

(S, O, TA.) — See also **غُول**, latter half. — Also *Distress, trouble, or molestation*: (K, TA:) thus expl. by some as used in the *Kur ubi suprà*. (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.)

**غُول** *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. **بَعْلَةٌ** [q. v.]: or *a sort of بَعْلَةٌ*: (S, O, Mṣb:) or *a male jinnee*; the female being called **بَعْلَةٌ**: (Abu-l-Wefee El-Aṣrābee, TA:) pl. [of pauc.] **أَغْوَالٌ** and [of mult.] **غَوْلَانٌ** (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 Taābbaṭa 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, **الْغَضَبُ غَوْلُ الْجَلْرِ** *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-Kays,

- لِيَقْتُلَنِي وَالْمَرْفَى مُضَاجِعِي
- وَمَسُونَةٌ زُرْقٌ كَأَنْبَابِ أَغْوَالٍ

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

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

**حَمَضٌ غَوْلَانٌ** *A plant of the [kind called] حَمَضٌ, (A'Obeyd, AHn, S, O, K,) like the أَشْتَان [i. e. kali, or glasswort], (K,) or, accord. to AHn, resembling the عَنُظْوَان [which is described as a plant of the حَمَض, or, as some say, the best of the أَشْتَان], 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. **غِيل**.] — 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 **خَبْتَةٌ**.)* — 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, (IAṣr, O, K,\* TA,) that causes the water to pass away: (TA:) pl. غَوَائِلٌ. (IAṣr, O, TA.)*

**أَغُولٌ** *see عَيْشٌ غُولٌ*.

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

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

**أَغُولٌ** [primarily] *An instrument with which a thing is destroyed. (Ham p. 648.)* — And [hence] used as meaning *A knife*: and in common acceptance, *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 قَفَا), (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. مَغَاوِلٌ: (TA:) and a thing like a مِثْمَل [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 نَصْل [or blade], (AHn, K, TA,) of little breadth, thick in the مَتْن [which generally means the part in the middle of which is the ridge, but may here mean the back]: (AHn, TA:) or a short sword which a man wears innrwrapped beneath his clothes: (TA:) or a slender sword, having a flat back (لَهُ قَفَا): (K:) or a slender iron [weapon], having a sharp edge and a flat back (وَقَفَا), which the assassin binds upon his waist in order that he may therewith destroy men. (TA.) — [Hence,] **فَرَسٌ ذَاتُ مَغُولٍ** *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 مَغَاوِلِينَ**, occurring in a trad. respecting the lie [that was uttered against 'Aīsheh, to which allusion is made in the *Kur* xxiv. 11], means *They alighted [after] going far in the journeying. (TA.)*

غوى: see غوى

غى

1: see what next follows.

2. **غَيْبَةٌ** (S, K, TA,) inf. n. **غَيْبَةٌ**: (TA;) [in the CK **غَيْبَتُهَا**, which is wrong, unless they said thus as well as **غَيْبَتُهَا**, like as they say **رَيْبٌ** 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] **بَيِّنَتٌ** [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]. (IKtt, TA.)*