

is a state of inertness (تَعَطُّلٌ, Mgh, Mṣb) of the motive and sensitive faculties, (Mgh,) or of the motive faculties and of the sensitive will, (Mṣb,) on account of the weakness of the heart, (Mgh, Mṣb,) and the soul's becoming drawn together thereto by a cause that suppresses it (يُخْفِيهِ) within so that it finds not a place of passage, and of the causes thereof is a strangling [or stifling], or hurtful, cold reptition, or vehement hunger, (Mgh,) or vehement pain, (Mgh, Mṣb,) or cold, or excessive hunger, (Mṣb,) or an evil affection in some associate, or participating, organ, such as the heart and the stomach: (Mgh:) some say that it is the same as الإغماء [for which see its proper art.]; (Mgh, Mṣb;) thus say the scholastic theologians: (Mgh:) others (the physicians and the lawyers, Mgh) make a difference between these two terms. (Mgh, Mṣb.)

2. غَشَيْتُ الشَّيْءَ, (S, Mṣb,) inf. n. تَغَشِيَةٌ, (S,) I covered the thing; put a cover, or covering, upon it, or over it. (S, Mṣb.) One says, غَشَى اللهُ عَلَى بَصَرِهِ, inf. n. as above; and اغشى; (K, TA;) i. e. God put a covering upon, or over, his eyes. (TA.) And hence, (TA,) it is said in the Kur [xxxvi. 8] فَأَغَشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ And we have put a covering over them [so that they shall not see]. (S, TA.) — [See a usage of the inf. n. voce غَشَاهُ said of light: see 1, former half. — See also 4. — غَشَاهُ بِالسُّوْطِ: see 1, latter half. — One says also, غَشَيْتُهُ سَيْفًا, or سَوْطًا, [in my original غشيتته, without any syll. sign, but app. as I have written, for I do not find any instance of غَشَى as doubly trans., meaning I equipped him with a sword, or a whip,] like the saying غَشَوْتُهُ سَيْفًا, or عَمَيْتُهُ سَيْفًا. (TA.)

4. غَشَاهُ إِيَّاهُ and غَشَاهُ ۖ He made it to cover it; or to be a cover, or covering, upon it, or over it. (MA, \*TK, and Bd\* and Jel\* in vii. 52, &c.) — And [hence,] both signify He made it, i. e. an event (أَمْرٌ), to come upon, [or invade, so as to surprise, or so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, \*TA.) Both of these verbs are used in this sense in the Kur-án accord. to different readings in vii. 52 and xiii. 3, and likewise (as mentioned in the first paragraph of this art., q. v.) in viii. 11. (TA.) — Also, the former, He made him, or it, to come to him. (S, MA, TA.) — See also 2, in two places. — [Hence,] اغشى التَّيْلُ: see 1, former half.

5: see 10: — and see also 1, first and third sentences: — and again, near the middle, in three places.

10. استغشى ثوبه, (T, K, [agreeably with phrases in the Kur xi. 6 and lxxi. 6,]) and (K) بثوبه, (S, K,) and تغشى ۖ به, (S,) [see an ex. of the latter verb in a verse of El-Khansà cited in the first paragraph of art. عى, where it is trans. without a preposition,] He covered himself with his garment (S, K) in order that he might not see nor hear: (K: [in the CK, يَسْمَعُ and يَرَى are put for يَسْمَعُ and يَرَى:] accord. to Er-Rághib,

استغشوا ثيابهم means they put their garments as a covering over their ears; and is a phrase denoting the refusing to hearken; or, as some say, an allusion to running, like the phrase شَمَّرَ ذَيْلًا, and ألقى ثوبه. (TA.)

غشا The whiteness of the head [or face], of a horse and of other animals, denoted by the epithet اغشى [q. v.]. (S.)

غشو The نبق [generally meaning the fruit of the lote-tree called سدر; but sometimes the tree thus called itself]: (K:) accord. to the M, [the n. un.] غشوة signifies سدرة. (TA.)

غشاوة and غشوة and غشوة: see غشاوة.

غشية an inf. n. of the verb in the phrase غشى عليه, (S, Mgh,) or the subst. thereof, (K,) or the inf. n. un. thereof [signifying A swoon]. (Mṣb.) See 1, last sentence. — غشية الموت is The clouding (lit. covering) of the understanding that befalls a man on the occasion of death. (TA.) — And غشية حمى signifies A touch, or slight attack, of fever. (TA.)

غشاوة: see غشوة.

