

ك; thus correctly, with fet-h; but **غِيلٌ**, 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 **غُيُولٌ**: 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 supra.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed (**مَا سَقَى بِالغَيْلِ**, S, Mgh, O, Mṣb, TA, or **غَيْلًا**, Mgh) there shall be [given for the poor-rate] the tenth; (S, Mgh, O, Mṣb, TA;) and in the case of that which is irrigated by the bucket, half of the tenth. (S, TA.) [See also an ex. voce **صُبَابَةٌ**.] — And *Any valley in which are flowing springs*: (K:) 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, (K, TA,) such as a valley and the like*: (TA:) and **غِيلٌ**, with kesr, signifies *any valley in which is water*; and the pl. of this is **أَغْيَالٌ** [a pl. of pauc.] and **غُيُولٌ**. (K.) — See also **غَيْبٌ**. = Also *A plump, full, سَاعِدٌ* [or fore arm]; (S, O, K;) and so **مُغْتَالٌ**: (K:) the latter said by Fr to be applied to a wrist as meaning *full* because from **الغَوْلُ**; but this saying is not valid, as **غَيْبٌ** is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce **طَفُلٌ**.] And *A fat, big, boy*; as also **مُغْتَالٌ**: (K:) fem. of the former **غَيْبَةٌ**; (TA;) which is applied to a woman as meaning *fat*; (S, K;) or *a fat, big, woman*. (AO, TA.) — See also **غَيْبٌ**, in two places. = Also *The ornamental, or figured, or variegated, border (syn. **عَلَمٌ**) in a garment*: (AA, K:) pl. **أَغْيَالٌ**. (AA, TA.) — And *A line that one makes, or marks, upon a thing*. (K.)

غَيْلٌ *A thicket; or trees in a tangled, confused, or dense, state*: (As, S, O:) or *an abundance of such trees, (K, TA,) not thorn-trees, amid which one may conceal himself*: (TA:) and **غَيْبٌ** signifies the same: (K:) and the former, a collection of reeds or canes, and of [the kind of high, coarse, grass called] **حَلْفَاءٌ**: (K:) and i. q. **أَجْمَةٌ** [i. e. a collection, or an abundant collection, of tangled, confused, or dense, trees, or of reeds or canes]: (S, O, K) [and in like manner **غَيْبَةٌ**, 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 **غُيُولٌ**; (S, O;) and **غَيَابِيلٌ** is said to be an anomalous pl. of **غَيْبٌ**. (O and TA in art. **عَيْلٌ**, voce **عَيْلَانٌ**, q. v.) — See also **غَيْبٌ**, in two places.

غَيْبَةٌ: see **غَيْبَةٌ**. — Also *A single act of اغْتِيَالٌ* [q. v. voce **غَيْبَةٌ**]. (TA.) = See also **غَيْبٌ**. = It is also fem. of the epithet **غَيْبٌ** [q. v.]. (TA.)

غَيْبَةٌ 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'Obeyd: (Mgh:) and thus the former signifies accord. to El-Alkamee; and so says Málik: 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 Jámí' es-Şagheer 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 Ks: (Mgh:) **غَيْبَةٌ** is the subst. from **اسْتَغَيْبْتُ**: (K:) and IATH 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, **أُضْرَبَتِ الْغَيْبَةَ بَوْلِدِ فُلَانٍ**, 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*. (S, O.) [But] in a trad. is related the saying, (of the Prophet, O) “Verily I had intended to forbid **الغَيْبَةَ** (S, Mgh, O, Mṣb, K) 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*: (K:) and i. q. **اغْتِيَالٌ**: (S, O, K: [see 8, and **غَيْبَةٌ**, as expl. in art. **غَوْلٌ**]) 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 (S, O, K) when he reached it*: (S, O:) or *he slew him at unawares*. (Abu-l-'Abbás, TA.) = Also *The شَقِيقَةُ* [or faucial bay of the he-camel]. (IAṣr, K.)

أُمُّ غَيْلَانَ [in Pers. **مُغْيَلَانَ**] *A species of the [trees called] **عَضَاهُ***; (Mgh, Mṣb;) the [species of lote-] trees called **سِدْرٌ**; (S, O, K, 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 **غِيلَانَ** [pl. of **غَوْلٌ**] 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. **طَلْحٌ**.)

