

6. *تَغَايَتِ الطَّيْرُ عَلَى الشَّيْءِ* The birds hovered, or circled, round about the thing. (TA.) [See also 2.] = *تَغَايَا عَلَيْهِ حَتَّى قَتَلُوهُ* signifies the same as *تَغَاوُوا*. (TA.) [See the latter, in art. *غَوَى* or *غَوَى*.]

غَى :
غَيْةً and غَيْةً :
غَيَانُ :
} see art. *غَوَى* or *غَوَى*.

غَايَ : see the next paragraph, in two places.

غَايَةً, originally *غَيْمَةً* [i. e. *غَيْمَةً*], (TA.) The utmost, or extreme, extent, term, limit, point, or reach; or the extremity; of a thing; (MA, KL, PS;) in respect of time and of place; (MA, PS;) syn. *مَدَى*, (S, Mṣb, K, TA,) and *مُنْتَهَى*: (M, TA:) pl. *غَايَاتُ*, (S, Mṣb, K,*) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *غَايَاتُ*. (Mṣb.) [Hence, *A goal to which racers run*; as is indicated in the TA. And *A scope; an object to be reached or accomplished, or that one has in view*. And *The ultimate object or intent of an action or a saying*. And *The ultimate import of a word*: thus in the phrase, *يُطَلَّقُ بِأَعْيَانِهِ* It is used with regard, or respect, to its ultimate import: opposed in this sense to *مَبْدَأٌ*. And *The utmost degree, maximum, climax, or acme, that is, or may be, attained*.] And *The utmost of one's power or ability, i. e., of one's deed*: thus in the saying, *غَايَتُكَ أَنْ تَفْعَلَ كَذَا* [The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing]. (Mṣb.) [And *A person or thing, and persons or things, superlative, or consummate, in eminence or baseness, in goodness or evilness; that has, or have, attained the utmost degree therein*. And, applied to a medicine, &c., *Possessing the utmost efficacy, or efficiency, for such a thing*.] — [Also, like *مَدَى*, *A space that is, or that is to be, traversed; or an extent, or the space between two points or limits*: whence *أَبْتَدَأَ غَايَةً*, and *أَنْتَهَى غَايَةً*, The beginning, and the end, of a space between two points or limits.] — And i. q. *غُلُوبَةٌ*, meaning [A bow-shot; or] a shot of an arrow to the utmost possible distance. (Mṣb in art. *غُلُو*.) = Also *A banner, or standard*: (S, Mṣb, K:) pl. *غَايَاتُ* (Mṣb, TA) and [coll. gen. n.] *غَايَاتُ*. (K, TA.) — And *A banner (رَايَةً) which the vintner used to raise [or set up] in order that he might be known to be a seller of wine*. (TA.) [See an ex. voce *غَقَابٌ*.] — And *A cloud that is alone; apart from others: or that is falling, or alighting*. (TA.) — And *Birds flapping their wings, or fluttering, in the air, without moving from their place; or doing thus around a thing, desiring to alight upon it*. (TA. [See 2.]) — And *The قَصَبَةُ* [app. *قَصَبَةٌ*, generally meaning reed, or cane, but what is meant by it here I know not,] with which small birds (*عَصَائِيرُ*) are taken, or caught, or sought to be taken or caught. (TA.)

غَايَتُهُ [the rel. n. *غَايَةٍ*]. *الْعِلَّةُ الْغَايَةُ*, with

the scholastic theologians, means *The final cause*. (TA.)

غَايَةً The light of the rays of the sun; (S, K;) not the rays themselves: (S;) or, as some say, the shade of the sun [i. e. the shade that is cast by the sun] in the morning and in the evening: (TA:) pl. *غَايَاتُ*. (S, TA.) — And *Anything that shades a man, over his head, such as a cloud, (AA, S, K,) and dust, and darkness, and the like*. (AA, S.) — And *The bottom of a well*; (S, K;) like *غَايَةً*. (S.)

غَايَاءَ A man heavy in spirit; as though he were a dark, dense shadow, in which is no brightness. (TA.)

الْمُغَايَا That to which a limit is set, or put: so in the saying, *الْغَايَةُ لَا تَدْخُلُ فِي الْمُغَايَا* [The limit shall not enter into, or be included in, that to which the limit is set]. (Mgh.) [And,] as used by the lawyers and the scholastic theologians, *The end of the غَايَةِ* [or space between two points or limits]: a post-classical term. (TA.)