غشيان: see 1, near the middle, in three places.

غشاء A cover, or covering; syn. غطاء: (S, Mṣb:) or it differs from the غطاء in being of clothing or the like: (TA in art. غطو:) and غشاوة [q. v.] signifies the same: (Mṣb:) [the pl. of the former is أغشية and أغشاء; the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غواش, pl. of غاشية,) like آدماء as pl. of إدماء.] The غشاء of the heart is The cover, or covering, thereof; (K, TA;) the قبيص thereof, likewise mentioned in the K as being called the غاشية ۖ; a covering of skin, [i. e. the pericardium,] the removal of which therefrom causes death; and also called the غشاوة, this being expl. as meaning the skin of the heart: (TA:) and so of the horse's saddle; (K, TA;) which is a covering of skin or other material: (TA:) [see also غاشية:] and so of the sword; (K, TA;) which is its غلاف [a term applied to its scabbard, and also to a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertences]: (TA:) and so of other things. (K.)

غشاوة (S, ISd, K) and غشاوة and غشاوة (ISd, K) and غشوة and غشوة and غشوة (S, K) and غشاية and غشاية and غشاية ۖ (K) signify A covering upon the eyes (S, K) and upon the heart: (K:) you say, غشاه غشاوة &c. [Upon his eyes is a covering, or film, app. used only in a tropical sense], (S, K,) and غشاه على قلبه [upon his heart]: (K:) thus the first of these words signifies, in relation to the eyes, in the Kur [ii. 6 and] xl. 22: in relation to the heart, Az says that it is a [sort of] covering of rust (من

طبع [also termed رين]). (TA.) See also غشاه, in two places.

غشاية and غشاية: see the next preceding paragraph.

غشاية: see غشاه and غشاوة. غواش is its pl.: (TA:) occurring in the Kur vii. 39, meaning أغشاء, (K, TA,) i. e. أغشاء [or Coverings, a pl. of غشاء]. (TA.) — It is also [The covering, like غشاء, q. v.], of the horse's saddle. (S.) — And, (S,) of the [camel's saddle called] رحل, (K,) it is The iron that is above the مؤخرة [hinder part], (S, K, TA,) also called the دامة [q. v.]. (Az, TA.) — Also The skin with which the جفن [or scabbard] of a sword is covered, from the lower part of its شارب [q. v.] to its نعل [or shoe of iron, or silver, at the lower end of the scabbard]: or the covering that is put upon the hilts, consisting of [the skins called] أسفان [pl. of سفن, q. v.]: (K: [for أسفان, which is the reading in the M, some copies of the K have أسفار:] or the first part, of the sword, of what is next to thee [when holding the hilt]: and sometimes it signifies its عمدة [or scabbard], also. (Ham p. 22.) — الغاشية (in the Kur lxxxviii. 1, TA) means The resurrection; (S, K, TA;) because it will overwhelm (تغشى) with its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, (تغشى) so as to include them universally: (TA:) and, (K, TA,) some say, (TA,) the fire [of Hell]; (K, TA;) because it will cover, or overspread, (تغشى) the faces of the unbelievers. (TA.) [In like manner also,] غاشية من العذاب means Punishment that is general, or universal, in its extent. (TA.) — And غاشية signifies also A calamity, or misfortune. (TA.) — And A certain disease that attacks in the جوف [i. e. belly, or chest]. (As, S, K.) One says, رماه الله بغاشية, [May God smite him, or afflict him, with a غاشية]. (As, S.) — Also Petitioners that come to one (K, TA) seeking, or demanding, or asking, gifts: (TA:) and visitors, and friends, that come to one time after time; (K, TA;) and that resort to one: (TA:) a man's resorters; such as guests; and hangers-on, or seekers of favours; servants [or dependants]; and others. (Har pp. 95 and 467.)

اغشى, applied to a horse, (S, K,) and to other than a horse, (S,) Whose whole head, as distinct from his body, is white; like أرخمير: (S:) or whose face is covered by whiteness: (K:) or having a blaze covering his face, and wide: (M, TA:) fem. غشواة, applied to a goat. (S, K.)

مغشى عليه Swooning; i. e. senseless; (MA, PṢ;) having the affection denoted by the phrase غشى عليه [q. v.]. (S, MA, Mgh, Mṣb, K.)

### غص

1. غصص, (Mṣb, MF,) sec. pers. غصصت, (S, Mṣb, K,) and غصصت, (Mṣb, K,) the latter extr.,