

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. *غوى* or *غوى*.]

غَى :
غِيَّة and غِيَّة : see art. *غوى* or *غوى*.
غِيَان :

غَايَ : see the next paragraph, in two places.

غَايَةً, originally *غِيَّة* [i. e. *غِيَّة*], (TA.) The utmost, or extreme, extent, term, limit, point, or reach; or the extremity; of a thing; (MA, KL, PŞ;) in respect of time and of place; (MA, PŞ;) syn. *مَدَى*, (Ş, Mşb, K, TA,) and *مُنْتَهَى*: (M, TA:) pl. *غَايَاتُ*, (Ş, Mşb, K,*) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *غَايَاتُ*. (Mşb.) [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 بِأَعْتَابِ غَايَتِهِ* It is used with regard, or respect, to its ultimate import: opposed in this sense to *مَبْدَأُ*. 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, *غَايَتِكَ أَنْ تَفْعَلَ كَذَا* [The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing]. (Mşb.) [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 *أَنْتَهَاءَ غَايَةً*, The beginning, and the end, of a space between two points or limits.] — And i. q. *غَوْلَةٌ*, meaning [A bow-shot; or] a shot of an arrow to the utmost possible distance. (Mşb in art. *غلو*.) = Also *A banner, or standard*: (Ş, Mşb, K:) pl. *غَايَاتُ* (Mşb, 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 *عَقَابٌ*.] — 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 *قَصْبَةُ* [app. *قَصْبَةٌ*, generally meaning *reed, or cane*, but what is meant by it here I know not,] with which small birds (*عَصَائِرُ*) are taken, or caught, or sought to be taken or caught. (TA.)

غَايَاتُ [the rel. n. *غَايَةً*]. *الْعِلَّةُ الْغَايَةُ*, with

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

غَايَةً The light of the rays of the sun; (Ş, K;) not the rays themselves: (Ş:) 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*. (Ş, TA.) — And *Anything that shades a man, over his head, such as a cloud, (AA, Ş, K,) and dust, and darkness, and the like.* (AA, Ş.) — And The bottom of a well; (Ş, K;) like *غَايَةً*. (Ş.)

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

الْمَغْيَا That to which a limit is set, or put: so in the saying, *الْغَايَةُ لَا تَدْخُلُ فِي الْمَغْيَا* [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 غَايَةَ* [or space between two points or limits]: a post-classical term. (TA.)

غيب

1. *غَابَ*, (Ş, O, Mgh, Mşb, TA,) aor. *يَغِيبُ*, (Mşb,) inf. n. *غَيْبَةٌ* [the most common form] (Ş, O, Mgh, Mşb, K) and *غَيْبٌ* (Ş, O, Mşb, K) and *غِيَابٌ*, (Ş, O,) or *غِيَابٌ*, (Mşb, K,) and *غَيْبٌ* (Ş, O, Mşb, K) and *غَيْبَةٌ* (O, K) and *غَيْبَةٌ* (O, K,) accord. to some of the measure *فِعْلُولَةٌ*, but accord. to others of the measure *فِعْلُولَةٌ* i. e. originally *غَيْبَةٌ*, (MF,) and *مَغِيبٌ* (Ş, O, Mşb, K) and *مَغَابٌ*; (K;) and *تَغَيْبٌ*; (Mşb, K;) *He, or it, was, or became, absent*; *غَابٌ* being the contr. of *حَضَرَ*; (Ş and K in art. *حضر*;) 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* (Ş, Mgh, TA) &c., as above, (Ş, 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 *تَغَيْبٌ*. (TA.) And *أَوْحَشْتَنِي غَيْبَةَ فُلَانٍ* [The absence of such a one has made me to feel lonely]: and *أَطَلَّتْ غَيْبَتَكَ* [Thou hast made thine absence to be long]. (A.) And *أَنَا مَعَكُمْ لَا أَغَايِبُكُمْ* [I am with you: I will not be absent from you]. (A.) And *بَنُو فُلَانٍ يَشْهَدُونَ أحيانًا وَيَتَغَايِبُونَ أحيانًا* (ISk, Ş, TA) i. e. [The sons of such a one are present sometimes] and are absent (*يَغِيبُونَ*) sometimes: but one does not say *يَتَغَيْبُونَ* [unless with *عَنْ* following it]: (TA:) [it seems, however, that *يَتَغَيْبُونَ*, here, is a mistranscription for *يَتَغَابُونَ* or the like; for] one says, *تَغَيْبٌ عَنِّي فُلَانٌ* [Such a one was, or became, absent from me; or absented himself from me]; (Ş, K, TA;) and *تَغَيْبِي* also in a case of necessity in verse, (Ş, K, TA,) but not in any other case, (K, TA,)

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

فَطَّلْنَا يَوْمًا لَدِيدًا بِنَعْمَةٍ
فَقُلْ فِي مَقِيلٍ نَحْسُهُ مُتَغَيْبِي

[thus in my copies of the Ş and in the TA; but we should read *مُتَغَيْبِي*, whether it mean *مُتَغَيْبِي* 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 *مُتَغَيْبِي* is marfoof, [i. e. that the right reading is *مُتَغَيْبِي*, meaning simply *absent*,] that the verse is *مُكَفَأٌ* [or made faulty in the termination], and that it is not allowable to make that word refer to *مَقِيلٍ*, like as it is not allowable to say *مَرَرْتُ بِرَجُلٍ أَبُوهُ قَائِرٌ*. (Ş, 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 *مَا غَابَ عَنْهُ*; and another voce *سَكِينَةٌ*.] — [*Ibn-Abee-Koháfeh* was not a stranger to it, i. e. was not unacquainted with it,] occurs in a trad. respecting a satirical saying of Hassán against [the tribe of] Kureysh; meaning that Aboo-Bekr [the son of Aboo-Koháfeh] was skilled in genealogies and traditions, and that it was he who instructed Hassán. (TA.) — And one says also, *غَابَ الرَّجُلُ*, inf. n. *غَيْبٌ* and *مَغِيبٌ*; and *تَغَيْبٌ*; *The man journeyed; and went away, or far away.* (TA.) — And *غَابَتِ الشَّمْسُ*, (Ş, Mgh, Mşb, TA,) inf. n. *غِيَابٌ* and *غَيْبَةٌ* (Mgh, Mşb, TA) and *غَيْبَةٌ* (Mgh) and *غَيْبٌ* and *غَيْبَةٌ*; (TA;) and *تَغَيْبٌ*; (Mşb;) *The sun set*: (Ş, Mşb, TA:) and the like is also said of the moon, (Mşb,) and of other celestial bodies. (TA.) — And *غَابَ الشَّيْءُ فِي الشَّيْءِ*, inf. n. *غِيَابَةٌ* and *غَيْبَةٌ* and *غِيَابٌ* and *غِيَابٌ* and *غَيْبَةٌ*, [The thing became hidden, or concealed, in the thing.] (K.) = See also 8, in two places.

2. *غَيْبَهُ* (Ş, Mşb, TA) *He caused him, or it, to become absent, or to disappear; or he hid, or concealed, it, from him.* (TA.) See also *غِيَابٌ*. — 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*. (Ş, 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,* (Ş,