

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 غَلَّتَهُمُ 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 غلان*, (S, O, K,) pl. of غلال. (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 intensely, 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 التوب I drank the beverage. (K.) — نه أريضة: see 10. — اغتلت 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.) — اغتلت بالغالية: see 2. — اغتلت said of sheep or goats, *They became affected with the disease termed غلل* [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 مخصت 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] جماعة, (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 غلل (K,) or this is the inf. n. of غل (S,) [and accord. to analogy of غل as originally غلل,] 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 غلل. — 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-