

(S, O, TA.) — See also **غُولٌ**, latter half. — Also *Distress, trouble, or molestation*: (K, TA:) thus expl. by some as used in the *Kur ubi supra*. (TA.) — And *Unfaithfulness; or unfaithful acting*. (TA.) — **أَتَى غَوْلًا غَائِلَةً** means *He did a cunning, bad, action*. (K.) — Also *Much earth*. (S, O, K.) Hence the phrase **غَوْلًا مِنَ الرَّمْلِ**, [app. meaning *A large quantity of sand*,] in a verse of Lebeed. (S, O.) — And *A collection of [the trees called] طَلْح*, (K, TA,) with which nothing participates. (TA.) — And *A low, or depressed, part of the earth, or of land*. (K.)

غُولٌ *A kind of [goblin,] demon, devil, or jinnee, which, the Arabs assert, appears to men in the desert, assuming various forms, causing them to wander from the way, and destroying them*; (JM, and TA* on the authority of IATH;) but this the Prophet denied, saying, **لَا غُولَ**; by which, however, accord. to some, he did not mean to deny the existence of the **غُول**, but only the assertion of the Arabs respecting its assuming various forms and its being able to cause any one to go astray: (IATH, JM,* TA:) *i. q. سَعْلَةٌ* [q. v.]: or *a sort of سَعْلَةٌ*: (S, O, Mṣb:) or *a male jinnee*; the female being called *سَعْلَةٌ*: (Abu-l-Wefee El-Aarabee, TA:) pl. [of pauc.] **أَغْوَالٌ** and [of mult.] **غَيْلَانٌ** (S, O, Mṣb, K) and **غَوْلَةٌ**: (O, TA:) and it signifies also *an enchantress of the jinn*: (K:) and *a demon, or devil, that eats men*: (En-Nadr, O, K:) or *any jinnee, or devil, or animal of prey, that destroys a man*: (TA:) or *a certain beast, (K, TA,) terrible [in appearance], having tusks, or fangs, (TA,) seen by the Arabs, and known by them; and killed by Taūbaḥa Sharrā*: (K, TA:) and *such as varies in form or appearance, of the enchanters and of the jinn*; (K, TA:) on his doing which, as is said in a trad., one should hastily utter the call to prayer, to prevent his mischief by the mention of God: (TA:) or *anything by reason of which the intellect departs*; as also **غُولٌ**: (K:) and *anything that takes a man unexpectedly and destroys him*: (S, O, Mṣb:) [whence] one says, **الغضبُ غُولُ الجلمرِ** *Anger [is that which] destroys, and does away with, forbearance, or clemency*. (S, O.) — Also *Destruction*: [or a cause thereof:] and *death*; or the *decree of death*. (K.) See 1, second sentence. — And *A calamity, or misfortune*; (K, TA;) as also **غَائِلَةٌ**; (TA;) of which latter the pl. in this sense is **غَوَائِلٌ**; (K,* TA;) thus mentioned by Ks. (Mṣb.) — And *A serpent*: pl. **أَغْوَالٌ**: (K:) accord. to Az, the Arabs call serpents **أَغْوَالٌ**; and thus this word is said to mean in the verse of Imra-el-Keys,

• لِيَقْتَلَنِي وَالْمَسْرُفِيُّ مَضَاجِعِي •

• وَمَسْنُونَةٌ زُرُقٌ كَأَنْبَابِ أَعْوَالِ •

[To slay me, while the Meshrefee sword was my bedfellow, and so were sharpened, polished arrow-heads, like the fangs of serpents]: (O, TA:*) but AHāt says that this is meant as an exaggeration: (TA:) and it is said that the poet here means *devils*. (O, TA.)

غَيْلَةٌ *The slaying covertly, (Mgh,) or on an occasion of inadvertence; a subst. from اغْتَالَهُ*: (Mṣb:) originally with **و** [i. e. **غَوْلَةٌ**]. (S.) See 8: and see also art. **غَيْل**.

غَوْلَانٌ *A plant of the [kind called] حَمِيضٌ*, (A'Obeyd, AHn, S, O, K,) like the **أَشْنَانٌ** [i. e. *kali, or glasswort*], (K,) or, accord. to AHn, *resembling the عُنْطَوَانٌ* [which is described as a plant of the **حَمِيضٌ**, or, as some say, the best of the **أَشْنَانٌ**], except that it is more slender; and it is a pasture. (TA.) — Also sing. of **غَوَالِينٌ**, which signifies [The ribs of a ship or boat, i. e.] *the things that resemble the ضُلُوع* in a ship or boat. (AA, O, TA.)

أَرْضٌ غَائِلٌ [act. part. n. of 1]. — [Hence,] **أَرْضٌ غَائِلَةٌ** *A land that destroys its inhabitant by reason of its far extent*. (TA.) — And **غَائِلَةٌ** [as an epithet applied to a fem. n.] signifies *Caused to become absent, or to disappear; hidden, or concealed: or stolen*. (Ish, TA.)

