

told him that *the blossom of the عشرق inclines to whiteness*; and that *the places of its growth were said by some to be the rugged tracts*: (O:) Az says that it is a herb of which the leaves and produce are like those of the غار [or bay], except in being larger: IAqr, that it is a red plant, of sweet odour, used by the brides: and IB, from Aq, that it is a cubit in height, having small grains, and, when dry, producing a sound by reason of the passage of the wind: (TA:) [Forskål (in his Flora Aegypt. Arab. pp. cxi. and 86) mentions it as a species of cassia:] عَشْرُقُ is pl. of عَشْرُقَة, or of the gen. n. عَشْرُق. (TA.)

عشرون Quasi

Q. Q. 1. عَشْرُنَه: see art. عشر.

عشق

1. عَشَقُ, aor. عَشَقْتُ, (S, O, Mṣb, K, [accord. to the TA, said in the Mṣb to be like ضَرَبَ, but in my copy of the Mṣb it is correctly said to be of the class of تَعَبَ,]) inf. n. عَشَقٌ and عَشَقٌ, (S, O, K,) the latter mentioned by Fr, and said by Ibn-Es-Sarráj to be thus by poetic license, and with two fet-hahs because two kesrehs are rare in nouns, (S, O,) or the former is a simple subst., and the latter is the inf. n., (Mṣb,) [and app. مَعْشَقٌ also,] *He loved* (another, S, O, K) *excessively*; (IF, S, O, Mṣb, K;) [or *passionately*; or *with amorous desire*; or, agreeably with explanations of عَشَقٌ below, *admiringly*; or *with blindness to defects in the object of his love*; or *with a disease of the nature of melancholia*;] and عَشَقْتُ as trans. is *syn. with عَشَقٌ* as such. (TA.) [See also عَاشِقٌ.] — And عَشَقْتُ said of a she-camel, *She was, or became, vehemently desirous of the stallion*. (AA, TA.) — And عَشَقْتُ بِهِ *He, or it, stuck to him, or it*; (O, K;) as also عَشَقْتُ بِهِ. (O.)

[2. عَشَقَهُ is used in the present day as meaning *He made him to be affected with عَشَقٌ*; but is probably post-classical.]

5. عَشَقْتُ *He affected عَشَقٌ*: (S, O, K:) * [in the K, تَعَشَّقَهُ, in which the pronoun app. refers to العَشَقُ, is erroneously put for تَعَشَّقْتُ:] or *he showed, or exhibited, عَشَقٌ*. (KL.) And *He was, or became, عَاشِقٌ*. (KL.) — See also 1.

عَشَقٌ (IF, S, O, Mṣb, K) [generally held to be an inf. n.] and مَعْشَقٌ [likewise app. an inf. n.] (O, K) *Excessive love*; (IF, S, O, Mṣb, K;) [or *passionate love*; or *amorous desire*:] or *attachment to women*: (IF, Mṣb:) or the lover's admiration (عَجَبٌ [for عَجَبٌ in the CK is a mistranscription for عَجَبٌ]) of the beloved; and it may be in chasteness and in immorality; (K;) or عَشَقٌ may be in chasteness and حُبٌ may be in immorality: (TA:) or *blindness of the sense to the faults, or defects, of the beloved*: or *a disease of the nature of melancholia* (مَرَضٌ وَسْوَاسِيٌّ), which one procures to himself by making his thought to

exercise absolute power over the approval of certain forms: (K:) Th, being asked respecting الحُبِّ and العَشَقِ, which of them is the more commendable, said, الحُبِّ, because in العَشَقِ is excess: (TA:) [see also حُبٌّ:] Ibn-Seenà, [whom we commonly call Avicenna,] in a treatise on العَشَقِ, [regarding it as meaning *natural propensity*,] says that it is not peculiar to the human species, but pervades all existing things of the celestial and the elemental and the vegetable and the mineral and the animal, and that its meaning is not perceived nor known, and is rendered more obscure by explanation thereof: (MF, TA:) it is said in the A that العَشَقِ is derived from العَشَقَةُ, which means the [plant commonly called] لَبْلَابُ, because it twines upon trees, and cleaves to them. (TA.)

عَشَقٌ The لَبْلَابُ [a species of dolichos, the dolichos lablab of Linn.]; one of which is called عَشَقَةُ: IDrd says, the [common] people assert that the عَشَقَةُ is the لَبْلَابَةُ: (O:) accord. to Zj, (TA,) عَشَقَةُ signifies a certain tree [or plant] that becomes green, and then becomes slender and yellow: (K, TA:) and عَشَقٌ is its pl. [or rather the coll. gen. n.]: (K:) and Kr says that with the post-classical authors it is the لَبْلَابُ. (TA.) — Also The [tree called] أَرَاكُ. (TA.)

عَشَقٌ, with two dammehs, A camel that keeps to the female which he covers and which desires none but him. (IAqr, TA.) — And Men who trim, or dress, or put into a good or right state, the sets [so I render عُرُوسُ, as pl. accord. to general analogy of عُرُوسُ,] of sweet-smelling plants. (IAqr, O, K.)

