

of those who are not the objects of anger]. (TA.) The reading *غَيْرٌ* is also related, on the authority of Ibn-Ketheer, 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 *أَعْنَى* [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 نَعْدِلْ سِوَاهُ بِغَيْرِهِ •
• نَبِيٌّ بَدَأَ فِي ظُلْمَةِ اللَّيْلِ هَادِيًا •

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.) — *وَعَيْرٌ ذَلِكَ* is a phrase of frequent occurrence, meaning *Et cætera*. — *غَيْرٌ* 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 أَضَطَّرَّ غَيْرَ بَاجٍ*, (S, K,) in the *Kur* [ii. 168, and other places], (S,) i. e., *جَائِعًا لَا بَاجِيًا* [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 غَيْرَ زَيْدٍ* [The people came, except Zeyd]; and *مَا جَاءَنِي أَحَدٌ غَيْرَ* [Not any one came to me, except Zeyd]: (Mṣb, K:) or its case depends upon the governing words, so that you say *مَا قَامَ غَيْرَ زَيْدٍ* [No one stood, except Zeyd], and *مَا رَأَيْتُ غَيْرَ زَيْدٍ* [I saw not any, except Zeyd]: (Mṣb:) but Fr says that some of the Benoo-Asad and Kudá'ah put *غَيْرٌ* 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:) and AA says that when *غَيْرٌ* has the place of *إِلَّا*, it is put in the accus. case. (Mṣb.) In the saying *لَا إِلَهَ غَيْرُ اللَّهِ* [There is no deity other than God], *غَيْرٌ* is in the nom. case because it is

the enunciative of *لَا*; but it may be put in the accus. case, as meaning *إِلَّا*. (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-ḥ for its termination; as in the following verse;

• لَمْ يَمْنَعْ الشَّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقَتْ •
• حَمَامَةٌ فِي غُصُونِ ذَاتِ أَوْقَالٍ •

[Nought prevented the drinking from it, except that a pigeon cooed, upon branches having cut shoots]. (Mughnee, K.) [See also an ex. (of *غَيْرٌ أَنْ*) in a verse cited voce *بَيِّدٌ*.] — [It is often used with a prep.; as in *بِغَيْرِ حِسَابٍ* Without reckoning; (*Kur* ii. 208, &c.) and *مِنْ غَيْرِ سَوْءٍ* Without leprosy. (*Kur* xx. 23, &c.)] — *غَيْرٌ* (JK, K) and *غَيْرٌ* (JK, S) signifying The act of altering, or changing, i. q. *تَغْيِيرٌ*. (JK,) are subst. from *غَيَّرَ*; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no un-augmented verb. (TA.) — [Hence,] *غَيْرٌ الدَّهْرُ*, the former of these two words being of the same measure as *عَنْبٌ*, The accidents, or casualties, of time or fortune, which alter, or change, things: (K:) [or alteration, or change, of time or of fortune; for] I Amb says, with respect to the saying *لَا أَرَانِي اللَّهَ بِكَ غَيْرًا* [May God not show me, in thee, alteration of state], that *غَيْرٌ* is from *تَغْيِيرِ الْحَالِ*, a subst. like *قَطْعٌ* [as meaning “a portion of the night”]; or that it may be a pl., of which the sing. is *غَيْرَةٌ*. (TA.) — [Hence also,] *بَنَاتٌ غَيْرٌ* [or *غَيْرٌ*, as in Freytag's Arab. Prov. i. 309,] † Lying: or a lie, or falsehood: syn. *كَذِبٌ*: (TS, K:) or [rather] lies. (JK, A.) You say *جَاءَ بِنَاتٍ 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 *أَنَفَةٌ*: (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 *غَيَارٌ*: (TA:) [or the latter is probably syn. with *مِيرَةٌ* used in the sense of an inf. n.:] pl. of the former *غَيْرٌ*. (Mṣb.) [See art. *غُورٌ*.] — See also *غَيْرٌ*, last sentence but two. — Also *أَبْدَانٌ*; (AA, S, K;) syn. *دِيَةٌ*: (AA, S:*) and *غُورٌ* is a dial. var. thereof: (TA in art. *غُورٌ*.) pl. *غَيْرٌ*: (AA, S, K:) or, as some say, this is a sing., (S, TA,) of the masc. gender; TA;) and the pl. is *أَغْيَارٌ*: (S, TA:) and the *دِيَةٌ* is said to be termed *غَيْرٌ* because it is a substitute for retaliation. (TA.)

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

غَيَارٌ The cognizance, or badge, of the free non-muslim subjects of a Muslim government; such as the *زَتَار* [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.) — *كَلَامٌ بِغَيَارِهِ* † Speech, or language, having its own proper guise; not altered therefrom. (Mṣb in *جلف*.) — See also *غَيْرَةٌ*.

غَيْرَانٌ and *غَيْرَانٌ* (S, Mṣb, K) and *غَيَارٌ* (TA) and *مَغْيَارٌ* (S, K) epithets [all of which are intensive] from *غَارَ عَلَى أَهْلِهِ*, (S, Mṣb, K,) i. e., from *الْغَيْرَةُ*: (TA:) [Very jealous: &c.: see *غَيْرَةٌ*:] and *غَيْرِي* and *غَيْرِي* (S, Mṣb, K) and *غَيَارَةٌ* (TA) signify the same applied to a woman: (S, Mṣb, K:) the pl. of *غَيْرِي* is *غَيْرِي*, (S, Mṣb, K,) masc. and fem., (S, K,) and he who says *رَسُلٌ* [for *رَسُولٌ*] says *غَيْرِي* [or *غَيْرِي*?]; (TA;) and of *غَيْرَانٌ* and *غَيْرِي* and *غَيَارِي* and *غَيَارِي* (S, Mṣb, K) and of *غَيْرِي* and *غَيَارِي* (S, Mṣb, K) and *مَغْيَارِي* (S, K.)

غَيَارٌ: see the next preceding paragraph.

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

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

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

مَغْيَارٌ: see *غَيْرٌ*, in two places.

أَرْضٌ مَغْيُورَةٌ: see *مَغْيُورَةٌ*.

غَيْضٌ

1. *غَيْضٌ*, aor. *غَاضٌ*, inf. n. *يَغْيِضُ*, (S, A, Mṣb, K) and *مَغَاضٌ* (Mṣb, K) and *مَغْيِضٌ*, (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. *يَغْيِضُ*;] as also *انْغَاضٌ*, (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 إِلَّا رَحَامًا 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*