

afar, and repaired, or betook himself, to it, or towards it, seeking to light himself thereby, (K, TA,) and hoping to obtain thereby guidance and good. (TA.) — And عَشَا عَنْ النَّارِ He turned away and went from the light of the fire. (TA.) — And عَنْهُ عَشَوْتُ I went, or turned, from him, or it, to another: whence, it is said, the saying in the Kur [xliii. 35], وَمَنْ يَعُشْ عَنْ ذِكْرِ الرَّحْمَنِ [And such as turns from the admonition of the Compassionate]. (S. See another explanation of this saying in what follows.) [This and other meanings expl. below are app. from what here next follows.] — يَعُشِي, aor. يَعُشِي, (S, Mṣb, K,) dual يَعُشِيَانِ, not يَعُشَوَانِ, (S,) inf. n. عَشَا, (S, Mṣb, K,) He was, or became, weak-sighted: (Mṣb:) or he did not see by night, but saw by day: (S:) or he had bad sight by night and by day: or he was, or became, blind: [said of a man, and of a beast of the equine kind, and of a camel, and of a bird: (see عَشَا, below:)] and عَشَا, aor. يَعُشُو, signifies the same: (K:) or the two verbs differ in meaning; so as that وَمَنْ يَعُشْ عَنْ ذِكْرِ الرَّحْمَنِ, in the Kur xliii. 35, thus read by some, means † And such as is blind to the admonition of the Compassionate, i. e., to the Kur-án; but مَنْ يَعُشْ, as others read, † such as feigns himself blind: (Ksh and Bd:\*) [see also 6: and see another explanation of the latter reading, above: or] عَشَا signifies also he (a man, TA) did as does the أَعُشَى [q. v.]. (K, TA.) One says also, يَعُشُو عَشَى مِنَ الشَّيْءِ, aor. يَعُشُو, [thus in my original, but the pret. is app. يَعُشِي, and the aor. يَعُشِي,] meaning He lacked strength of sight to perceive the thing. (TA.) And عَشَى عَنِ حَقِّهِ like عَمِيَ in measure and in meaning [i. e. † He was, or became, blind to his right, or due]. (TA.) And لَا يَعُشِي إِلَّا بَعْدَ مَا يَعُشُو is one of their sayings, meaning [app. He will not become weak-sighted except] after his eating the [evening-meal called the] عَشَاءَ: (TA:) [for it is said that] the eating of food in the night occasions weakness of sight more than [do] other things. (Har p. 52. [العشاء is there written in one instance for العشا.]) — يَعُشِي عَلَيْهِ, inf. n. عَشَا, means He wronged him; treated him wrongfully, injuriously, unjustly, or tyrannically: (K, TA:) mentioned by ISd. (TA.)

2: see 1, former half, in two places. One says, عَشَى إِبِلَكَ وَلَا تَغْتَرَّ, (Meyd, TA,) or عَشَى وَلَا تَغْتَرَّ [a prov., meaning Pasture thy camels by night, and be not negligent, or be not made to desire what is vain, or false]. (S. [See Freytag's Arab. Prov., ii. 92.]) And عَشَيْتُ الْإِبِلَ عَنِ الْوَرْدِ I pastured the camels with the [evening-pasture called] عَشَاءَ, so that they might come to the water having satisfied themselves with food: and in like manner one says, ضَحِيحًا عَنْهُ, (A and TA in art. ضحو and ضحى.) And عَشَى رَوِيدًا Pasture thou the camels in the evening (عَشِيًّا) gently: and in like manner one says, ضَحَّ رَوِيدًا, (A, TA.) And hence, عَشَى عَنِ الْأَمْرِ (inf. n. تَعَشِيَّةٌ, K) † He acted gently, or deliberately, in the affair: (A and TA in art. ضحو and ضحى, and S\* and K\* Bk. I.

in the present art. :) and in like manner, ضَحَى عَنْهُ. (A and TA in the former art., and S\* in the present art.) — See also the next paragraph. [Hence,] يَعُشِي الطَّيْرَ, inf. n. تَعَشِيَّةٌ, He kindled a fire for the birds in order that they might become dim-sighted (لِتَعُشِيَ) and consequently be captured. (M, K.)

4: see 1, former half. — [Hence, app.,] اعشى also signifies † He gave. (K.) — And اعشاه He (God) rendered him أَعُشَى [i. e. weak-sighted, &c.]: and in like manner one says عَشَاهُ: see 2, last sentence; and see also Har p. 52].

5: see 1, first quarter, in two places. One says also, تَعَشَى بِهِ He fed himself with it [in the evening, or] in the time called the عَشَاءَ: and [in like manner] تَتَعَشَاهُ is said of camels [as meaning they feed themselves with it, or pasture upon it, in the evening]. (TA.) And when one says to thee, تَعَشْ [Eat thou the evening-meal], thou sayest, مَا بِي مِنْ تَعَشٍ, (S,) or مَا بِي تَعَشٍ, (TA,) [I have no desire for eating the evening-meal; see 5 in art. غدو;] and not مَا بِي عَشَاءَ, (S,) or not مَا بِي مِنْ عَشَاءَ, (TA.) — See also 6. — And تَعَشَاهُ signifies also He gave him an عَشْوَةٌ [or عَشْوَةٌ, i. e. a firebrand]. (TA.)

