

غُسُوقٌ (K,) or both, (TA,) and غَسَقَانٌ (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 الْجُرُوحُ, inf. n. غَسَقَانٌ (S, O, K) and غَسَقٌ also, (TA,) The wound had yellow water flowing from it; (S, O, K;) and so غَسَقٌ (K, by implication.) And غَسَقَتِ السَّمَاءُ (O, K, TA,) aor. -, inf. n. غَسَقٌ and غَسَقَانٌ (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 غَسَقٌ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانٌ is syn. with انْصَابٌ (O, K, TA.) [Hence,] غَسَقٌ (K,) inf. n. غَسَقٌ (TA) [and app. غَسَقَانٌ], The milk poured forth from the udder. (TA.)

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

غَسَقٌ 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 سُفْقُ [or redness in the horizon after sunset] disappears: or the time of the blending of the عَشَائِنُ, [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.)

غَسَقٌ and غَسَقٌ (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.)

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

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

الغاسقُ signifies The night; (Zj, TA;) and [hence] وَقَبٌ وَإِذَا وَقَبَ غَاسِقِي إِذَا وَمِنْ شَرِّ غَاسِقِي إِذَا (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-Bagree: (O:) or the beginning of the night; as El-Hasan is related to have said: (TA:) or the night when the سُفْقُ [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] الغاسقُ signifies [also] the cold (البَّارِدُ) [like الغساقُ]: (TA:) or what is meant in the verse of the Kur-an cited above is the accident in the night: (Er-Raghib, TA:) or الغاسقُ signifies the moon; (K;) and this is said to be meant in the verse of the Kur-an; (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, الثُّرَيَّا [i. e. the asterism called the Pleiades] when it sets [aurorally (see ثُرَيَّا)], 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 الأَسْوَدُ 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 ذُكْرُ when it becomes erect; (K, TA;) a strange explanation: and † الغساقُ is like الغاسقُ; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) — غاسقٌ 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. غَسَلٌ (S, MA, Mgh, O, Mgh, K,) and غُسْلٌ 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 (بِالْمَاءِ): (MA:) غَسَلُ الشَّيْءِ signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mgh.) You say, غَسَلُ الْجِلْدِ كَلَهُ [He washed the skin, all of it], and المَيِّتَ [the dead body]: and † غَسَلٌ has the like, but an intensive, meaning. (Mgh.) See also 10. — وَأَغْسِلْنِي بِمَاءِ التَّلْجِ 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, غَسَلِ 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 غَسِي, meaning He sweated; [or became suffused

with sweat;] (Sh, O, K;) as also † اغْتَسَلَ (K.) [See an ex. of the former in a verse cited in art. عدو, conj. 3.] — غَسَلَتِ الْمَرْأَةُ 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 وَأَغْتَسَلَ; 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] وَضُوءٌ 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 الجَمَاعَ and then washes himself for the [prayers of] Friday: (O:) accord. to the K, † التَّغْسِيلُ 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, بَأَنْ وَطَّئَهَا, 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. غَسَلٌ (TA,) † He beat, and caused to suffer pain, (K, TA,) بِالسَّوِطِ [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 الضَّرَبِ. (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 غَسِيلٌ.]

8. اغتسل (S, O, Mgh, Mgh, K) He washed [himself, i. e.] his whole person, (Mgh,) بِالْمَاءِ [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., فَإِذَا اسْتَسَلْتُمْ الْعَيْنَ حَقًّا فَإِذَا اسْتَسَلْتُمْ 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