عَشِيقُ العَلَى i. q. عَاشِقٌ, q. v. (TA.) — عَشِيقُ العَلَى is a metaphorical expression like حَدِيدُ العَلَى [meaning *Excessive lover of eminence*]. (TA in art. حديد.) — Also i. q. مَعْشُوقٌ [Loved excessively, &c.]. (TA.)

عَشِيقٌ Affected with much عَشَقٌ; (ISk, S, O, K;) applied to a man. (ISk, S, O.)

عَاشِقٌ Loving excessively; [or passionately;] &c.; (Mṣb, K;) [or an excessive, or a passionate, lover;] as also عَشِيقٌ: (TA:) the former applied to a man and to a woman, (Mṣb, K,) and عَاشِقَةٌ also is applied to a woman: (K:) they said امْرَأَةٌ عَاشِقَةٌ لِزَوْجِهَا [A woman excessively, or passionately, loving to her husband]; (Fr, S, O;) and sometimes they said عَاشِقَةٌ: (O:) pl. عَاشِقَاتُ (TA) [and عَشَقٌ, mentioned in the O as an epithet applied to eyes (عَيُونُ), by Ru-beh]: it is asserted that the عَاشِقِ is thus called from العَشَقَةُ meaning the لَبْلَابَةُ, because of his becoming dried up: (O, TA:) or from عَشَقْتُ بِهِ, because of his cleaving to the object of his love. (TA.) — [Hence,] عَاشِقُ حُرْقُوقِ الأَنْبَارِ an appellation of The insect called حُرْقُوقُ [q. v.]; because of its entering into the فَرْجِ of the virgin girl. (IB, TA voce حُرْقُوقِ.)

مَعْشَقٌ: see عَشَقٌ.

مَعْشُوقٌ: see عَشِيقٌ.

عشو

1. عَشَا, (TA, and so accord. to some copies of the K,) first pers. عَشَوْتُ, (S,) aor. يَعْشُو, (TA,) inf. n. عَشُوٌ and عَشُوٌ; (KL;) as also عَشَى, like رَضَى [i. e. having for its aor. يَعْشَى, but the inf. n. is app. عَشَا, as in the similar sense expl. in the next sentence]; (TA, and so in my MS. copy of the K;) i. q. تَعَشَى, (S, K, TA,) [which is more commonly used than either of preceding verbs, and] which signifies *He ate the [evening-meal, or evening-repast, or supper, i. e. what is called the] عَشَاءُ*. (Mṣb, K, TA.) And عَشَيْتَ عَشَا, (ISk, S, K, TA,) aor. تَعَشَى, inf. n. عَشَا, (ISk, S, TA,) i. q. تَعَشَيْتَ [i. e. *The camels ate the evening-pasture, or evening-feed, called the عَشَاءُ*]. (ISk, S, K, TA.) — And عَشَاهُ, (K,) first pers. عَشَوْتُ, (S, Mṣb,) aor. يَعْشُوهُ, (S, TA,) inf. n. عَشُوهُ; (K, TA;) and inf. n. عَشَى also, (TA, and thus in some copies of the K,) thus correctly, as in the M, عَشَانَا in [some of] the copies of the K being a mistake for عَشَانَا, the aor. being also يَعْشِيهِ; (TA;) i. q. عَشَاهُ, (S, Mṣb, K, TA,) [which is more commonly used than either of the preceding verbs,] inf. n. تَعَشِيَةٌ, (S,) i. e. *He fed him* (namely, a man, Mṣb, or a horse, or a camel, S) *with the [evening-meal, or supper, or the evening-pasture or evening-feed, i. e. what is called the] عَشَاءُ*; (S, Mṣb, K;) as also اعشاه: (K:) and عَشَا الإِبِلَ, (K, TA,) like دَعَا [i. e. having for its aor. يَعْشُو]; (TA;) and عَشَاهَا; *He pastured the camels by night*. (K, TA.) — عَشَوْتُهُ also signifies *I repaired, or betook myself, to, or towards, him, or it, by night*: and hence عَاشَى is applied to any one repairing, or betaking himself, to or towards [an object]. (S.) — And عَشَوْتُ إِلَى النَّارِ, aor. أعشُو, inf. n. عَشُوٌ, *I sought to be directed, or guided, or I directed, or guided, myself, by weak eyesight, to the fire*: (S:) or *I looked at the fire, or endeavoured to see it, and repaired, or betook myself, to it, or towards it; and I saw it, or looked towards it trying whether I could see it, and sought to be directed, or guided, to it by its light*: (Har p. 535:) El-Ḥoṭei-ah says,

• مَتَى تَأْتِيهِ تَعْشُو إِلَى ضَوْؤِ نَارِهِ •
• تَجِدُ خَيْرَ نَارٍ عِنْدَهَا خَيْرَ مَوْقِدٍ •

[When thou comest to him, looking with blinking eyes towards the light of his fire and seeking to be guided by it thereto, thou findest the best fire, and at it is the best kindler]; meaning مَتَى تَأْتِيهِ عَاشِيًا; using the marfooḥ verb between two verbs whereof each is mejzoom because the verb in the future tense when it occurs in the place of a denotative of state is marfooḥ: (S:) or عَشَا النَّارَ and إِلَى اعشَى النَّارِ, inf. n. عَشُوٌ and عَشُوٌ; as also النَّارُ اعشَى النَّارِ; signifies *he saw the fire by night from*