

2: see 1. — [Hence,] غَيْر اللَّيْلِ (K,) inf. n. *غَيْرٌ* (TA,) † The night became like the *غَيْر* [or clouds]; (K;) became dark, and came like the clouds. (TA.) — And غَيْرُ الطَّائِرِ † The bird fluttered over one's head, not going to a distance; on the authority of Th: mentioned by IAAr as with غَيْن and غَا [evidently mistranscriptions for غَيْن and غَا: see عَيْت]. (TA.)

4. أَغْمَرُ الْقَوْمَ and أَغَامَتِ السَّمَاءُ: see 1. — أَغْمَرُ الْقَوْمَ [The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) — And أَغْمَرُ He (a man, TA) became stationary (K, TA) like the clouds. (TA.)

5: see the first paragraph.

غَامَتِ السَّمَاءُ, originally an inf. n., from غَامَتِ السَّمَاءُ [q. v.], (Msb,) Clouds; (S, Msb, K, TA;) n. un. with ة: (Msb:) or [an expanse of clouds covering the sky,] when one sees not a sun (Kr, TA) by reason of much covering of the sky: (TA:) [and often meaning mist:] pl. غُيُومٌ and غِيَامٌ. (TA.) — Also Thirst: and internal heat. (AA, S, K.) [See also غَيْمَةٌ.] — And Anger, wrath, or rage, (K, TA,) which is from internal heat. (TA.) — And a certain disease in camels, like that called قَلَابٌ [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (الثريا, q. v.,) does not rise nor set aurorally without there being sickness, mostly in the camels, which are then affected with the disease thus called. (Az, TA.) — شَجَرٌ غَيْرٌ Dense, or tangled, trees: like غَيْنٌ [which is a dial. var. of غَيْرٌ in other senses]. (TA.)

غَيْمَةٌ Thirst; so says A'Obeid: or vehemence of thirst: thus in the trad. cited under غَيْمَةٌ [q. v.]. (TA.) [See also غَيْرٌ.]

غِيَامٌ Thirsty: and affected with internal heat: fem. غَيْمَى (S, K:) the latter applied to a woman. (S.)

يَوْمٌ غَيْرٌ [A cloudy day;] a day having *غَيْر* [or clouds, or clouds covering the sky]. (Th, TA.)

مَغْيُومٌ A camel affected with the disease termed *غَيْر*: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.)

غَيْن

1. غَيْنٌ عَلَى كَذَا, [aor. يَغِينُ, inf. n. غَيْنٌ,] Such a thing covered, veiled, or concealed, him, or it: (Ham p. 574:) [and so أَغَانَهُ; whence] one says, اِغْنِ السَّمَاءُ † The clouds covered, or overspread, or wholly covered, the sky. (S, K.)

And اِغْنِ عَلَى كَذَا Such a thing was covered over. (S.) [Hence,] غَيْنٌ عَلَى قَلْبِهِ, inf. n. غَيْنٌ; as also † اِغْنِ [in the CK (erroneously) اِغْنِ]; † His heart was invaded by desire, or appetite, as by a thing that covered it: or was covered [so as to be rendered unsusceptible]: or was enveloped by the like of rust [or clouded or rendered dull]. (K, TA. [For الرِّين, meaning "the like of rust" covering the heart, the CK has الدِّين.]) The saying, in a trad., إِنَّهُ لَيَغَانُ عَلَى قَلْبِي (S, Msb, TA) حَتَّى اسْتَغْفَرَ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً (TA) is from the phrase اِغْنِ عَلَى كَذَا signifying as expl. above, (S,) and means † Verily my heart is invaded as though it were covered, by unmindfulness from which mankind will not be free so that I beg forgiveness of God in the day seventy times: (TA:) or it means, being used metonymically, verily I become diverted from المِرَاقَبَةِ [meaning the fear of God, or, as a conventional term, the constant knowledge of God's cognition of me in all my states or circumstances,] by the affairs that are for good relating to the present world; for these, though matters of importance, are, in comparison with the affairs relating to the other world, as idle sport, in the estimation of the people who follow the rule of المِرَاقَبَةِ. (Msb.) — One says also, غَيْنَتِ السَّمَاءُ, (Msb, TA,) inf. n. غَيْنٌ; as also غَانَتْ, inf. n. غَيْنٌ; [like غَامَتِ;] (TA;) The sky became covered (Msb, TA) with غَيْنٌ (Msb) or غَيْرٌ (TA) [i. e. clouds, or an expanse of clouds]. — غَيْنْتُ, aor. غَيْنْتُ, [inf. n. غَيْنٌ,] I was, or became, thirsty. (S, K.) And غَانَتْ الْإِبِلُ i. q. غَامَتِ (S, K, TA) i. e. The camels were, or became, thirsty. (TA.) — And غَانَتْ نَفْسُهُ, (S,) or نَفْسِي, (K,) aor. تَغِينُ, (S, K,) inf. n. غَيْنٌ, (TA,) His, or my, soul [or stomach] heaved, or became agitated by a tendency to vomit; syn. غَشْتُ. (S, K.)

