

of those who are not the objects of anger]. (TA.) The reading **غیر** is also related, on the authority of Ibn-Kethere, in the accus. case, as a denotative of state, [meaning they being not the objects of anger,] relating to the pronoun governed in the gen. case by the prep. [in **عليهم**]; or by **[أعني]** [I mean] understood; or as an exceptive, [accord. to a usage to be explained below,] if the favours be interpreted as conferred in common upon the two classes of persons. (Bd.) — As it resembles a determinate noun in its being prefixed to a determinate noun, [as **المغضوب** in the above-cited passage of the Kur,] some have presumed to prefix to it the article **ال**: but against this it may be urged, that its prefixion to a determinate noun is not to render the expression determinate, but for specification; and **ال** does not imply specification. (Mṣb.) — In the following verse of Ḥassán,

- **أَنَا فَلَمْ نَعْدُنْ سِوَاهُ بِغَيْرِهِ**
- **نَّيْ بَدَا فِي ظُلْمَةِ اللَّيلِ هَادِيًّا**

the meaning is, [A prophet came to us, who appeared in the darkness of night, a director in the right way,] and we did not weigh another than him with another than the other, i. e., with him. (Mughnee.) — **وَغَيْرُ ذَلِكَ** [is a phrase of frequent occurrence, meaning *Et cetera.*] — **غَيْرُ** is also used in the sense of **لَيْسَ** [He, or it, is not]; as in the phrase **كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ** [The word of God is not created], syn. **لَيْسَ بِمَخْلُوقٍ**. (Az, TA.) — It is also used in the sense of **لَا** [meaning *Not*, as used before a participle]; (S, K;) and then it is in the accus. case, as a denotative of state; (S;) as in the phrase **فَمَنْ أَطْسَرَ غَيْرَ بَاغِ**, (S, K,) in the Kur [ii. 168, and other places], (S,) i. e., [But whosoever is necessitated, being hungry, not transgressing the due bounds]. (S, K.) — It is also used as an exceptive, (S, Mughnee,) in the sense of **إِلَّا** [Except; save; or *but*]; (Mṣb, K;) and then it is put in the same case in which the word following **إِلَّا** would be put in the same phrase, (S, Mughnee, Mṣb, K,) because it is originally a qualificative, and its use as an exceptive is adventitious: (S:) therefore you say **جَاءَ الْقَوْمُ غَيْرُ زَيْدٍ** [The people came, except Zeyd]; and **مَا جَاءَنِي أَحَدٌ غَيْرُ** **غَيْرُ زَيْدٍ** and **زَيْدٍ** [Not any one came to me, except Zeyd]: (Mṣb, K:) or its case depends upon the governing words, so that you say **مَا قَامَ غَيْرُ زَيْدٍ** [No one stood, except Zeyd], and Fr says that some of the Benoo-Asad and Kudá'ah put **غَيْرُ** in the accus. case, when used in the sense of **إِلَّا**, whether the phrase before it be complete or incomplete; saying **مَا جَاءَنِي غَيْرَكَ** [Not any one came to me, except thou], and **مَا جَاءَنِي أَحَدٌ غَيْرَكَ** [Not any one came to me, except thou]: (S, Mṣb:) but Fr and AA says that when **غَيْرُ** has the place of **إِلَّا**, it is put in the accus. case. (Mṣb.) In the saying **لَا إِلَهَ غَيْرُ اللَّهُ** [There is no deity other than God], **غَيْرُ** is in the nom. case because it is

the enunciative of **إِلَّا**; but it may be put in the accus. case, as meaning **لَا**. (Mṣb.) When, as an exceptive, it is prefixed to an indecl. word [and not preceded by a prep.], it may be itself indecl., with fet-h for its termination; as in the following verse;

- **لَمْ يَمْنَعْ الشَّرَبَ مِنْهَا غَيْرُ أَنْ نَطَقَ**
- **حَمَامَةٌ فِي غُصُونِ ذَاتِ أَوْقَالٍ**

[Nought prevented the drinking from it, except that a pigeon cooed, upon branches having **أَوْقَالٍ**, which app. means *stumps of cut shoots*]. (Mughnee, K.) [See also an ex. (of **غَيْرَ أَنْ**) in a verse cited voce **بَيْدَ** — [It is often used with a prep.; as in **بِغَيْرِ حِسَابٍ** Without reckoning; (Kur ii. 208, &c.); and **مِنْ غَيْرِ سُوءٍ** Without leprosy. (Kur xx. 23, &c.)]] **غَيْرٌ** (JK, K) and (JK) **غَيْرٌ** (JK, S) signifying *The act of altering, or changing, i. q. تَغْيِيرٌ*, (JK,) are substs. from **غَيْرِهِ**; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no un-augmented verb. (TA.) — [Hence, **غَيْرُ الدَّهْرٍ**], the former of these two words being of the same measure as **عَنْتَ**, *The accidents, or casualties, of time or fortune, which alter, or change, things:* (K:) [or alteration, or change, of time or of fortune; for] IAMb says, with respect to the saying **لَا أَرَانِي اللَّهُ بِكَ غَيْرًا** [May God not show me, in thee, alteration of state], that **غَيْرٌ** is from

**تَغْيِيرُ الْحَالَ**, a subst. like **قطْعٌ** [as meaning "a portion of the night"]; or that it may be a pl., of which the sing. is **غَيْرَةٌ**. (TA.) — [Hence also,] **[أَنْتَ بَنَاتُ غَيْرٍ]** [or **بَنَاتُ غَيْرٍ**] as in Freytag's Arab. Prov. i. 309,] **↑ Lying: or a lie, or falsehood:** syn. **كَذَبٌ**: (TS, K:) or [rather] lies. (JK, A.) You say **غَيْرٌ** [or **غَيْرٌ**] **↑ He uttered lies.** (A.)