غَائِلَةٌ [as a subst.] *Bad, or corrupt, conduct; and evil, or mischief*. (Mṣb.) See also **غَوْلٌ**, last quarter. [And see art. **غَيْل**.] — And [particularly] *Wickedness, or disobedience, of a slave; and his running away*; (Mgh in art. **عدو**, and Mṣb;) and *the like thereof*: pl. **غَوَائِلٌ**. (Mṣb.) — And [hence, perhaps, (as denoting a cause for reclaiming the price of a slave,) it is said that] it signifies *A right which another than the seller has to the possession of a slave, whereby the sale is annulled, and the seller is obliged to return the price to the purchaser*. (TA voce **حَبْتَةٌ**.) — See also **غَوْلٌ**, latter half. — [Its pl.] **غَوَائِلٌ** also signifies *Places of destruction*. (TA.) — And you say, **أَخَافُ غَائِلَتَهُ**, meaning *I fear the result, and the evil, or mischief, thereof*. (TA.) — Also *A hole, or perforation, of a watering-trough, or tank, (IAqr, O, K,* TA,) that causes the water to pass away*: (TA:) pl. **غَوَائِلٌ**. (IAqr, O, TA.)

أَغْوَالٌ: see **عَيْشٌ غَوْلٌ**.

أَرْضٌ غَائِلَةٌ *A land far extending*. (Lh, TA.) [Mentioned also in art. **غَيْل**.]

أَغْوَالٌ [More, and most, destructive]. One says, **أَيُّهُ غَوْلٌ أَعْزَبُ مِنَ الغَضَبِ** [What destroyer is more destructive than anger?]. (S, O: immediately following the explanation of the saying, **الغضبُ عَيْشٌ أَعْزَبُ**.) — [Hence, perhaps,] **أَغْوَالٌ** *A soft, or plentiful and easy, life*; (Ibn-'Abbād, O, K;) as also **غَوْلٌ**. (K.)

مِغْوَالٌ [primarily] *An instrument with which a thing is destroyed*. (Ham p. 648.) — And [hence] used as meaning *A knife*: and in common acceptation, *a knife that is put in the midst of a whip which is as a sheath to it*: (Ham ibid. :) *a knife to which a whip is a sheath*: (Mgh:) or *a slender sword, having a flat back (لَهُ قَعَا)*, (S, O, Mṣb,) like the *knife*, (Mṣb,) *the sheath of which is like the whip*: (S, O:) or *an iron [weapon] that is*

put within a whip, which thus becomes to it a sheath: (K:) or *a whip in the interior of which is a sword*: (A'Obeyd, TA:) said to be thus called because its owner destroys with it his enemy unexpectedly: pl. **مِغْوَالٌ**: (TA:) and *a thing like a مِشْمَلٌ* [or short and slender sword over which a man covers himself with his garment], except that it is more slender, and longer: (K:) and *a long نَصَلٌ* [or blade], (AHn, K, TA,) of little breadth, thick in the middle of which is the ridge, but may here mean the back]: (AHn, TA:) or *a short sword which a man wears innrapped beneath his clothes*: (TA:) or *a slender sword, having a flat back (لَهُ قَعَا)*: (K:) or *a slender iron [weapon], having a sharp edge and a flat back (وَقَعَا)*, which the assassin binds upon his waist in order that he may therewith destroy men. (TA.) — [Hence,] **فَرَسٌ ذَاتٌ مِغْوَالٌ** *A mare having a quality, or faculty, of outstripping*: (O, K, TA:) as though she destroyed the [other] horses so that they fell short of reaching her. (TA.)

نَزَلُوا مِغْوَالِينَ, occurring in a trad. respecting the lie [that was uttered against 'Aisheh, to which allusion is made in the *Kur xxiv. 11*], means *They alighted [after] going far in the journeying*. (TA.)

غو : see غوى

غى

1: see what next follows.

2. **غَيْبَةٌ** (S, K, TA,) inf. n. **تَغْيِبَةٌ**; (TA;) [in the CK **غَيْبَتُهَا**, which is wrong, unless they said thus as well as **غَيْبَتُهَا**, like as they say **رَيْبٌ** and **رَيْبَةٌ** as well as **رَيْبَتُهَا**]; and **أَغْيَبْتُهَا**; (S, K, TA; but in the last as not found in the K;) *I set up the banner, or standard*; (S, K, TA;) from A'Obeyd. (S.) — And **غَيْبٌ لِلْقَوْمِ** *He set up a banner, or standard, for the people, or party: or he made it for them*. (TA.) — And **غَيْبَتِ الطَّيْرُ** *The birds flapped their wings, or fluttered, in the air, without moving from their place; or did thus around a thing, desiring to alight upon it*; syn. **رَفَرَتْ**. (TA.) [See also 6.] — **غَيْبَتٌ** **غَائِلَةٌ** signifies [also] **بَيِّنَتُهَا** [i. e. *I made apparent, or manifest, or known, an utmost, or extreme, extent, term, limit, or the like; or I set it*]. (Mṣb.)

3. **غَايَا الْقَوْمِ فَوْقَ رَأْسِ فُلَانٍ بِالسَّيْفِ** [The people, or party, acted with the sword above the head of such a one] as though they shadowed him with it; [i. e., flourished it above his head;] from Aq; (S, K,* inf. n. **مُغَايَاةٌ**). (TA.)

4: see 2. — **أَغْيَا السَّحَابُ** *The clouds were, or became, stationary, (K, TA,) عَلَيْهِ* upon, or over, him, or it; shadowing him, or it. (TA.) — **أَغْيَا الرَّجُلُ** *The man attained the utmost limit, or reach, in eminence, or nobility, and in command*: and in like manner, **الْفَرَسُ فِي سَبَاقِهِ** [the horse in his contending in a race]. (IKt, TA.)