

(TA, [see 1 in art. *عض*,]) aor. *يَغْصُ*, (S, Mṣb, K,) when the sec. pers. of the pret. is *غَصَّصَتْ*, (Mṣb,) and *يَغْصُ*, (Mṣb, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Mṣb,) inf. n. *غَصَّصَ*, (S, K,) or *غَصَّ*, (Mṣb,) or the former when the aor. is *يَغْصُ*, and the latter when the aor. is *يَغْصُ*, (TA,) *His throat, or fauces, became choked, or obstructed*, (S, K, MF,) by food: (S, Mṣb, MF:) [as also, app., *اغْتَصَّ*:] accord. to some of those skilled in the science of lexicology, you say *غَصَّ* when it is by food, and *شَرَّقَ* when it is by beverage, [or by the spittle, and water, and the like, (see art. *شَرَّقَ*)] and *شَجَّى* when it is by a bone, and *جَرَّضَ* when it is with spittle; but every one of these is sometimes used in the place of any other: (MF:) and [thus] you say also, *غَصَّ بِالْمَاءِ*, meaning, *his throat, or fauces, became choked, or obstructed, by the water; or the water stopped therein, and he was hardly able to swallow it.* (TA.) — [Hence,] *غَصَّ بِرَيْقِهِ* [lit., *His throat, or fauces, became choked by his spittle;*] meaning, *he died.* (TA.) — Hence, also, *غَصَّ بِالغَيْظِ* † [*He was, or became, choked with wrath, or rage.*] (Mṣb.) — [And *غَصَّ*, alone, seems to signify † *He became grieved, or disquieted in mind;* like as does *شَجَّى* (q. v.): and it seems to be indicated in the CK that *اغْتَصَّ* signifies the same: see *غَصَّةٌ*.] — [Hence also,] *غَصَّتْ بِنَا الأَرْضُ* † *The land became straitened [as though it were choked] by us.* (TA.) And *غَصَّ الْمَجْلِسُ بِأَهْلِهِ* † [*The sitting-place became straitened, or choked, or choked up, by its people;*] as also *اغْتَصَّ*. (TA.)

4. *اغْصَهُ*, (S, Mṣb, TA,) inf. n. *إِغْصَاصٌ*, (TA,) *He (a man, S, Mṣb) caused his throat, or fauces, to be choked, or obstructed*, (S,) by food; (Mṣb;) syn. *أَشْجَاهُ* [which has the above-mentioned meaning and also another to be found below]. (TA.) [And *It (food &c.) choked him.*] — Hence, *اغْصَهُ بِالغَيْظِ* † [*He (a man) caused him to become choked with wrath, or rage.*] (Mṣb.) — [Hence also,] *اغْصَهُ بِرَيْقِهِ* [lit., *He caused his throat, or fauces, to become choked by his spittle;*] meaning, † *He caused him to become grieved, or disquieted in mind;* (A, TA;) [like *أَشْجَاهُ*: and it seems to be indicated in the CK that *اغْصَهُ* without any addition signifies the same: see *غَصَّةٌ*.] — [Hence also,] *اغْصَ عَلَيْنَا الأَرْضُ* † *He made strait to us the land.* (K, TA.)

8: see 1, in three places.

*غَصَّةٌ* *A thing lying across in the throat, or fauces, so as to cause a choking, or an obstruction, thereof;* (IDrd, A, \* K;) *a thing by which one has his throat, or fauces, choked, or obstructed;* (TA;) *food by which one has his throat, or fauces, choked, or obstructed;* (Mṣb;) *i. q. شَجَّى*; (S, K;) [which has another meaning that will be found below; and both these meanings may be intended by it in the S; but in the K, the latter

only seems to be intended; for there, between it and the explanation which is here first given, we find intervening the pl., and also, in the CK, the words *وقد اغْصَصْتُهُ فَاغْتَصَّ*; *a thing by which one is choked* (*بِهِ* *شَجَّى* *يَغْصُ* *بِهِ*, Lth, JK, TA) *in the حَرْقَدَةٌ* [meaning the head of the windpipe], (Lth, TA,) or *in the throat, or fauces:* (JK:) pl. *غَصَّصَ*. (S, Mṣb, K.) It is said in the Kur [lxxiii. 13], *وَطَعَامًا ذَا غَصَّةٍ* (TA) *And food that sticks fast, (Bd,) or by which one is choked, (Jel,) in the throat, or fauces.* (Bd, Jel.) — And hence, † *Choking wrath or rage.* (Mṣb.) — [And † *Grief, or disquietude of mind;* a signification often occurring; and app. intended by the explanation *شَجَّى* in the K. See what is said on this point above.] — Hence also, *غَصَّصَ المَوْتَ* [*The chokings, or strangulations, of death: the death-rattles: or † the agonies of death.*] (TA.)

*غَصَّانٌ*: see what next follows.

*غَاصٌ* *A man having his throat, or fauces, choked, or obstructed*, (S, Mṣb, \* K,) by food; (S, Mṣb;) as also *غَصَّانٌ*. (S [in two copies of which it is written *غَصَّانٌ*, K [in two copies of which it is written *غَصَّانٌ*, Mṣb [in my copy of which, as well as in the TA, it is without any final syll. sign].) — And [hence,] *غَاصَ بِالْقَوْمِ* † *An abode, or a place of alighting, filled [and as it were choked up] with the company of men;* (S, A, K;) and in like manner a mosque; as also *مُغْتَصٌّ*. (A.)

