

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-Ruḳeyyat,

• 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 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-Rāghib, TA.) — See also 4, in two places. — غوى, aor. يغوى; (S, Mṣb, K;) and غوى, aor. يغوى; (K;) inf. n. [of the former] غوى; (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, expl. as meaning [And Adam disobeyed his Lord, and] suffered indigestion from much eating: but better than this is what Az and Er-Rāghib say; that it is فغوى; 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-Muārrij; (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,