غَيْب

1. *غَابَ*, (S, O, Mgh, Mṣb, TA,) aor. *يَغِيبُ*, (Mṣb,) inf. n. *غَيْبَةٌ* [the most common form] (S, O, Mgh, Mṣb, K) and *غَيْبٌ* (S, O, Mṣb, K) and *غَيْابٌ*, (S, O,) or *غَيْابٌ*, (Mṣb, K,) and *غُيُوبٌ*, (S, O, Mṣb, K) and *غُيُوبَةٌ* (O, K) and *غُيُوبَةٌ*, (O, K,) accord. to some of the measure *فَعْلُولَةٌ*, but accord. to others of the measure *فَعْلُولَةٌ* i. e. originally *غُيُوبَةٌ*, (MF,) and *مَغِيبٌ* (S, O, Mṣb, K) and *مَغَابٌ*; (K;) and *تَغِيبٌ*; (Mṣb, K;) *He, or it, was, or became, absent*; *غَابٌ* being the contr. of *حَضَرَ*; (S and K in art. *حَضَرَ*;) or distant, or remote; (Mgh;) or hidden, concealed, or unapparent; (TA;) [or absent from the range, or beyond the reach, of perception by sense, or of mental perception: see *غَيْبٌ*.] You say, *غَابَ عَنْهُ*, inf. n. *غَيْبَةٌ* (S, Mgh, TA) &c., as above, (S, TA,) *He, or it, was, or became, [absent from him; or] distant, or remote, from him*; (Mgh;) or hidden, or concealed, from him; [&c.]; as also *تَغِيبٌ*. (TA.) And *أَوْحَشَنِي غَيْبَةَ فُلَانٍ* [The absence of such a one has made me to feel lonely]: and *أُطْلِتْ غَيْبَتَكَ* [Thou hast made thine absence to be long]. (A.) And *أَنَا مَعَكُمْ لَا أَغَائِبُكُمْ* [I am with you: I will not be absent from you]. (A.) And *بَنُو فُلَانٍ يَشْهَدُونَ أَحْيَاءًا وَيَتَغَابُونَ* *أَحْيَاءًا* (ISk, S, TA) i. e. [The sons of such a one are present sometimes] and are absent (*يَغِيبُونَ*) sometimes: but one does not say *يَتَغَابُونَ* [unless with *عَنْ* following it]: (TA:) [it seems, however, that *يَتَغَابُونَ*, here, is a mistranscription for *يَتَغَابُونَ* or the like; for] one says, *عَنِيَ فُلَانٌ* [Such a one was, or became, absent from me; or absented himself from me]; (S, K, TA;) and *تَغِيبَنِي* also in a case of necessity in verse, (S, K, TA,) but not in any other case, (K, TA,)

accord. to the generality of authorities except the Koofees: (TA:) Imra-el-Kays says,

فَقُلْ لَنَا يَوْمَ لَدِيدٍ بِنَعْبَةٍ
فَقُلْ فِي مَقِيلٍ نَحْنُ مُتَغِيبِي

[thus in my copies of the S and in the TA; but we should read *مُتَغِيبٍ*, whether it mean *مُتَغِيبِي* or not, as is shown by what follows: the verse may be rendered, *So a delightful day, with ease and comfort, betided us: and say thou, of a place of mid-day-sleep whereof the ill luck was absent from me, . . .*]: but Fr says that the word *مُتَغِيبٍ* is marfooḥ, [i. e. that the right reading is *مُتَغِيبٍ*, meaning simply *absent*,] that the verse is *مُكْفَأٌ* [or made faulty in the termination], and that it is not allowable to make that word refer to *مَرَرْتُ*, like as it is not allowable to say *مَرَرْتُ بِرَجُلٍ أَبَوُهُ قَائِمٌ*. (S, TA. [One might be tempted to suppose that we should read *فَقُلْ*; but this would not suit the context, which see in Ahlwardt's "Divans of the six ancient Arabic poets," p. 119.]) — [*غَابَ*, inf. n. *غَيْبَةٌ*, is also said of the mind (الْقَلْبُ), meaning + *It was, or became, absent*. The inf. n. (*غَيْبَةٌ*) is often used as meaning + *Absence of mind*; and particularly, *from self and others by its being exclusively occupied by the contemplation of divine things*: see an ex. voce *شَوَى*; and another voce *سَكَنَةً*.] — [*مَا غَابَ عَنْهُ* + *أَبْنُ أَبِي قُحَافَةَ* + *Ibn-Abi-Qūḥāfah was not a stranger to it, i. e. was not unacquainted with it*,] occurs in a trad. respecting a satirical saying of Ḥassān against [the tribe of] Kureysh; meaning that Abū-Bekr [the son of Abū-Qūḥāfah] was skilled in genealogies and traditions, and that it was he who instructed Ḥassān. (TA.) — And one says also, *غَابَ الرَّجُلُ*, inf. n. *غَيْبٌ* and *مَغِيبٌ*; and *تَغِيبٌ*; *The man journeyed; and went away, or far away*. (TA.) — And *غَابَتِ الشَّمْسُ*, (S, Mgh, Mṣb, TA,) inf. n. *غَيْابٌ* and *غُيُوبَةٌ* (Mgh, Mṣb, TA) and *غَيْبَةٌ* (Mgh) and *غُيُوبٌ* and *غُيُوبَةٌ*; (TA;) and *تَغِيبَتْ*; (Mṣb;) *The sun set*: (S, Mṣb, TA:) and the like is also said of the moon, (Mṣb,) and of other celestial bodies. (TA.) — And *غَابَ الشَّيْءُ فِي الشَّيْءِ*, inf. n. *غَيْابَةٌ* and *غُيُوبَةٌ* and *غَيْابٌ* and *غُيُوبٌ* and *غُيُوبَةٌ*, [The thing became hidden, or concealed, in the thing.]. (K.) = See also 8, in two places.

2. *غَيْبَهُ* (S, Mṣb, TA) *He caused him, or it, to become absent, or to disappear; or he hid, or concealed, it, from him*. (TA.) See also *غَيْابٌ*. — And see 8.

3. *مُغَايَبَةٌ* signifies *The being absent, &c., one from the other*. (KL.) See also 1, former half. — Also *The addressing words to another [in his absence,] not in his presence, not face to face*; (KL;) contr. of *مُخَاطَبَةٌ*. (S, TA.) [You say, *غَايَبَهُ*, inf. n. as above, *He held a verbal communication with him in his absence, i. e. by means of a letter or letters, or by a messenger or messengers.*]

4. *اِغَابَتْ* She (a woman) had her husband, (S,