

above, (TA,) *He* (God) bestowed upon them abundance of the produce of the earth, and rain; (TA in art. غور;) like as you say *أَعْطَاهُمْ خَيْرًا*: (S, K:) and so *غَارَهُمْ بِرِزْقٍ* [*He bestowed upon them means of subsistence*]. (TA.) And *الْغَيْثُ* (S, Mṣb) *O God, benefit us with prosperity*. (Mṣb.) And *غَارَهُمْ بِمَطَرٍ* *He* (God) watered them with rain, (S, K, TA,) and bestowed upon them abundance of the produce of the earth. (TA.) And *غَارَ الْأَرْضَ الْغَيْثُ* *The rain watered the land*. (Fr, S.) [See also art. غور.] = *غَارَهُ*, aor. *يَغِيرُهُ*, (AO, S, K,) inf. n. *غَيْرٌ*, (TA,) *He gave him the bloodwit*; (AO, S, K;) as also *غَارَهُ*, aor. *يَغُورُهُ*; (AO, S, TA;) *مِنْ أَخِيهِ* [for his brother]: and so *غَيْرُهُ*. (TA.) [See *غَيْرَةٌ*.] = *غَارَ عَلَى أَهْلِهِ*, (S,) or *عَلَى أَمْرَاتِهِ*, (Mṣb, K,) aor. *يَغَارُ*, inf. n. *غَيْرَةٌ*, (S, Mṣb, K,) with fet-ḥ, (S, Mṣb, TA,) and *غَارٌ* and *غَارٌ* (S, Mṣb, K) and *غِيَارٌ*, (K,) [*He was jealous of his wife*:] *he was jealous for her* (*مِنْ فُلَانٍ* of such a one: Mgh): [*he was careful of her, to avoid suspicion*: or *he regarded her conduct with disdain, scorn, or indignation*: (see *غَيْرَةٌ*, below:) or] *he was angry at the conduct, or action, of his wife*. (Mṣb.) And *غَارَتْ أَمْرَاتُهُ عَلَيْهِ* [*His wife was jealous of him*: &c.]. (Mṣb, K.) [See also art. غور.] And you say also, *فُلَانٌ لَا يَغَارُ*, meaning *يَغْتَفِرُ*, meaning *يَغَارُ* [*Such a one is not jealous of his wife*: &c.]. (TA.)

2. *غَيْرَ الشَّيْءِ*, (S, Mṣb, K, *) inf. n. *تَغْيِيرٌ*, (Mṣb,) *He made the thing other than it was*; (K;) *made it cease to have the quality which it had*; (Mṣb;) *altered it*; *changed it*. (K.) *He, or it, altered, or changed, the thing in odour, or otherwise, for the worse*; *corrupted, tainted, or infected, it*; *rendered it ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy*. (The lexicons passim.) It is said in the *Kur* (viii. 55), *ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا*, [*This was because God changeth not favour which He hath conferred upon a people until they change what is in themselves*: or] *until they change what God hath commanded them to do*. (Th, TA.) — [And *He exchanged the thing for another thing*.] — *غَيْرَ الشَّيْبِ* *He plucked out the white, or hoary, hairs*. (TA.) — *غَيْرَ عَنْ بَعِيرِهِ* *He put down the saddle from his camel, and put it to rights, or adjusted it, or repaired it*. (TA.) One says *تَرَكَ الْقَوْمَ يُغَيِّرُونَ* *He left the people putting to rights, or adjusting, or repairing, the camels' saddles*. (S, TA.) = See also 1, latter half.

3. *مُغَايَرَةٌ*, inf. n. *غَايَرًا*, [*They differed, each from the other*.] You say *بَيْنَهُمَا مُغَايَرَةٌ* *Between them two is a difference*. (Mṣb.) [See also 6.] = *غَايَرَهُ*, (S, K,) inf. n. *مُغَايَرَةٌ*, (S,) *He bartered, or exchanged, with him, in buying and selling*. (S, K.) And *غَايَرَهُ بِالسَّلْعَةِ*, inf. n. as above, *He bartered, or exchanged, the article of merchandise with him*. (TA.) And *الْغَايِرُ*, (TA,) inf. n.

غِيَارٌ, (S, K, TA,) *He exchanged the article of merchandise*. (S, K, TA.) El-Aṣṣhā says

- فَلَا تَحْسِبْنِي لَكُمْ كَاغِرًا
- وَلَا تَحْسِبْنِي أُرِيدُ الْغِيَارَا

[Therefore do thou by no means think me ungrateful towards you; and do thou by no means think I desire the making an exchange]. (S, TA.)

4. *اِغَارَ أَهْلَهُ* [*He made his wife jealous*;] *he married another in addition to his wife, so she became jealous* (*غَارَتْ*): (Aṣ, A'Obeyd, Mṣb, K:) belonging to this art. and to art. غور. (TA.)

5. *تَغْيِيرٌ* quasi-pass. of *غَيْرٌ*, (S, Mṣb,) [*It became other than it was*;] *it ceased to have the quality which it had*; (Mṣb;) *it became altered, or changed, from its state or condition*. (K.) *It became altered, or changed, in odour, or otherwise, for the worse*; *turned, or turned bad*; *became corrupted, spoiled, tainted, infected, ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy*. (The lexicons passim.) — [And *It became exchanged for another thing*.] — See also 1, last signification.

6. *تَغَايَرَتِ الْأَشْيَاءُ* *The things differed, one from another*. (S.)

