

غَسُولٌ *i. q.* أَشْتَانٌ [i. e. *Potash*: and the plant from which it is prepared; *kali*, or *glasswort*; or *mesembryanthemum nodiflorum* (Forskål, *Flora Ægypt. Arab.* pp. lxvii. and 98), a species of *glasswort*]. (TA.) [See also *غَسُولٌ*.]

مَغْسِلٌ (S, O, Mṣb, K) and مَغْسِلٌ [which is anomalous] (S, O, K) and مَغْسِلٌ (K) *A place in which the dead are washed*: (S, O, Mṣb, K:) pl. of the first (S, Mṣb) and second (S) مَغْسِلٌ: (S, Mṣb:) and one says also مَغْسِلُ المَوْتَى. (S, O, Mṣb.)*

مَغْسِلٌ *A thing* [i. e. *vessel*] in which (so in the M, in the K with which,) a thing is washed. (TA.) — See also *غُسْلَةٌ*.

مَغْسُولٌ: see *غَسِيلٌ*. — Hence one says, *كَلَامُهُ مَغْسُولٌ*, meaning † *His speech, or language, is devoid of nice, or subtle, expressions or allusions*; as though it were washed from such; or deserving to be washed and obliterated: or it may mean † *trimmed, or pruned*. (TA.)

مَغْسَلٌ *A place in which one washes himself*: (O, Mṣb, TA:*) dim. مَغْسَلٌ: and pl. مَغْسَلٌ [which, if correct, is anomalous]. (TA.) — And it is said to signify also what is called in Pers. *حوض مَسِين* [or *حَوْض مَسِين* app. meaning *A tank, or the like, of copper*]. (Mgh.) — See also *مَغْسِلٌ*. — And see *غَسُولٌ*.

مَغْسِلٌ: see the next preceding paragraph.

غمر

1. *غَمِرَ* *It (the night) was, or became, dark*; (Aḡ, S, K;) as also *اغمر*, (JK, K,) like *اغسى*. (JK.)

4: see what precedes.

غَمِرَ The *darkness* (S, ISd, TA) of night; (ISd, TA;) like *غَسَقٌ*: (S, TA:) or *blackness*: (Kr, K:) and (K) accord. to En-Nadr, (S,) the *confusedness, or blinding, of the darkness*: (JK, S, K:) and the *first rising of the dawn*. (JK.) — And *Dust, or dust rising, or spreading, like smoke*; syn. *غَبْرَةٌ* and *غَبْرَةٌ* (K) or *غَبْرَةٌ* [which sometimes signifies the same as *غَبْرَةٌ*]. (CK.)

اغسام: see *اغسام*.

Dark night. (TA.)

In the sky are portions of clouds. (K.)

غسى and غسو

1. *غَسَا اللَّيْلُ*, (S, K,) aor. *يَغْسُو*, (S,) inf. n. *غَسُو*; (S, K;) accord. to some copies of the K *غَسُو*; and *يَغْسِي*, aor. *يَغْسِي*, (IJ, TA;) and *غَسَى*, aor. *يَغْسِي*, (S, K, TA,) inf. n. *غَسَا*; of which last form, *غَسَى* is a dial. var.; (TA;) *The night was, or became, dark*; as also *اغسى*. (S, K.) [See also *عَسَا*.]

4: see what precedes. — *اغسى* also signifies *He (a man) entered upon the time of, or a little after, sunset*. (TA.) — And *اغسى مِنَ اللَّيْلِ* *Journey thou not in the first part of the night, until its darkness depart*. (TA.) — And *اغسَاهُ اللَّيْلُ* *The night enveloped him in its darkness*. (Sgh, K.)

غش

1. *غَشَّهٗ*, (S, A, Mṣb, K,) aor. ٢, (S, Mṣb,) inf. n. *غَشَّ*, (Mṣb, TA,) or *غَشَّ*, with *kesr*, (S,) or the latter is a simple subst., (Mṣb, K,) *He acted towards him, or advised or counselled him, dishonestly, or insincerely*: (A, Mṣb, K:) and *he dressed up to him an affair [in false colours]*: (Mṣb:) or *he acted towards him with dissimulation; pretended to him the contrary of what he conceived in his mind*: (A, K:) but this is a needless addition, for it is the same as the first explanation: (TA:) as also *غَشَّهٗ*, (K,) inf. n. *تَغَشَّيْتُ*: (TA:) or this latter has an intensive signification: it is said to be derived from *غَشَّشٌ*, signifying “a turbid drinking-place.” (TA.) It is said in the story of Umm-Zarā, accord. to one relation, *لَا تَمَلُّا بَيْتَنَا تَغَشَّيْنَا*, said by some to be

from *الغش*, and by others to be from [a usage of] *التغشيش* as signifying *التبهيمة* [app. here meaning *the embellishing speech with falsehood*]: but accord. to the approved relation, it is [*تَغَشَّيْنَا*] with the unpointed letter. (IAth.) [See art. *عش*.] — [Also *He made it to seem what it was not; falsified it; counterfeited it; adulterated it*: so as used often by post-classical authors; and so, probably, in classical times also: see its pass. part. n., below.] — *غَشَّ صَدْرَهُ*, aor. ٢, [inf. n., probably, *غَشَّ*, q. v.,] *His bosom concealed enmity and violent hatred; or bore rancour, malevolence, malice, or spite*. (TA.)