*مُغْتَصٌّ*: see what next precedes.

غصب

1. *غَصَبَهُ*, (S, A, Mṣb, K,) aor. *غَصَبَ*, (Mṣb, K,) inf. n. *غَصَبٌ*; (S, Mgh, Mṣb;) and *اغْتَصَبَهُ*; (S, Mṣb, K;) *He took it wrongfully, unjustly, or injuriously;* (S, A, Mgh, K;) or *by force;* (Mgh, Mṣb;) *مِنْهُ* and *عَلَيْهِ* [i. e. *from him*], both meaning the same. (S.) *الغَصْبُ* repeatedly occurs in the traditions, signifying *The taking another's property wrongfully, unjustly, injuriously, or by violence.* (L.) But as employed in law, it means *The taking property that has a price and is forbidden, without the permission of its owner, without stealthiness: therefore it does not rightly apply in the case of an animal that has died a natural death or not been slaughtered according to the law, because it is not property; nor in the case of the free person, in like manner; nor in the case of the wine of the Muslim, because it has not a price; nor in the case of the property of him with whom one is at war, because it is not forbidden; the saying "without the permission of the owner" precludes the trust, or deposit; and the saying "without stealthiness" excludes theft.* (KT.) — One says also, *غَصَبْتُهُ مَالًا* and *غَصَبْتُ مِنْهُ مَالًا* *I took property from him [wrongfully, &c., or] by force.* (Mṣb.) — And *غَصَبَهَا* *اغْتَصَبَهَا* (Mṣb, TA) and *اغْتَصَبَهَا* (Mṣb) † *He violated her; forced her; had connection with her against her will;* (TA;) or *constuprated her by*

*force.* (Mṣb.) — And *غَصَبَ فَلَانًا عَلَى الشَّيْءِ* (K, TA) and *اغْتَصَبَهُ* (TA) *He compelled such a one by force to do the thing.* (K, TA.) — And *غَصَبَ الجِلْدَ*, (K, TA,) inf. n. as above, (TA,) † *He removed from the skin its hair and its fur by plucking and peeling, without subjecting it to the process termed *عَطْنٌ*, in the tan, and without *إِغْمَالٌ* [i. e. *burying it*] in moist earth, (K, TA,) or [soaking it in] urine [to loosen the hair and fur], and without folding it up: so Az heard it expl. by the Arabs.* (TA.)

[3. *غَاصِبُهُ* *إِيَّاهُ*, accord. to Freytag, signifies *He took it from him by violence: but for this he has not named any authority.*]

8: see 1, in three places. — One says also, of a woman, *اغْتَصَبَتْ نَفْسَهَا*, meaning † *She was constuprated by force;* (A, Mgh, Mṣb;) as also *اغْتَصَبَتْ عَلَى نَفْسِهَا*. (Mṣb.)

*غَصَبٌ* and *مُغْصُوبٌ* *A thing taken wrongfully, unjustly, injuriously,* (S, Mgh,) or *by force:* (Mgh, Mṣb:) the former originally an inf. n. (Mṣb.)

*غَاصِبٌ* *One taking, or who takes, a thing wrongfully, unjustly, injuriously,* (TA,) or *by force:* pl. *غَصَابٌ*. (Mṣb.)

*مُغْصُوبٌ*: see *غَصَبٌ*. — *مِنْهُ* and *لَهُ* *A man from whom a thing has been taken [wrongfully, unjustly, injuriously, or] by force.* (Mṣb.)

غصن

1. *غَصَنَهُ*, aor. *غَصَنَ*, (K, TA,) inf. n. *غَصْنٌ*, (TA,) *He drew it to him, or towards him; namely, a غَصْنٌ* [or branch]: (K, TA:) from *El-Kanánee*. (TA.) — And *He took it; namely, a thing:* (K, TA:) or *he cut it off:* (S, K:) or it signifies also *he cut it off, namely, a غَصْنٌ, and took it.* (TA.) — And *غَصَنَ فَلَانًا عَنْ حَاجَتِهِ* (K, TA,) aor. *غَصَنَ* and *غَصَنَ*, (TA,) *He turned, or turned away, and withheld, such a one from the object of his want:* (K, TA:) Az says that it was thus read to him by *El-Mundhíree* in the "Nawádir" of *IAṣar*; but that, accord. to *Sh*, it is [*غَصْنٌ*, i. e.] with *ض*; and this is correct: (TA:) the former is a mistake. (TA in art. *غصن*.)

2: see the next paragraph.

4. *اغْصَنَ الشَّجَرُ*, (A in art. *فرش*), inf. n. *إِغْصَانٌ*, *The trees put forth branches.* (KL.) — And *اغْصَنَ*, and *غَصَنَ*, said of a bunch of grapes (*كَبْرٌ*), *It was, or became, large* (*كَبُرَ*), thus in some of the copies of the K, in other copies *كَثُرَ*, but the former is the right, (TA) *in its berries:* (K:) or *somewhat large therein.* (TA.)

*غَصْنٌ* *A branch from the stem [or from another branch] of a tree; of the slender thereof as well as of the thick:* (K:) [sometimes signifying a twig, or shoot:] pl. [of pauc.] *أَغْصَانٌ* and [of mult.] *غُصُونٌ* and *غِصْنَةٌ*. (S, K.)

*غِصْنَةٌ* [*A branchlet; and a small twig or shoot;*] *a small غَصْنٌ*. (K.)