

and **اُغْصِبَتِ الْأَرْضُ** [the land, or earth, abounded, or became abundant, with herbage &c.]. (JK, S.) **اُغْصَابٌ** and **اُغْصَابٌ** are both from **اُغْصَبَ** [but the precise meaning of the latter is not explained]. (Lth, JK, TA.) In the saying of the rijiz,

\* **لَقَدْ خَشِيتُ أَنْ أَرَى جَدْبًا**  
 \* **فِي عَامِنَا ذَا بَعْدَ أَنْ أُغْصِبَا**  
 [Verily I feared to see drought, or barrenness, or dearth, in this our year, after it had been abundant in herbage &c.], **اُغْصِبَا** is put for **اُغْصَبَا**: but accord. to one reading, it is **اُغْصِبَا**, of the measure **اُفْعِلْ**, though this is generally employed for colours; and the incipient **ل** is rendered disjunctive of necessity, for the sake of the metre. (L. [Respecting **جَدْبًا**, see **جَدَبٌ**].) You say also, **اُغْصَبَ جَنَابُ الْقَوْمِ**, meaning *The tract surrounding the people [became abundant with herbage &c.]*. (S, TA.) — **اُغْصَبُوا** They attained, obtained, had, or became in the condition of having, abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life. (S, K.) [They became in the condition of persons whose food and milk, and the pasture of whose land, were abundant. (See the part. n., **مُغْصِبٌ**, below.)] And **اُغْصَبَتِ الشَّاةُ** The ewe, or she-goat, obtained abundance of herbage. (TA.) = **اُغْصَبَ اللَّهُ الْمَوْضِعَ** God caused the place to produce herbs and pasture. (Mgh.) = **اُغْصَبَتِ الْعِصَاءُ**, mentioned as on the authority of Lth, [and in the K,] is, accord. to Az, a gross mistranscription, for **اُغْصَبَتْ** [q. v.]. (TA.)

8: }  
 9: } see 1.

**اُغْصَبَ**: see **اُغْصَبَ**, in two places.

**اُغْصَبَ** Abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life; (A, K;) *contr.* of **جَدَبٌ**; (JK, S, Mgh;) [fruitfulness;] increase; plenty, or abundance: (Mgh:) abundance of good, or of good things: (K:) [abundant herbage, and the like:] truffles are included in the term **اُغْصَبَ**; and also locusts, when they come after the herbage has dried up and the people are secure from being injured by them. (AHn.) = **بَلَدٌ اُغْصَبٌ** and **سَبَابٌ** &c., like **بَلَدٌ سَبَابٌ** and **اُغْصَابٌ**, (S, K,) the sing. being used [in **بلد اُغْصَاب**] as a pl., as though made to consist of parts, or portions, [each termed **اُغْصَبٌ**], (S, TA.) A country, or region, abounding with herbage [or with the produce of the earth], or with the goods, conveniences, or comforts, of life; [fruitful; or plentiful;] (S, K;) as also **مُغْصِبٌ** (S, A, Mgh, K) and **اُغْصِبَ** (S, A, K) and **اُغْصِبَ** (A, Mgh, K). And **اُغْصَبَ** and **اُغْصِبَ**, (AHn, TA,) and **اُغْصَبَ** [because **اُغْصَبَ** is originally an inf. n.] and **اُغْصِبَ** and **اُغْصِبَ**, which last word is either an inf. n. used as an epithet, or a contraction of **اُغْصِبَ**, (K,) A land, and lands, abounding with herbage &c. (K, TA.) — And

**اُغْصِبَ** and **مُغْصِبٌ** [A life of abundance or plenty]. (TA.)

**اُغْصِبَ**; and its fem., with **ة**: see **اُغْصِبَ**, in two places.

**اُغْصِبَ**: see **اُغْصِبَ**. — Also, [app. as an epithet in which the quality of a subst. is predominant,] A palm-tree having much fruit: pl. **اُغْصَابٌ** (S, K) and **اُغْصِبَ**: (K, TA:) or **اُغْصِبَ** [is properly a coll. gen. n., and] signifies palm-trees [absolutely:] (K:) and **اُغْصِبَ** signifies a palm-tree of the kind called **الْدَقْلُ**, in the dial. of the people of El-Bahreyn, (Az, TA,) or of Nejd; (TA;) and its pl. is **اُغْصَابٌ**. (Az, TA.) — It is said that **اُغْصِبَ** signifies also The spadix of the palm-tree: so in the K: and accord. to Lth, **اُغْصِبَ** signifies a single spadix of a palm-tree: but [it is probably a mistranscription for **اُغْصِبَ**, with the pointed **ض**:] Az says that he who assigns to it this meaning errs. (TA.)

**اُغْصِبَ**; and its fem., with **ة**: see **اُغْصِبَ**, in two places. — **رَجُلٌ اُغْصِبٌ** A man abounding with good, or with good things; (K;) i. e., whose abode abounds therewith; (TA;) as also **اُغْصِبَ** **الرَّحْلُ** (A, TA) and **اُغْصِبَ الْجَنَابُ**: (TA:) or this last means one whose region, or quarter, is **اُغْصِبَ**: (S:) or it is tropical, (A in art. **جَنب**), as is also the expression immediately preceding, (A in the present art.,) and means **اُغْصِبَ** or bountiful [or hospitable]. (A in art. **جَنب**.)

