

rah. (TA.) — Also † *Goodness, and righteous conduct*: so in the saying, *إِيَّاكُمْ وَالْمُشَارَةَ فَاتَّهَا* [Avoid ye contention, or disputation, for it hides goodness, &c., and manifests what is disgraceful]. (TA.) — [It is also an inf. n.: see 1, latter part.]

غَرَّةٌ Negligence; inattention; inadvertence, or inadvertency; inconsiderateness; heedlessness; or unpreparedness: (S, Mgh, Mṣb, K.) [pl. **غَرَاتٌ** and **غَرَرٌ**: see an ex. of the former in a verse cited voce **شَفَعٌ**, and exs. of both in a verse cited voce **دَرَى**.] It is said in a prov., *الغَرَّةُ تَجْلِبُ الدِّبْرَةَ* [Inadvertence brings the means of subsistence: (TA.)] or *paucity of milk causes to come abundance thereof*: applied to him who gives little and from whom much is hoped for afterwards. (Meyd. [See Freytag's Arab. Prov. ii. 179: and see also **غَرَارٌ**.]) [Hence,] **عَلَى غَرَّةٍ** [On an occasion of negligence, &c.; unexpectedly]. (K in art. عرض; &c.) [And **عَنْ غَرَّةٍ** In consequence of inadvertence: see an ex. in a verse cited voce **زَلَقَ**.] Also *Inexperience in affairs*. (S.) **غَرَّةٌ** and **غَرَارَةٌ** signify the same. (A'Obeyd.) [The latter is an inf. n.: see 1.] See also **غَرَّةٌ**, second sentence. — **غَرَّةٌ بِاللَّهِ** means *Boldness against God*. (Mgh.) — [See also **غَرٌّ**.]

غَرِيٌّ: see **أَغْرٌ**, near the end.

غَرٌّ Peril; danger; jeopardy; hazard; or risk. (S, Mgh, Mṣb, K.) It is said in a trad., *He (Moḥammad) forbade the sale of hazard, or risk*; (S, Mgh, Mṣb;) of which it is unknown whether the thing will be or not; (Mgh;) such as the sale of fish in the water, and of birds in the air: (S, Mgh:) or, accord. to 'Alee, in which one is not secure from being deceived: (Mgh:) or of which the outward semblance deceives the buyer, and the intrinsic reality is unknown: (TA.) or that is without any written statement (**عَهْدَةٌ**), and without confidence. (Aṣ, Mgh.) — **حَبْلٌ غَرٌّ** means *غير مؤثوق به* [i. e., app., A bond, or compact, in which trust, or confidence, is not placed]. (TA.) — See also **غَرِيٌّ**.

غَرَارٌ Paucity of milk of a camel: (K:) or deficiency thereof. (S.) [See 3.] It is said in a prov., respecting the hastening a thing before its time, *سَبَقَ دَرْتَهُ غَرَارَهُ* [lit., His abundant flow of milk preceded his paucity thereof]: (Aṣ:) or *سَبَقَ دَرْتَهُ غَرَارَهُ* [lit., his paucity of milk preceded his abundance thereof; agreeably with an explanation of Z, who says that it is applied to him who does evil before he does good: see Freytag's Arab. Prov. i. 613: and see also **غَرَّةٌ**.] (So in my copies of the S.) — Hence, † *Paucity of sleep*. (Aṣ, A'Obeyd, S.) — [Hence also,] in prayer, † *A deficiency in, (K,) or an imperfect performance of, (S,) the bowing of the body, and the prostration, (S, K,) and the purification.* (K.) And in salutation, The saying (in reply to **السَّلَامُ عَلَيْكُمْ**) **وَعَلَيْكُمْ السَّلَامُ**, not **وَعَلَيْكُمْ**: (T, TA:) or the say-

ing **السَّلَامُ عَلَيْكُمْ** (K) or **السَّلَامُ عَلَيْكَ** (M) [with-out ال prefixed to **سلام**: as though it were a deficient form; but it is the form specially sanctioned by the Kur-án]: or the *replying by saying عَلَيْكَ, not عَلَيْكُمْ*. (K.) This is said in explanation of a trad., **لَا غَرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ** [There shall be no deficiency in prayer, nor in salutation]: but accord. to one relation, it is **لا غَرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ**, meaning, that the person praying shall not salute nor be saluted: in the former case, **تَسْلِيمٍ** is an adjunct to **صَلَاةٍ**: in the latter, it is an adjunct to **غَرَارَ**, so that the meaning is, *There shall be no deficiency nor salutation in prayer.* (TA.) — Also † *Little sleep* (S, K) &c. (K.) El-Farezdaq uses the expression **نَوْمُهُنَّ غَرَارٌ** *Their sleep is little.* (TA.) — And particularly † *Littleness of consideration; denoting haste.* (TA.) You say, **أَتَانَا عَلَى غَرَارٍ** † *He came to us in haste.* (S.) And **تَقَيْتَهُ غَرَارًا** † *I met him in haste.* (TA.) — And **مَا أَقْبَتُ عِنْدَهُ إِلَّا غَرَارًا** † *[I remained not at his abode save] a little while.* (TA.) And **لَيْتَ غَرَارَ شَهْرٍ** *He (a man, S) tarried the space of a month.* (S, O, TA.) And **لَيْتَ الْيَوْمَ لَيْتَ غَرَارَ شَهْرٍ** i. e. [Would that the day were] of the length of a month. (So in some copies of the S, and in the O: in other copies of the S, **لَيْتَ الْقَوْمَ لَيْتَ غَرَارَ شَهْرٍ** [like the phrase immediately preceding].) — And, accord. to Aṣ, **غَرَارٌ** signifies *A way, course, mode, or manner.* (S, O, TA.) One says, **رَمَيْتُ ثَلَاثَةَ أَسْبِهِ عَلَى غَرَارٍ وَاحِدٍ** [I shot three arrows] in one course. (S, O, TA.) And **وَدَدْتُ عَلَى غَرَارٍ وَاحِدٍ**, (S,) or **فَلَانَةٌ ثَلَاثَةَ بَنِينَ عَلَى غَرَارٍ**, (TA,) i. e. [Such a woman brought forth three sons,] one after another, (S, TA,) without any girl among them. (TA.) And **بَنَى الْقَوْمَ بُيُوتَهُمْ عَلَى غَرَارٍ وَاحِدٍ** [app. The people, or party, reared their tents, or, perhaps, their houses, in one line, or according to one manner]. (S, O.) — Also The model, or pattern, according to which iron heads (S, K) of arrows (S) are fashioned, (S, K,) in order to their being made right. (K.) One says, **ضَرَبَ نَصَالَهُ عَلَى غَرَارٍ وَاحِدٍ** (S, TA) i. e. [He fashioned his arrow-heads according to] one model, or pattern. (TA.) — And The **حَدٌّ** [app. meaning point, or perhaps the edge of the iron head or of the blade,] of a spear and of an arrow and of a sword: [see also **ذَبَابٌ**:] and **غَرٌّ** also signifies the **حَدٌّ** of a sword: (K, TA:) or **الغَرَارَانِ** signifies the two sides of the [arrow-head called] **مِعْبَلَةٌ**: (AḤn, TA:) or the two edges of the sword: [see, again, **ذَبَابٌ**:] and **غَرَارٌ**, the **حَدٌّ** of anything that has a **حَدٌّ**: (S, O:) and the pl. is **أَغْرَةٌ**. (S.)