8. *اِغْتَارَ* *He procured مِيرَةً* [a provision of corn, or wheat, &c.]. (K.) You say *يَغْتَارُ لِأَهْلِهِ* [*He went forth to procure مِيرَةً for his family*. (Fr, Sgh.) — *He derived, or obtained, benefit, advantage, or profit*. (TA.) See also art. غور.

غَيْرٌ signifies i. q. *سَوَى* [Other]: and the pl. is *أَغْيَارٌ*: (S:) [but *غَيْرٌ* itself often has a pl. meaning, as will be seen in what follows:] or [accord. to general usage, as will be seen below,] *غَيْرٌ* signifies i. q. *سَوَى* [other than; exclusively of; or not, as used before a substantive or an adjective]. (Mṣb, K: in the CK [erroneously] *سَوَى*.) It is used to qualify a subst.; [governing (as a prefixed noun) the noun that follows it in the gen. case;] and when so used, it is put in the same case as the noun preceding it. (S.) It qualifies an indeterminate noun: (Mughnee, Mṣb:) you say *جَاءَنِي رَجُلٌ غَيْرُكَ* [A man, other than, or not, thou, came to me]: (Mṣb:) and *نَعْمَلُ صَالِحًا* [*We will in that case do good, other than, or not, what we used to do*: (Kur xxxv. 34:)]: (Mughnee:) and *مِنْ مَاءٍ غَيْرِ آبٍ* [*Of water other than, or not, altered in taste and colour*]. (Kur xlvi. 16.) It is a noun necessarily prefixed, as to the sense, to a noun which it governs in the gen. case: but sometimes it is without the latter, when the meaning is understood and it is preceded by *لَيْسَ*, (Mughnee, K,) or by *لَا*: (K:) [in which case it signifies *Any other person or thing; any person or thing beside, or else*:] you say *قَبِضْتُ عَشْرَةَ لَيْسَ غَيْرُهَا* [*I received ten; not other than they was received by me; i. e., not any other thing; or not anything beside, or else*]; (Mughnee, K;) the enunciative, *مَقْبُوضًا*, being suppressed: (Mughnee:) and *لَيْسَ*

غَيْرُهَا; (Mughnee, K;) the noun [of *لَيْسَ*] being understood; i. e., *لَيْسَ الْمَقْبُوضُ غَيْرُهَا*; (Mughnee:) and *لَيْسَ غَيْرٌ*; in which the affixed noun [for the affixed, in the K, I read *المضاف اليه*, as in the Mughnee,] is suppressed, and the noun [of *لَيْسَ*] is also understood: (Mughnee, K:) and *لَيْسَ غَيْرٌ*; (Mughnee, K;) in which, accord. to Mbr, and the later authors, *غير* is indecl., being likened to *قَبْلٌ* and *بَعْدٌ*, so that it may be either the noun or the enunciative [of *لَيْسَ*] or, accord. to Akh, it is decl., because it is not a noun of time like *قَبْلٌ* and *بَعْدٌ*, nor of place like *فَوْقٌ* and *تَحْتَ*, but like *كُلٌّ* and *بَعْضٌ*, so that it is the noun [of *لَيْسَ*], and the enunciative is suppressed; (Mughnee;) or it may be either indecl. or decl., (Mughnee, K,) accord. to Ibn-Kharroof: (Mughnee:) and *لَيْسَ غَيْرًا*, and *لَيْسَ غَيْرٌ*; (Mughnee, K;) in both which cases it is decl., as though the affixed noun were mentioned: (Mughnee:) and *لَا غَيْرٌ*; for the saying, [which we find in the Mughnee,] app. taken from a statement of Seer, that this is incorrect, is not good, since it occurs in the following verse, cited by Ibn-Málik;

- جَوَابًا بِهِ تَنْجُو أَعْتِدُ قَوْرَتَنَا
- لَعَنَ عَمَلٍ أَسْلَفَتْ لَا غَيْرَ تَسَالُ

[Aim thou at having an answer by which thou mayest be safe; for, by our Lord, respecting an action which thou shalt have done before, not any other thing, or not anything beside or else, thou wilt be asked]. (K.) — It does not become determinate by its being prefixed to another noun, because it is very vague: but it is also applied as an epithet to a determinate noun which is near to being indeterminate; as in *صِرَاطٌ* *الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ* [*The way of those upon whom Thou hast conferred favour; the other than, or those who are not, the objects of anger*; (Kur i. 6 and 7:)] because the noun rendered determinate by the art. ال denoting a genus is near to being indeterminate, and because when *غير* occurs between two contraries its vagueness becomes weakened, (Mughnee, K, *) or altogether departs: (K:) or it is here applied as an epithet to a determinate noun because it resembles a determinate noun in its being prefixed to such a noun: (Mṣb:) Az says that *غير* is here in the gen. case because it is an epithet to *الذين*; and that it may be an epithet to [what is technically termed in this instance] a determinate noun [as having the article ال prefixed to it] because *الذين* has not [in itself] a direct meaning (*لِأَنَّ الَّذِينَ*), [*it being merely a conjunct noun, the meaning of which is determined by what follows it*,] notwithstanding it has the art. ال prefixed to it: Abu-l-Abbás says that Fr holds *الذين* to have the office of an indeterminate noun; and *غير* to be an epithet of it; not of any other noun; but that *غير*, accord. to some, may be an epithet relating to the nouns implied in *انعمت عليهم*, these not having a direct meaning: Akh says that *غير* [with what follows] is a substitute [for *الذين* with what follows], as though the meaning were *صِرَاطٌ* *غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ* [*the way*