

is a possessive epithet, signifying **فِيهَا غَفَى**. (TA: immediately after **غَفَى** expl. as meaning the "bad" of anything.)

غَفَاً and **غَفَاً**: see **غَفَى**, first and second sentences.

الْغَفَاةُ [in the CK **الْغَفَاةُ**] *The whiteness upon the حدقة [or iris of the eye], (K, TA,) i. e., that covers the حدقة.* (TA.)

إِغْفَاءُ الصُّبْحِ *The sleep of daybreak, or the first part of the day.* (TA.)

غل

1. **غَلَّه**, (S, O, K, *) aor. 2, (S,) inf. n. **غَلَّ**, (K,) *He made it, or caused it, to enter, (S, O, K, *) [in the CK **أُدْخِلَ** is erroneously put for **أُدْخَلَ**,] **فِي** into a thing; (O, K, *) as also **غَلَّغَلَهُ**, (K, *) TA,) inf. n. **غَلَّغَلَةٌ**; or this last word signifies the making, or causing, a thing to enter a thing so as to become confused with, and a part of, that into which it enters: (TA:) — and **غَلَّ**, (S, O, K,) aor. as above, (S,) and so the inf. n., (TK,) signifies also *It entered [into a thing]; (S, O, K;) being intrans. as well as trans.; (S, O;) and so does **غَلَّغَلُ**, (S, O, K,) and **تَغَلَّلَ**, and **تَغَلَّلَ**; (K, TA;) said of [what are termed by logicians] substances and of [what are termed by them] accidents. (TA.) — **يَغَلُّ** said of a ram means *Penem suum inserit (يُدْخِلُ قَصْبِيَهُ) non sublatâ caudâ.* (S, O, * TA.) And **غَلَّ** signifies also *Inivit (حَشًا, in some copies of the K without the hemzeh,) feminam: (K, TA; in which latter is added **ولا يكون إلا من ضخم** [app. meaning that this is not said of any but such as is big, or bulky]:) mentioned by IAqr. (TA.) — **غَلَّ الثُّخْنَ فِي** *He made the oil to enter amid the roots of the hair of his head.* (K.) And **غَلَّ شَعْرَهُ بِالطَّيِّبِ** *He made the perfume to enter amid his hair.* (TA.) — And **غَلَّه لَهُ** *He made it to be unapparent to him (دَسَّهُ لَهُ), he [the latter] having no knowledge of it.* (TA: in which the pronoun affixed to the verb relates to a dagger, and to a spear-head.) — **غَلَّ الْمَغَاوِرَ** *He (a man) entered into the midst of the deserts, or waterless deserts.* (S, O.) — **غَلَّ الْمَاءَ بَيْنَ الْأَشْجَارِ**, (S, O, K,) aor. 2, (S, O,) *The water ran amid the trees.* (S, O, K.) And **تَغَلَّلَ فِي الشَّجَرِ** *The water entered amid the breaks, or interspaces, of the trees.* (S.) — **غَلَّ الْغَلَاةَ** *He clad himself with, or wore, the غَلَاة [q. v.] (K, TA) beneath the [other] garments; because he who does so enters into it.* (TA.) And **أَغْتَلَّلْتُ الثُّوبَ** [in like manner] signifies *I clad myself with, or wore, the garment beneath the [other] garments.* (K.) — **غَلَّ فُلَانًا**, (K, TA,) aor. and inf. n. as above, (TA,) *He put upon the neck, or the hand, of such a one, the غَلَّ [i. e. ring, or collar, of iron, for the neck, or pinion or manacle for the hand].* (K, TA.) And **غَلَّ** *He had the غَلَّ put upon him.* (S, * TA.)***

And **غَلَّتْ يَدَهُ إِلَى عُنُقِهِ** [*I confined his hand to his neck with the غَلَّ*]. (S, O.) And **غَلَّ أُسِيرًا بِغُلِّ** [*He confined a captive with a غَلَّ of thongs upon which was hair*]. (TA.) One says, **مَا لَهُ أَلُّ وَغُلُّ**, (S, O, K, TA, [in some copies of the S and K, which have misled Golius and Freytag, **مَا لَهُ أَلُّ وَغُلُّ**,]) a form of imprecation, (K, TA,) meaning [*What ails him?*] *may he be thrust, or pushed, in the back of his neck, and become possessed, or insane, (IB, TA in the present art. and in art. ال,) and therefore have the غَلَّ put upon him.* (TA in the present art.) And **غَلَّتْ يَدُهُ إِلَى عُنُقِهِ** [sometimes] means † *His hand was withheld from expenditure.* (TA.) = **غَلَّ**, (S, K,) aor. **يَغَلُّ**, inf. n. **غَلَّ**, said of a man, (S,) *He was, or became, thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, and from anger and vexation.* (TA.) — And **غَلَّ** said of a camel, (S, O, K,) originally **غَلَّلَ**, (MF, TA,) aor. **يَغَلُّ**; and **أَغْتَلَّ** also; *He was, or became, thirsty; or vehemently thirsty; or affected with burning of the inside: (K:) or he did not fully satisfy his thirst; (S and O in explanation of the former, and TA in explanation of both;) and غَلَّتْ is said of camels in like manner, agreeably with this last explanation: (K:) and **أَغْتَلَّتْ** is also said of sheep or goats, (K, TA,) signifying *they thirsted.* (TA.) = **غَلَّ صَدْرَهُ**, aor. **يَغَلُّ**, (S, O, K, TA, [in the CK, erroneously, **يَغَلُّ**,]) with kesr, (S, O,) inf. n. **غَلَّ**, with kesr, (O,) *His bosom was, or became, affected with rancour, malevolence, malice, or spite: (S, O, K:) and with dishonesty, or insincerity.* (S, O.) [See also **غَلَّ**, below.] It is said in a trad., **لَا يَغَلُّ عَلَيْهِنَّ قَلْبُ الْمُؤْمِنِ** i. e. [There are three habits, **حَصَالُ** being understood, these, as is said in the O, being "the acting sincerely towards God," and "giving honest counsel to those in command," and "keeping to the community" of the Muslims,] *while conforming to which the heart of the believer will not be invaded by rancour, malevolence, malice, or spite, causing it to swerve from that which is right; (S, * O;) a saying of the Prophet; thus related by some: accord. to others, **يَغَلُّ**, (S, O,) with damm to the ي, (O,) which is from the meaning expl. in the next sentence here following. (S, * O.) = **غَلَّ**, (S, Mgh, O, Mṣb, K,) aor. **يَغَلُّ**, (S, O,) inf. n. **غَلَّوْ**, (S, Mgh, O, Mṣb, K,) *He acted unfaithfully; as also **أَغَلَّ**: (S, O, Mṣb, K:) or thus the latter, (S, Mgh, O, Mṣb, K,) accord. to ISk (S, Mṣb) and A'Obeyd, (S,) in a general sense; (Mgh, Mṣb;) and he became unfaithful: (TA:) but the former verb is used only in relation to spoil, or booty; (S, Mgh, O, * Mṣb, K;) you say, **غَلَّ مِنَ الْمَغْنَمِ** meaning **حَانَ** [i. e. *He acted unfaithfully in taking from the spoil, or booty*]; (S, O;) or meaning *he acted unfaithfully in relation to the spoil, or booty: (Mgh:) or غَلَّ,****

