] one says, **رَجَمَ بِالْغَيْبِ** [and **قَذَفَ بِالْغَيْبِ** (see art. قَذَف)] *He spoke of that which he did not know: (Ham p. 494:) and قَالَ رَجْمًا 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. رَجَم, q. v.) — And † Doubt, or a doubting: (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 ظَهْرٌ, 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 تَكَلَّمَ بِهِ عَنْ** **بِظَهْرِ الْغَيْبِ بِمَا يَسُوؤُهُ** (A) or **عَنْ ظَهْرِ الْغَيْبِ** (TA, and A and O in art. ظَهْر) [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 **ظَهْرٌ**.]

— Also *The خَمِصَةُ [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 حُفْرَةُ, 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 خَمِصَةُ that is next to the kidney: (Bq 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 وَارَتْ غُيُوبَ كَلَاهَا (Ish, Ksh ubi suprâ, A, TA,) meaning *هُزُومَهَا* [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.

غَابَةٌ is originally [غَيْبَةٌ] of the measure فَعَلَةٌ with fet-h 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. **أُجَمَةٌ**: (S, K, TA:)

[i. e.] *A bed of canes or reeds: (AHn, Msb, TA:) and [a thicket, wood, or forest; like أُجَمَةٌ;] a collection of trees, (AHn, ISd, TA,) densely disposed; so called because it conceals what is in it: (ISd, TA:) or a tall أُجَمَةٌ, 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 أُجَمَةٌ [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 غَابَةٌ meaning an أُجَمَةٌ 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 غَابَةٌ may be used in this case in the sense here following. (TA.) — And *A company, or congregated body, of men: (Abou-Jábir El-Asadee, K, TA:) pl. غَابَاتٌ and [coll. gen. n.] **غَابٌ**. (TA.)***

غَيْبَةٌ an inf. n. [See 1, in several places.] — Also, and **غَيْبَانَةٌ**, *A low, or depressed, piece of land or ground: so in the phrases وَغَعْنَا فِي غَيْبَةٍ and غَيْبَانَةٌ* [app. meaning *We lighted upon a low, or depressed, piece &c.; or perhaps the meaning may be we fell into &c.*]. (S.) — See also **غَيْبَانَةٌ**.

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 غَيْبَانُ and **غَيْبَانٌ** and **غَيْبَانَةٌ**, of plants, or herbage, are, with the Arabs, what the sun has not shone upon: and accord. to Abou-Ziyád El-Kilábee, the غَيْبَانُ and **غَيْبَانٌ** of plants, or herbage, and also of their roots, are what is con-*