**غَيْرٌ**: see **غَيْرٌ**, last quarter, in four places: — and see also **غَيْرَةٌ**.

**غَيْرَةٌ** [*Jealousy*]: a man's dislike of another's participating in that which is his [the former's] right: (Kull p. 268:) or care of what is sacred, or inviolable, to avoid suspicion: or disdain; scorn; or indignation: syn. **حَمِيَّةٌ** and **أَنْفَفَةٌ**: (TA:) or anger at the conduct, or action, of a wife. (Mṣb.) [See 1, last signification.]

**غَيْرَةٌ** *A provision of corn, or wheat, &c., which a man procures for himself;* syn. **مِيرَةٌ**; (S, Mṣb, K,) as also **غَيْرٌ**: (TA:) [or the latter is probably syn. with **مِيرَةٌ** used in the sense of an inf. n.:] pl. of the former **غَيْرَاتٌ**. (Mṣb.) [See art. **غَورٌ**.] — See also **غَيْرٌ**, last sentence but two. — Also *A bloodvit;* (AA, S, K;) syn. **دِيَةٌ**: (AA, S, K) and **غَورٌ** is a dial. var. thereof: (TA in art. pl. **غَيْرٌ**: (AA, S, K:) or, as some say, this is a sing., (S, TA,) of the masc. gender; TA;) and the pl. is **غَيْرَاتٌ**: (S, TA:) and the **دِيَةٌ** is said to be termed **غَيْرٌ** because it is a substitute for retaliation. (TA.)

fem. **غَيْرِي**: see **غَيْرٌ**, in two places.

**غِيَارٌ** The cognizance, or badge, of the free non-muslim subjects of a Muslim government; such as the **زَنَار** [or waist-belt] (Mgh, K) to the Magians, (Mgh,) and the like: (Mgh, K:) or, as some say, the cognizance, or badge, of the Jews. (TA.) — **كَلَامُ بِغَيَارِهِ** + *Speech, or language, having its own proper guise; not altered therefrom.* (Mṣb in جلف in جلف). — See also **غَيْرَةٌ**.

**غَيْرٌ** and **غَيَارٌ** (S, Mṣb, K) and (TA) and **مِغَيَارٌ** (S, K) epithets [all of which are intensive] from **أَهْلِهِ** (S, Mṣb, K,) i. e., from **الْغَيْرَةِ**: (TA:) [Very jealous: &c.: see **غَيَارَةٌ** and **غَيْرِي** and **غَيْرٌ** (S, Mṣb, K) and (TA) signify the same applied to a woman: (S, Mṣb, K:) the pl. of **غَيْرٌ** is **غَيْرُونَ**, (S, Mṣb, K,) masc. and fem., (S, K,) and he who says **[رَسَلْ]** [says **غَيْرٌ** [or **غَيْرُ؟**?]]; (TA;) and of **غَيَارٌ** and **غَيَارِي** and **غَيَارِي** also, (S, Mṣb, K;) and of **غَيَارِي** also, (S, Mṣb, K) and (Mṣb;) and of **مَغَيَارٌ**, **مِغَيَارٌ** (S, K.)

**غِيَارٌ**: see the next preceding paragraph.

[**أَغْيَرُ مِنَ الْحَمَى**] because a fever cleaves fast to its patient, like as a very jealous woman cleaves to her husband. (TA.)

**أَرْضٌ مَغَيُورَةٌ** and **مَغَيُورَةٌ**, *Land watered: (S, K:) or rained upon: (TA:) the former [like the latter] is with fet-h to the **م**.* (S.)

**مُغَيِّرٌ** One who puts down the furniture of his camel from off him, to relieve and ease him. (TA.)

**مِغَيَارٌ**: see **غَيْرٌ**, in two places.

**أَرْضٌ مَغَيُورَةٌ**: see **أَرْضٌ مَغَيُورَةٌ**.

## غِيض

1. **غَيْضٌ**, aor. **يَغْيِضُ**, inf. n. **غَيْضٌ** (S, A, Mṣb, K) and **مَغَيْضٌ** (Mṣb, K) and **مَغِيَضٌ** (TA,) *It (water) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth: (S, and so in some copies of the K:) or became scanty, or little in quantity, and decreased, or diminished, or became deficient: (A, and so in some copies of the K:) or sank into the earth, and went away: (TA:) or went away into the earth; (Mṣb;) [contr. of **فَاضٌ**, aor. **يَفْيِضُ**;] as also **أَنْفَاصٌ**, (S, K,) which is of the dial. of El-Hijáz. (TA.) — *It (a thing, Mṣb, a flow of milk, TA, and + the price of a commodity, S, Mṣb, K) decreased, or diminished, or became deficient. (S, Mṣb, K.)* — **وَمَا تَغْيِضُ الْأَرْحَامُ وَمَا** — (S, K, TA,) in the Kur [xiii. 9], (S,) means *And the wombs' falling short [of completion or of what is usual], (Akh, S, Bd,) and their exceeding [therein], in respect of the body [of the fetus], and the period of gestation, and the number borne: (Bd:) or, as some say, in respect**