

غُشِقَ (K,) or both, (TA,) and غَسَقَانُ (K, TA;) + *His eye became dark*: (S, O, K, TA:) or + *shed tears*: (K, TA:) or + *poured forth [tears]*: (TA:) or غَسَقَتِ الْعَيْنُ means + *the eye overflowed with water*. (AZ, TA.) — And غَسَقَ الْجُرْحُ, inf. n. غَسَقَانُ (S, O, K) and غَسَقَ also, (TA,) *The wound had yellow water flowing from it*; (S, O, K;) and so غَسَقَ. (K, by implication.) And غَسَقَتِ السَّمَاءُ (O, K, TA,) aor. -, inf. n. غَسَقَ and غَسَقَانُ (K, TA,) *The sky rained*; or *let fall a little rain, such as is termed رَشٌّ*: (O, K, TA:) and [the rain] poured forth; syn. انْصَبَتْ: (TA:) [and in this latter sense غَسَقَ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانُ is syn. with انْصَابٌ. (O, K, TA.) [Hence,] غَسَقَ الْكَبَبُ (K,) inf. n. غَسَقَ (TA) [and app. غَسَقَانُ], *The milk poured forth from the udder*. (TA.)

4. اغسق: see 1, first sentence. — Also *He entered upon the غَسَقَ*, (O, K, TA,) i. e. the beginning of the darkness. (TA.) And, said of the مؤذِن, *He delayed, or deferred, the [call to prayer of] sunset to the غَسَقَ of the night*. (S, O, K.)

غَسَقَ The beginning of the darkness of night: (Fr, S, O:) or the darkness of the night: (Akh, TA:) or the darkness of the beginning of the night: (K:) or [the time] when the شَفَقَ [or redness in the horizon after sunset] disappears: or the time of the blending of the عَشَائِنِ, [see عَشَاءٌ, last sentence,] which is when the darkness becomes confused, and obstructs [the view of] the aspects of things: or, accord. to Sh, the entering-in of the beginning of the darkness. (TA.) = Also *Refuse that is found among wheat, such as زَوَانٌ [or darnel-grass, &c.], and the like*. (Fr, O, K.)

غَسَقَ and غَسَقَ (S, O, K, TA,) occurring in the Kur [xxxviii. 57 and] lxxviii. 25, accord. to different readings, (S, O, TA,) *The ichor, or watery matter, (O, TA,) and thick purulent matter, (TA,) that will flow and drip (O, TA) from the skins of the inmates of the fire [of Hell]: (O, TA:) or the washings of them: or their tears: (TA:) or, as some say, the latter of the words has the first of these meanings: (O, TA:) and the former word signifies cold, (O,) or intensely cold, (TA,) that burns by reason of its coldness (O, TA) like the hot wind: (TA:) or, accord. to Lth, stinking: (O, TA:) the latter word is expl. by I'Ab and Ibn-Mes'ood as signifying intense cold: (TA:) or both signify cold and stinking. (S, O.)*

غَسِقَاتٌ Intensely red; [applied to she-camels;] thus expl. by Skr as occurring in a verse of Şakhr [?] El-Hudhalee. (TA.)

غَسَقَ: see غَسَقَ — and see also the paragraph here following, near the end.

الغاسق signifies *The night*; (Zj, TA;) and [hence] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (in the Kur [cxiii. 3], S, O) means [And from the mischief] of the night when it cometh in; (S, O, K;) accord. to

El-Hasan (S, O) El-Baṣree: (O:) or the beginning of the night; as El-Hasan is related to have said: (TA:) or the night when the شَفَقَ [or redness in the horizon after sunset] disappears: (S, O, K:) and the night is said to be so called because it is colder than the day: (O, TA:) [for] الغاسق signifies [also] the cold (البارد) [like الغسق]: (TA:) or what is meant in the verse of the Kur-án cited above is the accident in the night: (Er-Rághib, TA:) or الغاسق signifies the moon; (K;) and this is said to be meant in the verse of the Kur-án; (S, TA;) so the Prophet is related to have said to 'Aisheh; i. e. the verse means, [the mischief of] the moon when it is eclipsed: (Th, O, TA:) or what is meant in that verse is, الثَّرى [i. e. the asterism called the Pleiades] when it sets [aurorally (see ثَرِيًّا)], because diseases and pestilences are frequent at that period, (O, K, TA,) and become removed at the period of its [auroral] rising [in the opposite season of the year], (O, TA,) as is related in a trad.: (TA:) or the sun when it sets: or the day when it enters upon the night: or the serpent called الأَسَدُ when it smites, or turns over: or, accord. to Suh, Iblees when he suggests evil: (TA:) or, accord. to I'Ab and several others, from the mischief of the ذَكَرَ when it becomes erect; (K, TA;) a strange explanation: and غَسَقَ is like الغاسق; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) — غَسَقَ also signifies *Flowing*; applied by a poet in this sense to a source, or spring; and having no relation to darkness. (Sh, TA.)