غُيُولٌ, 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, K, TA, [نَفَرٌ in the CK being a mistake for **بَقَرٌ**]) and to camels, (K,) signifying *Numerous*: and also [in the K “or”] *fat*. (AO, IJ, O, K.) — And, applied to anything, *Alone; solitary*: pl. **غَيْلٌ**. (AA, TA.)

غَيْلٌ, like **سَيْدٌ**, (O, TA,) in the K **غَيْلٌ**, but this latter is said by ISd to be of weak authority, (TA,) applied to a garment, *Wide, or ample*.

(O, K, TA.) And so **غَيْبَةٌ** applied to a land: (O, TA: [mentioned also in art. **غَوْلٌ**]) or, as some say, **غَيْبٌ**, thus applied, (O, TA,) but accord. to the context in the K **غَيْبٌ**, (TA,) signifies *Such as one judges to be of little extent, though it is far extending*: (O, K, TA:) and **ذَاتُ غَوْلٍ**, so applied, has been mentioned in art. **غَوْلٌ** as having this meaning. (TA.) And **غَيْبَةٌ** applied to a woman signifies *Tall*: (O, TA:) and so does **ذَاتُ غَوْلٍ**. (TA in art. **غَوْلٌ**.)

الغَيْبَالُ *The lion*: (K) or *the lion that is in the غَيْبٌ* [or covert]. (O.)

غَانِلٌ *Much, or abundant, dust or earth*. (TA.)

غَائِلَةٌ *Rancour, malevolence, malice, or spite, that is covert, or concealed*. (K.) And *Evil, or mischief*; as also **مَغَائِلَةٌ**: (S, K:) thus in the saying **فُلَانٌ قَلِيلُ الْمَغَائِلَةِ** and **مَغَائِلَةٌ** [Such a one is a person of little evil or mischief]. (S.) — See also the same word in art. **غَوْلٌ**.

أَغْيَلٌ *Full; big, or large*. (TA.)

مُغَالٌ (Mgh, K) and **مُغَيْلٌ** (S, Mgh, K) *A child given to drink what is termed **غَيْبٌ***: (S, K: [See 4:]) or *suckled while its mother is pregnant*. (Mgh.)

مُغَيْلٌ: see the next preceding paragraph.

مُغَيْلٌ (S, Mgh, Mṣb, K) and **مُغَيْلٌ** (Mgh, Mṣb, K) *A woman giving her child to drink what is termed **غَيْبٌ***: (S, K: [see 4:]) or *suckling it while she is pregnant*. (Mgh, Mṣb.)

مَغَائِلَةٌ: see **غَائِلَةٌ**, in two places.

مُغَيْلٌ [in the CK **مُغَيْلٌ**] and **مُغَيْلٌ** *Continuing, or remaining fixed, or stationary, in the غَيْبٌ* [meaning thicket, or covert, in the CK **غَيْبٌ**]: and *entering therein*. (K, TA.)

مِغْيَالٌ *A tree (شَجَرَةٌ) having tangled, or abundant and dense, branches, with leafy coverings or shades*. (K.)

مُغْتَالٌ: see **غَيْبٌ**, latter half, in two places.

مُغَيْلٌ: see **مُغَيْلٌ**.

غيم

1. **غَامَتِ السَّمَاءُ**, (S, Mṣb, K,) aor. **تَغَيَّمُ**, inf. n. **غَيَّمٌ**; (Mṣb;) and **تَغَيَّمَتِ**; and **غَيَّمَتِ**, (S, Mṣb, K,) inf. n. **تَغَيَّمٌ**; (K;) and **أَغَامَتِ**, (S, Mṣb, K) and **أَغَيَّمَتِ**; (S, K;) all signify the same; (S;) *The sky was, or became, clouded, or covered with clouds*. (S, Mṣb, K.) = **غَامٌ**, aor. **يَغَيَّمُ**, (S, K,) inf. n. **غَيَّمٌ**, (KL,) *He was, or became, thirsty*, (S, K, KL, [like **عَامٌ**]) and *affected with internal heat*. (S, K.) — And **غَامٌ** **إِلَى الْمَاءِ**, aor. as above, inf. n. **غَيَّمَةٌ** and **غَيَّمَانٌ** and **مُغَيَّمٌ**, is mentioned by IAṣr [as signifying *He thirsted for water, or the water: or he thirsted for it vehemently*, accord. to an explanation of **غَيَّمَةٌ** given below]. (TA.)