(IAth, Mgh, TA,) aor. as above, (Mgh,) inf. n. **غَلَّوْ**, (IAth, TA,) or **غَلَّ**, (Mgh, [thus in my copy, accord. to which it is trans., as will be shown by what follows,]) signifies also *he stole; and was unfaithful in respect of a thing privily; and such conduct is termed غَلَّوْ because, in the case thereof, the hands, or arms, have the غَلَّ [q. v.] put upon them: (IAth, TA:) or it signifies also he took a thing and hid it amid his goods; and it occurs in a trad. as meaning he took a شِمْلَةٌ privily. (Mgh.) It is said in the Kur [iii. 155], **وَمَا كَانَ لِنَبِيِّ أَنْ يُغَلَّ** and **أَنْ يُغَلَّ**, accord. to different readers; the former meaning [*And it is not attributable to a prophet] that he would act unfaithfully; and **يُغَلَّ** meaning, [agreeably with an explanation of **أَغَلَّ** in the K,] *that unfaithful conduct should be imputed to him; or that there should be taken from his [share of the] spoil, or booty; (S, O, TA;) [or this may mean, that he should be found to be acting unfaithfully; for, accord. to the TA, **أَغَلَّ الرَّجُلَ** means **وَجَدَهُ غَالًا**;] but IB says that a pass. aor. is seldom found in the language of the Arabs in a phrase of this kind. (TA.) And it is said in a trad. **لَا إِغْلَالٌ وَلَا إِسْلَالٌ** i. e. *There shall be no acting unfaithfully nor stealing: or there shall be no act of bribery [nor stealing]: (S, O:) or, as some say, there shall be no aiding another to act unfaithfully [&c.]. (TA.) = **غَلَّتْ لِلنَّاقَةِ** *I fed the she-camel with غَلِيل* i. e. *date-stones mixed with [the species of trefoil called] قَت.* (S, * O, TA.) = **غَلَّ فِي الْإِهَابِ**: see **الْإِهَابُ فِي** = **أَغَلَّ فِي الْإِهَابِ**: **غَلَّ**; and **أَغَلَّ**; *He was silent at the thing: and also he was intent upon the thing.* (TA.)****

2. **بِالْغَالِيَةِ**, (S, O,) **غَلَّلَ لِحْيَتَهُ**, (K,) or **غَلَّلَهُ**, (S, O, K,) inf. n. **تَغَلَّلَ**, (K,) *He perfumed him, (K,) or daubed, or smeared, his beard, much, (O,) the teshdeed denoting muchness, (S, O,) with غَالِيَةٌ: (S, O, K:) and **تَغَلَّلَ** and **أَغْتَلَّلَ** and **تَغَلَّلَ** *He perfumed himself with غَالِيَةٌ: (K:) Lh mentions **تَغَلَّى بِالْغَالِيَةِ**, which is either from the word غَالِيَةٌ or originally **تَغَلَّلَ**, in the latter case being like **تَطَنَّنْتُ** for **تَطَنَّنْتُ**, but the former is the more agreeable with analogy: accord. to Fr, one says, **تَغَلَّلْتُ** **بِالْغَالِيَةِ**, and not **تَغَلَّتْتُ**: (TA:) As held **تَغَلَّلْتُ** from الغالية to be allowable if meaning *I introduced the غَالِيَةٌ into my beard or my mustache; (S, O;) and the like is the case with respect to **غَلَّلْتُ بِهَا لِحْيَتِي**: (S:) accord. to Lth, one says, from الغالية, **غَلَّلْتُ** and **غَلَّتْتُ** and **غَلَّتْتُ**. (TA. [See also 1 in art. غلف; and see art. غلى.]***

4. **أَغَلَّ إِبْنَهُ**, (K,) inf. n. **إِغْلَالٌ**, (TA,) *He watered his camels ill, so that they did not satisfy their thirst: (K, TA:) or he brought, or sent, them back from the water without satisfying their thirst: (O, TA:) thus expl. by Az, who says that it is incorrectly mentioned by A'Obeyd, on*