2: see the preceding paragraph, in two places.

4. *اغشاهٗ*, inf. n. *اغشاشٗ*, *He made him to fall into dishonest, or insincere, conduct, or advice or counsel; into dissimulation; or the pretending the contrary of what he conceived in his mind*. (TA.) — And *اغشاهٗ عَنْ حَاجَتِهِ* *I prevented him from obtaining the object of his want; syn. اغشاهٗ*. (IKtt, K.)

8: see the next paragraph, in two places.

10. *استغشاهٗ*, (S, K) and *اغشاهٗ*, (K, TA) *He reckoned him, or deemed him, dishonest, or insincere, in action, or advice or counsel; contr. of اغشاهٗ*, (S, K) and *انتصحهٗ*, (K;) or, [which means the same,] *i. q.* *اغشاهٗ*: (TA:) or *he imagined in him dishonest, or insincere, conduct, or advice or counsel; dissimulation; or the pretending the contrary of what he conceived in his mind*. (K.) A poet says,

أَيَا رَبِّ مَنْ تَغَشَّهٗ لَكَ نَاصِحٌ
وَمُسْتَنْصِحٌ بِالْغَيْبِ غَيْرُ أَمِينٍ

[O man, many a one whom thou reckonest dis-

honest in action, or advice, is honest therein to thee; and (many a) one who is reckoned honest in action, or advice, in that which is beyond the reach of perception, is not faithful]. (TA.)

غَشَّ, (K, TA,) of the measure *فَعْلٌ*, or it may be originally of the measure *فَعْلٌ*, (TA,) applied to a man, (K, TA,) *i. q.* *عَظِيمُ الشَّرِّ* [i. e. *Very greedy*]; not *عَظِيمُ السَّرِّ*, as in some copies of the K; nor *عَظِيمُ الشَّرِّ*, as in other copies: a *râjiz* says,

لَيْسَ بِغَشٍّ هُمُهُ فِيمَا أَكَلَ

[He is not one who is very greedy; whose care, or solicitude, is in respect of what he has eaten]. (TA.)

غَشَّ *Dishonest, or insincere, conduct, or advice or counsel*: (Mṣb, K:) and the *embellishment of an affair [with false colours]*: (Mṣb:) or *dissimulation; pretence of the contrary of what one conceives in his mind*. (K.) [See also 1.] — And *Rancour, malevolence, malice, or spite*. (K.) — [Also *Adulterating alloy in coin*. (See *خَمَلَانٌ*) — And *Adulterated, or counterfeit, coin*. (See *زَغَلٌ*.)]

غَشَّشٌ *A turbid drinking-place*: (Az, IAmb, Sgh, TA:) the *الكَدْرُ المَشْرُوبُ* in the K is a mistake; the right explanation of *الغشش* being *المَشْرُوبُ الكَدْرُ*, which is that given by Az and IAmb and Sgh. (TA.)

غَشَّاشٌ: see the next paragraph.

غَشَّاشٌ, applied to a drinking (شُرْبٌ), *Little in quantity*, (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, *يوم*; but I think that this is a mis-transcription for *نَوْمٌ*, i. e. *sleep*:]) or *hasty*: or *not wholesome*; (K, TA;) because the water is not clear. (TA.) — And *The beginning of the darkness: and the end thereof*. (K.) — *اغشاشًا*, (T, S, K,) and *اغشاشًا*, (K,) *I met, or found, him, or it, in haste*; (T, S, K;) and so *على غشاش*: (T, TA:) or *at sunset*; (Lth, K;) but Az disallows this: (TA:) or *in the night*; (K;) which is nearly the same as what Lth says. (TA.)

اغشاشٌ *Acting, or advising or counselling, dishonestly, or insincerely; or acting with dissimulation; pretending the contrary of what one conceives in his mind*: [see its verb:] pl. *اغشاشة* and [quasi-pl. n., like as *صاحبة* is of *صاحب*], *اغشاشة*. (TA.)

مَغْشُوشٌ *شيءٌ* [A thing made to seem what it is not; falsified; counterfeited; adulterated]; (S, K;) a thing that is not pure; not genuine; or not unadulterated. (K.) You say, *طَعَامٌ فَلَانٌ مَغْشُوشٌ* [The wheat of such a one is made to seem what it is not: its upper part is dry, and its lower part is sprinkled]. (A.) And *مَغْشُوشٌ لَبَنٌ* *Milk mixed with water*. (Mgh, Mṣb.) And *فِضَّةٌ مَغْشُوشَةٌ* *Silver mixed with copper or brass*. (TA.)