### غسل

1. غَسَلَهُ (S, MA, O, Mgh, K,) aor. -, (Mgh, K,) inf. n. غَسَلَ (S, MA, Mgh, O, Mgh, K,) and غَسْلٌ is the subst., (S, Mgh,) or a subst. (Mgh, K, TA) from الإغْتَسَالُ (Mgh, TA,) or, as some say, the latter is the inf. n. and the former is the subst., (MF, TA,) *He washed it; with water* (MA:) (MA:) غَسَلَ الشَّيْءَ signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mgh.) You say, غَسَلَ الْجِلْدَ كُلَّهُ [He washed the skin, all of it], and الْمَيِّتَ [the dead body]: and غَسَلَ has the like, but an intensive, meaning. (Mgh.) See also 10. — وَأَغْسِلْنِي بِمَاءِ الثَّلْجِ وَالْبَرَدِ [lit. And wash Thou me with the water of snow and of hail], in a trad. relating to [forms of] prayer, means + and cleanse Thou me from sins. (TA.) And one says, غَسَلَ اللَّهُ حَوْبَتَكَ i. e. + May God cleanse thee from thy sin. (TA.) — مَا غَسَلُوا رُؤُوسَهُمْ مِنْ يَوْمِ الْجَمَلِ [lit. They did not wash their heads &c., as one does in cleansing himself from impurity,] means مَا تَخَلَّصُوا وَمَا فَرَّغُوا [i. e., app., + they did not become free from the consequences of the Day of the Camel (the famous engagement between the forces of 'Alee and those of 'Aisheh)]. (TA.) — And one says of a horse, غَسِلَ, like غَسِلَ, meaning *He sweated*; [or became suffused

with sweat;] (Sh, O, K;) as also أَغْتَسَلَ (K.) [See an ex. of the former in a verse cited in art. conj. 3.] — غَسَلَ الْمَرْءُ signifies + *He compressed the woman (جَامِعًا)*; (Az, Mgh, O, TA;) like غَسَلَهَا, with ع; (Az, Mgh, TA;) much or little; (TA;) and غَسَلَهَا signifies the same: (Mgh, O, TA:) or both signify *he did so much*. (K.) It is said in a trad., (Mgh, O, TA,) respecting [preparation for the prayers of] Friday, (Mgh,) مَنْ غَسَلَ وَأَغْتَسَلَ, as some relate it, or, as others relate it, مَنْ غَسَلَ وَاغْتَسَلَ; the latter of which is said to mean *Whoso compresses his wife [before his going to the mosque];* (Mgh, O;) and El-Kutabee says that most hold this to be the meaning; i. e., lest he should see in his way anything that might divert his heart [from devotion]; (Mgh;) [and then washes himself;] and Az held غَسَلَ, without tesheed to be correct (Mgh, O) in this sense: (Mgh;) or the meaning accord. to the reading of غَسَلَ is, *whoso performs the [ablution termed] وَضُوْهُ fully, washing every member [of those that are to be washed] three times, (Mgh, O,) and then washes himself for the [prayers of] Friday; (Mgh;) and accord. to I'Amb, it means whoso washes himself after الْجَمَاعَ and then washes himself for the [prayers of] Friday: (O:) accord. to the K, أَغْتَسَلَ signifies the exceeding the ordinary bounds in washing the members: (TA:) he who explains it as meaning the causing a woman to become under the obligation of performing a total ablution, بَأْنِ وَطْئَهَا, says what is improbable, and departs from the authorities respecting it. (Mgh.) — One says also, غَسَلَ الْفَحْلُ النَّاقَةَ, meaning + *The stallion covered the she-camel much*. (K, TA.) [See also 4.] — And غَسَلَ, aor. -, (K, TA,) inf. n. غَسَلَ (TA,) + *He beat, and caused to suffer pain*, (K, TA,) بِالسَّوْطِ [with the whip]. (TA.)*

2: see the preceding paragraph, in four places.

4. اغسل [said of a stallion, and intrans.,] + *He covered much, or often*; syn. أَكْثَرَ الصَّرَابِ. (Fr, O, K.) [See also 1, last explanation but one.]

7. اغسل said of a thing is quasi-pass. of غَسَلَهُ [i. e. it signifies *It became washed, or washed off*]. (O, TA.) [See غَسِلَ.]

8. اغتسل (S, O, Mgh, Mgh, K) *He washed [himself, i. e.] his whole person, (Mgh,) بِالماءِ [with water].* (S, Mgh, O, K.) And اغتسل لِلْجُمُعَةِ [He washed himself for the prayers of Friday]. (I'Amb, O.) — And اغتسل بِالطِّيبِ *He daubed, or smeared, himself, or did so copiously, so as to cause a dripping, (تَضَمَّحَ, Lh, TA,) or he sprinkled himself, (تَنَضَّحَ, K,) with perfume.* (Lh, K.) — اغتسل said of a horse: see 1.

10. It is said in a trad., أَتَغْسِلْتُمْ الْعَيْنَ حَقَّ فَإِذَا أَتَغْسِلْتُمْ, فَأَغْسِلُوا [The evil eye is a truth; so when ye are asked to wash, wash ye]: i. e., when he who was smitten by the eye of any one demanded [the performance of what is here meant], he brought to