**اُغْصِبَ** More, and most, abundant with herbage &c.]

**اُغْصِبَ**: see **اُغْصِبَ**, in two places. — **قَوْمٌ اُغْصِبُونَ** A people, or party, whose food and milk, and the pasture of whose land, have become abundant. (TA.)

**اُغْصِبَ** [so in the TA, either **اُغْصِبَ** (like **اُغْصِبَ** &c.) or **اُغْصِبَ**,] A land (أَرْضٌ) abounding with pasture or herbage. (TA.)

**بَلَدٌ اُغْصِبٌ** (K) A country, or region, scarcely ever, or never, sterile, barren, unfruitful, or afflicted with dearth or scarcity or drought. (TA.) — And **قَوْمٌ اُغْصِبُونَ** [A people, or party, scarcely ever, or never, without abundance of herbage &c.]. (TA in art. **رَتَع**.)

## غَصَر

1. **غَصَرَ** (S, A,) aor. **غَصَرَ**, inf. n. **غَصْرٌ**, (TK,) It (a day) was, or became, intensely cold. (S, A.) He (a man) suffered pain from the cold in his extremities. (S.) And **غَصَرَتْ يَدِي**, (S, TA,) and **أُغْصِرَ**, (TA,) My arm, or hand, and my fingers' ends, were pained by the cold. (S, TA.)

2. **تَغَصِيرٌ** [an inf. n. of which the verb, if it have one, is **غَصَرَ**: see **مُغْصِرٌ**.]

3. **مُغْصِرَةٌ**, (TA,) inf. n. **مُغْصِرَةٌ**, (A,) He laid hold upon the woman's **مُغْصِرَةٌ** [or flank], (A,) or put his hand to her **مُغْصِرَةٌ** [or waist], (TA,) in compressing her. (A, TA.) — And

**مُغْصِرَةٌ** He took his hand in walking, or walked with him hand in hand, (S, A, IATH, K,) so that the hand of each was by the waist (**مُغْصِرَةٌ**) of the other: (IATH:) and, (so in the S, but in the K "or,") inf. n. as above, (S,) he took a different way from his (another's) until he met him in a place: (S, K:) **مُغْصِرَةٌ** as the inf. n. of the verb in this sense is *syn.* with **مُغْصِرَةٌ**: (S:) or **مُغْصِرَةٌ** signifies he walked with him, and then parted from him, and so continued until he met him at a time, or place, at which they had not appointed to meet: (IAar:) or he walked by his side. (K.)

4. **اُغْصِرَ** It (cold) pained a man's arms, or hands, and his fingers' ends. (A, TA.)

5: see 8, in the first sentence: — and again, in the last two sentences.

6. **تَخَاصَرُوا**: see 8. — **تَخَاصَرُوا** They took one another by the hand in walking, or walked together hand in hand [so that the hand of each was by the waist (**مُغْصِرَةٌ**) of another: see 3]. (S, K.)

8. **اُغْصِرَ** (A, Mgh, L, Mgh, K) and **تَغَصَّرَ**, (Mgh, Mgh, K,) or **تَخَاصَرَ**, (A, L,) He put his hand upon his **مُغْصِرَةٌ** [or waist], (A, Mgh, L, Mgh,) or upon his **مُغْصِرَةٌ** [or flank], (Mgh, K,) in prayer. (Mgh, L, Mgh.) The doing this in prayer [except in the night, when tired, (see **الْمُتَخَصِّرُونَ**)] is forbidden, or disapproved. (Mgh, TA.) = **اُغْصِرَ الطَّرِيقَ** He went the nearest way. (S, A, Mgh, K.) — And hence, (Mgh, TA,) **اُغْصِرَ الْكَلَامَ** He abridged the language, or the discourse; *syn.* **أَوْجَزَهُ**: (S, A, K:) [and in like manner, **اُغْصِرَ الْكِتَابَ** the book, or writing:] or, accord. to some, the latter (**أَوْجَزَهُ**) signifies "he expressed its correct meaning concisely, without regard to the original words;" and the former, he curtailed its words, preserving the meaning: (MF:) or properly, he abridged the expressions, making the words fewer, but preserving the entire meaning: (Mgh:) or he abridged the language by omitting superfluities, and choosing from it concise expressions which conveyed the meaning. (L.) [You say, **اُغْصِرَ** He reduced it by abridgment to the fourth of its original bulk.] And **اُغْصِرَ السُّجْدَةَ** + He recited the chapter in which a prostration should be performed, omitting the verse requiring prostration, in order that he might not prostrate himself: or he recited only the verse requiring a prostration, to prostrate himself in so doing: both which practices are forbidden. (T, Mgh, Mgh, K.) And the verb alone + He recited a verse, or two verses, of the last part of the chapter, in prayer; (K;) not the whole chapter. (TA.) — Also, the verb alone, He curtailed a thing of its superfluities, (K,) in a general sense. (TA.) — And **اُغْصِرَ فِي الْجَزْرِ**, (JK, K, TA,) in some copies of the **الْجَزْرِ**, with **ح**, (TA,) or **اُغْصِرَ الْجَزْرَ**, (A,) He did not extirpate in cutting; did not cut off entirely, or utterly: (A, K:) or he extirpated in cutting; cut off utterly. (JK.) = **اُغْصِرَ** also signifies He took a **مُغْصِرَةٌ** [in his hand]: (S, K:) and **بِهَا** **اُغْصِرَ** he took it in his hand; namely, a **مُغْصِرَةٌ**: (Har p. 122:)