6. أَعُشَى He feigned himself weak-sighted, &c.; and so تَعَشَى as used by Bd in xliii. 35]. (S, TA.) — And [hence] † He feigned himself ignorant, (K, TA,) عَنْ كَذَا [of such a thing], as though he did not see it; like تَعَامَى. (TA.)

8. اعشيت He journeyed in the time of the عَشَاءَ [or nightfall]: (K, TA:) like اهتجر meaning “he journeyed in the time of the هَاجِرَةُ.” (TA.) — See also 1, latter half.

10. استعشاه He found him to be deviating from the right course, or acting wrongfully, injuriously, unjustly, or tyrannically, وَجَدَهُ جَائِرًا, (K, TA, in some copies of the K حَائِرًا,) فِي حَقِّ أَصْحَابِهِ [in respect of the right, or due, of his companions]. (TA.) — And استعشى ناراً He guided himself by means of a fire. (K.)

عَشْوٌ A bowl (قَدَح) of milk which is drunk at the time when the sheep, or goats, return from the pasture in the evening or afternoon, or after that time. (K.)

عَشَاءٌ: see عَشَى.

عَشَا inf. n. of عَشَى: (S, Mṣb, K:) [used as a simple subst., Weakness of sight: or sightlessness by night with ability to see by day: or] badness of sight by night and by day; as also عَشَاوَةٌ: (K:) it is in human beings, and beasts of the equine kind (دَوَاب), and camels, and birds; as is said in the M: (TA:) or it is darkness that happens to the eye: (Er-Rághib, TA:) or blindness; (K, TA;) i. e. absolute destitution of sight. (TA.)

عَشَى applied to a he-camel, and عَشِيَّةٌ applied to a she-camel, That exceeds the other camels in the [evening-pasture, or evening-feed, called] عَشَاءَ;

each after the manner of the possessive epithet, having no verb. (TA. [And عَشِيٌّ is said to have a similar meaning.]) — See also أَعُشَى.

عَشْوَةٌ Darkness, (K, TA,) in [any part of] the night and in the سَحَر [or period a little before day-break]; (TA;) as also عَشْوَاةٌ: (K:) or the first of the darkness of the night: (AZ, TA:) or the period between the beginning and [the end of] the [first] quarter of the night: (AZ, S, K:) thus in the saying, مَضَى مِنَ اللَّيْلِ عَشْوَةٌ [A period between the beginning &c. of the night passed]: and one says also, أَخَذْتُ عَلَيْهِمُ بِالْعَشْوَةِ, meaning [I laid hold upon them] in the blackness of night: (AZ, S:) the dim. is عَشِيَّةٌ. (AZ, TA.) In the saying جَاءَ عَشْوَةٌ, meaning عَشَاءٌ [i. e. He came at nightfall], it [is an adv. n. which] may not be used otherwise than thus: you may not say, مَضَتْ عَشْوَةٌ. (TA.) — العشوة [app. العَشْوَةُ] as meaning العشاء, like الغدوة [app. الغَدْوَةُ] as meaning الغداة, is vulgar. (TA.) — Also The venturing upon, or embarking in, an affair that is not clear; as also عَشْوَةٌ and عَشْوَةٌ: (S, K:) one says, عَشْوَةٌ وَأَوْطَأْتَنِي عَشْوَةٌ and عَشْوَةٌ, meaning [Thou hast made me to venture upon, or embark in,] a confused and dubious affair: this is when you tell him of a thing by means of which you have made him to fall into perplexity or trial. (S.) — عَشَاةٌ عَشَوَاتٌ, occurring in a trad., see expl. in art. عبط.

عَشْوَةٌ: see عَشْوَةٌ. — Also, (S, K, TA,) and عَشْوَةٌ, (K, TA,) A fire which one sees by night from afar, and to which, or towards which, he repairs, or betakes himself, seeking to light himself thereby: (K, TA:) or (TA) a firebrand (شُعْلَةٌ مِنْ نَارٍ). (S, TA.)

عَشْوَةٌ: see عَشْوَةٌ: — and see also عَشْوَةٌ.

عَشْوَى A state of perplexity, and of having little guidance: so in the saying, إِنَّهُمْ لَفِي عَشْوَى أَمْرِهِمْ, [or, perhaps, مِنْ أَمْرِهِمْ, i. e. Verily they are in a state of perplexity, &c., in respect of their ease, or affair]. (TA.)

عَشْوِيٌّ Of, or relating to, the [time called] عَشِيَّةٌ [or عَشَى, q. v.]. (S.)

عَشْوَانٌ A species of dates: (IDrd, K, TA:) or of palm-trees, (K, TA,) of such as are late in bearing. (TA.)

عَشِيَانٌ, (S, K, TA,) originally عَشْوَانٌ, like عَشْوَانٌ [q. v.] which is originally عَشْوَانٌ, (TA,) A man (S) eating the [evening-meal, or evening-repast, i. e. what is called the] عَشَاءَ; (S, K, TA;) as also عَاشٍ. (TA.)

عَشَاءٌ The meal, or repast, (S, Mṣb, K,) of the عَشَى [or nightfall], (S, \*Mṣb,) or of the عَشَى [or late part of the evening, &c.]; (S, \*K, TA;) [i. e. supper, in a general sense;] opposed to عَدَاءٌ; (S;) as also عَشِيٌّ: (K: [in the CK,