

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 *عَاشَا عَنِ النَّارِ* He turned away and went from the light of the fire. (TA.) — And *عَاشَتْ عَنْهُ* I went, or turned, from him, or it, to another: whence, it is said, the saying in the Kur [xliii. 35], *وَمَنْ يَعِشْ 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.] — *عَاشَى*, aor. *يَعِشَى*, (S, Mṣb, K,) dual

يَعِشَانِ, not *يَعِشَوَانِ*, (S,) inf. n. *عَاشَا*, (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 *عَاشَا*, below:)] and *عَاشَا*, aor. *يَعِشُوا*, signifies the same: (K:) or the two verbs differ in meaning; so as that *وَمَنْ يَعِشْ 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 يَعِشْ, as others read, † such as feigns himself blind*: (Ksh and Bḍ:*) [see also 6: and see another explanation of the latter reading, above: or] *عَاشَا* signifies also *he (a man, TA) did as does the أَعِشَى* [q. v.]. (K, TA.) One says also, *عَاشَى مِنْ الشَّيْءِ*, aor. *يَعِشُوا*, [thus in my original, but the pret. is app. *يَعِشَى*, and the aor. *يَعِشَى*,] meaning *He lacked strength of sight to perceive the thing*. (TA.) And *عَاشَى* *عَنِ حَقِّهِ* like *عَبَى* in measure and in meaning [i. e. † *He was, or became, blind to his right, or due*]. (TA.) And *لَا يَعِشَى إِلَّا بَعْدَ مَا يَعْشُو* is one of their sayings, meaning [app. *He will not become weak-sighted except after his eating the [evening-meal called the] عَاشَا*: (TA:) [for it is said that] the eating of food in the night occasions weakness of sight more than [do] other things. (Ḥar p. 52. [العَاشَا is there written in one instance for العَاشَا.]) — *عَاشَى عَلَيْهِ*, inf. n. *عَاشَا*, 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, *عَاشَ إِبِلَكَ وَلَا تَغْتَرَّ*, (Meyd, TA,) or *عَاشَ 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 *عَاشَيْتَ الْإِبِلَ عَنِ الْوَرْدِ* I pastured the camels with the [evening-pasture called] *عَاشَا*, so that they might come to the water having satisfied themselves with food: and in like manner one says, *ضَحَّيْتُهَا عَنْهُ*. (A and TA in art. *ضحو* and *ضحى*.) And *عَاشَ رَوَيْدًا* Pasture thou the camels in the evening (*عَاشَا*) gently: and in like manner one says, *ضَحَّ رَوَيْدًا*. (A, TA.) And hence, *عَاشَى عَنِ الْأَمْرِ* (inf. n. *تَعِشَى*, K) † *He acted gently, or deliberately, in the affair*: (A and TA in art. *ضحو* and *ضحى*, and S* and K*

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

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

5: see 1, first quarter, in two places. One says also, *عَاشَى بِهٖ* *He fed himself with it [in the evening, or] in the time called the عَاشَا*: and [in like manner] *تَعَاشَاهُ* 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, *تَعَشَّ* [Eat thou the evening-meal], thou sayest, *مَا بِي تَعَشَّ*, (S,) or *مَا بِي مِنْ تَعَشَّ*, (TA,) [I have no desire for eating the evening-meal; see 5 in art. *غدو*]; and not *مَا بِي عَاشَا*, (S,) or not *مَا بِي مِنْ عَاشَا*. (TA.) = See also 6. = And *تَعَاشَاهُ* signifies also *He gave him an عِشْوَةٌ* [or *عِشْوَةٌ*, i. e. a firebrand]. (TA.)

6. *أَعِشَى* *He feigned himself weak-sighted, &c.*; and so *تَعَشَّى* as used by Bḍ 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. *عَاشَا* *He journeyed in the time of the عَاشَا [or nightfall]*: (K, TA:) like *اهتجر* meaning “he journeyed in the time of the هَاجِرَةٌ.” (TA.) = See also 1, latter half.

10. *استعشاهُ* *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), (حَائِرًا) [in respect of the right, or due, of his companions]*. (TA.) = And *استعشَى نَارًا* *He guided himself by means of a fire*. (K.)

عِشْوٌ A bowl (فَدَح) 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.)

عَاشَا: see *عَاشَى*.

عَاشَا inf. n. of *عَاشَى*: (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 *عَاشَاوَةٌ*: (K:) it is in human beings, and beasts of the equine kind (دَوَابَّ), and camels, and birds; as is said in the M: (TA:) or it is *darkness that happens to the eye*: (Er-Rāghib, TA:) or *blindness*; (K, TA;) i. e. *absolute destitution of sight*. (TA.)

عَاشَى applied to a he-camel, and *عَاشَى* applied to a she-camel, *That exceeds the other camels in the [evening-pasture, or evening-feed, called] عَاشَا*;

each after the manner of the possessive epithet, having no verb. (TA. [And *عَاشَى* is said to have a similar meaning.]) = See also *أَعِشَى*.

عِشْوَةٌ *Darkness*, (K, TA,) in [any part of] the night and in the سَحْر [or period a little before day-break]; (TA;) as also *عِشْوَةٌ*: (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 عِشْوَةٌ* [A period between the beginning &c. of the night passed]: and one says also, *أَخَذْتُ عَلَيْهِمُ بِالْعِشْوَةِ*, meaning [I laid hold upon them] in the blackness of night: (AZ, S:) the dim. is *عِشْيَةٌ*. (Az, TA.) In the saying *جَاءَ عِشْوَةٌ*, meaning *عَاشَا* [i. e. *He came at nightfall*], it [is an adv. n. which] may not be used otherwise than thus: you may not say, *مَضَتْ عِشْوَةٌ*. (TA.) — *العِشْوَةُ* [app. *العِشْوَةُ*] as meaning *العِشْوَةُ*, like *الغِدْوَةُ* [app. *الغِدْوَةُ*] as meaning *الغِدْوَةُ*, is vulgar. (TA.) = Also *The venturing upon, or embarking in, an affair that is not clear*; as also *عِشْوَةٌ* and *عِشْوَةٌ*: (S, K:) one says, *أَوْطَأْتَنِي عِشْوَةٌ* and *عِشْوَةٌ* and *عِشْوَةٌ*, 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.) — *عِشْوَاتٌ*, occurring in a trad., see expl. in art. *خطب*.

عِشْوَةٌ: see *عِشْوَةٌ*. = Also, (S, K, TA,) and *عِشْوَةٌ*, (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.)

عِشْوَةٌ: see *عِشْوَةٌ*. = and see also *عِشْوَةٌ*.

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

عِشْوَى Of, or relating to, the [time called] *عِشْيَةٌ* [or *عِشَى*, q. v.]. (S.)

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

عِشْيَانٌ, (S, K, TA,) originally *عِشْوَانٌ*, like *عِدْيَانٌ* [q. v.] which is originally *عِدْوَانٌ*, (TA,) A man (S) eating the [evening-meal, or evening-repast, i. e. what is called the] *عَاشَا*; (S, K, TA;) as also *عَاشَى*. (TA.)

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