2. غَيْنٌ غَيْنًا † حَسَنًا He wrote a beautiful غ. (TA.)

4: see the first paragraph, in three places.

غَيْنَةٌ: see غَانٌ.

غَيْنٌ [mentioned above as an inf. n. is also a subst., as such] i. q. غَيْرٌ, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying clouds; (TA;) [or an expanse of clouds;] as in the phrase اِغْنِ عَلَى كَذَا in a day of clouds: (S, TA:) or, meaning "clouds," it is from غَانٌ اِغْنِ عَلَى كَذَا signifying as expl. in the beginning of this art. (Ham p. 574.) — And شَجَرٌ غَيْنٌ Dense, or tangled, trees: (TA:) like غَيْرٌ. (TA in art.

غَيْرٌ.) — Also [like غَيْرٌ signifying] Thirst. (S, K. [See also 1.]) — And [The letter غ;] one of the letters of the alphabet: (S, K:) pl. [of mult.] غُيُوتٌ and [of pauc.] أَغْيَانٌ and غَيْنَاتٌ. (TA.) See 2, and art. غ.

غَانَةُ The ring at the head of the bow-string. (K.) [See عُنْتُوت.]

غَيْنَةٌ i. q. أَجْمَةٌ; [like غَيْضَةٌ, q. v.;] so in the M; (TA;) [and it is said that] الغَيْنَةُ الشَّجَرَاءُ is like الغَيْضَةُ الشَّجَرَاءُ: or, accord. to Abu-l-'Ameythel [or 'Omeythil], (S, TA,) غَيْنَةٌ signifies [A collection of] tangled, or confused, or dense, trees, (S, K, TA,) in the mountains, and in the plain, or soft, land, (TA,) without water; (S, K, TA;) if with water, called غَيْضَةٌ (S, TA:) [and Golius states, as on the authority of Yāḥkoot, that † غَانٌ signifies the same as غَيْنَةٌ.]

غَيْنَةٌ The fluid that runs from a carcass, or corpse, (S,) or from the dead: and [the humour, or matter, termed] صَدِيدٌ, q. v. (K.) — See also the next paragraph.

أَغْنِ Green: (S, TA:) or green inclining to blackness: (so in one of my copies of the S:) and [its fem.] غَيْنَاءُ is applied to a tree (شَجَرَةٌ) as meaning green, (AO, S, K, TA,) abounding with leaves, having tangled, or dense, branches, (AO, S, TA,) and soft, or tender: and sometimes it is thus applied to herbs: (TA:) or [applied to a tree] it signifies great, having wide shade: from the phrase غَانَ عَلَيْهِ كَذَا, expl. in the beginning of this art.: (Ham p. 574:) and أَغْنِ signifies [also] such as is tall, (K, TA,) of trees, or, by way of comparison [thereto], of men: (TA:) the pl. is غَيْنٌ: (S, TA:) which is expl. by Kr as meaning the abundance, and collected state, and beauty, of [the trees called] أَرَاكٌ and سِدْرٌ; but what is well known is that it is pl. of غَيْنَاءُ applied to a tree; of which † غَيْنَةٌ, with kesr, has also been mentioned as a pl., though, as ISd says, this is not known in the [genuine] language, nor is it agreeable with the analogy of Arabic. (TA.)

مُغَيْنٌ, in the original form, [for مُغَيْنٌ, act. part. n. of أَغَانُ,] is used by Ru-beh in the following verse:

أَمْسَى بِلَالٌ كَالرَّبِيعِ الْمُدْجِنِ
أَمْطَرَ فِي أَكْثَابِ غَيْنٍ مُغَيْنِ

[There was, or came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds]. (S.)