غُرُورٌ Very deceitful; applied in this sense as an epithet to the present world; (Mṣb;) or *what deceives one*; (K;) such as a man, and a devil, or other thing; (Aṣ, TA;) or such as property or wealth, and rank or station, and desire, and a devil: (B, TA:) and **غُرُورٌ** signifies *a thing by which one is deceived*, of worldly goods or advantages: (S:) or the former signifies the *devil*, specially; (Yaḥkoob, S, K;) because he deceives

men by false promises and by inspiring hopes; or because he urges a man to do those things which are causes of his being loved but which are followed by that which grieves him: (TA:) and this last sense it has, accord. to ISk, in the Kur xxxi. 33 and xxxv. 5: (S:) also the *present world*; (K;) as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-án to which reference has just been made. (TA.) [It is masc. and fem., agreeably with analogy.] — Also *A medicine with which one gargles*: (S, K:) a word similar to **لُدُودٌ** and **نَعُوقٌ** and **سَعُوطٌ** (S) and **سَفُوفٌ**. (TA.)

غُرُورٌ False, or vain, things; vanities: (Zj, K:) as though pl. of **غُرٌّ**, inf. n. of **غَرَّةٌ**: (Zj:) or pl. of **غَارٌ**; (Zj, K;) like as **شُهُودٌ** is pl. of **شَاهِدٌ**, and **قُعُودٌ** of **قَاعِدٌ**: (Zj:) or *what is false, or vain; a deception; a thing by which one is deceived.* (AZ.) See also **غُرُورٌ**.

غَرِيْبٌ Deceived; beguiled; made to desire what is vain, or false; (A'Obeyd, K;) and so **مَغْرُورٌ**. (K.) And you say likewise, **أَنَا غَرٌّ مِنْكَ**, in the sense of **مَغْرُورٌ** [I am deceived by thee]. (TA.) And **مَغْرُورٌ** signifies also *A man who marries to a woman in the belief that she is free, and finds her to be a slave.* (TA.) — See also **غَرٌّ**, in three places. — It is said in a prov., **أَنَا غَرِيْبُكَ مِنْ هَذَا**, meaning *I am one possessing knowledge in this affair so that when thou askest me of it I will inform thee respecting it without being prepared for it and without consideration*: so says AZ: and Z says the like; i. e. *I [am one who] will answer thee if thou ask me unexpectedly respecting this affair by reason of the soundness of my knowledge of the true state of the case*: or [it means *I am a deceived informant of thee respecting this affair*; for] as Aṣ says, the meaning is, thou art not deceived by me, but I am the person deceived; the case being this, that false information came to me, and I acquainted thee with it, and it was not as I told thee; I having only related what I had heard. (TA.) And one says, **أَنَا غَرِيْبُكَ مِنْهُ** i. e. *I caution thee [or I am thy cautioner] against him*; (K, TA;) [i. e.,] **مِنْ فُلَانٍ** [against such a one]; (S, O;) meaning, as Abou-Naṣr says in the "Kitáb el-Ajnás," [that] *there shall not happen to thee, from him, that whereby thou shalt be deceived*; (S, O, TA;) as though he said, *I am thy surety, or sponsor, for that.* (AM, TA.) — [Hence, app., it is said that] **غَرِيْبٌ** signifies also *A surety, sponsor, or guarantee.* (K, TA.) — And **عَيْشٌ غَرِيْبٌ** † *A life in which one is not made to be in fear*: (S, K, TA:) like **عَيْشٌ أَهْلُهُ**: (TA:) pl. **غَرَارَانٌ**. (K.) — Hence, perhaps; or from **الغَرَّةُ** [app. as meaning "inexperience"], which is sometimes approved; (Ḥar p. 607;) or because it [sometimes] deceives; (TA;) **غَرِيْبٌ** also signifies † *Good disposition or nature.* (S, O, K, TA.) One says of a man when he has become old, and evil in disposition, **أَدْبَرَ غَرِيْبُهُ وَأَقْبَلَ هَرِيْبُهُ**