

other dispositions; (§, A, TA;) as also **استأسد**; (M, A, K;) [and **تأسد**; (see **أسد**);] **عَلَيْهِ** towards him, or against him. (A.) You say **أَسَدٌ بَيْنَ الْأَسَدِ** [A lion bearing evidence of being like a lion in boldness]: an extr. phrase, like **حَقَّةٌ بَيْنَةُ الْحَقَّةِ**; (TA;) which is [said to be] the only other instance of the kind. (TA in art. حق.) [Hence the saying,] **إِذَا دَخَلَ فَهَيْدٌ وَإِذَا خَرَجَ أَسِيدٌ** † [When he comes in, he is like a lynx; and when he goes out, he is like a lion: see **فَهَيْدٌ**]. (§, from a trad.) You say also, **أَسَدٌ عَلَيْهِ** meaning † *He became emboldened against him*; (TA;) as also **استأسد**. (§, Mṣb, K.) And † *He was, or became, angry with him*: (M, L, K:*) or (so accord. to the M and L, but in the K "and,") *behaved in a light and hasty manner, or foolishly, or ignorantly, towards him*. (M, L, K:*) — **أَسَدٌ**, (§, K,) aor. as above, (K,) and so the inf. n., (TA,) also signifies † *He (a man, §) became stupified (§, K) by fear (§) at seeing a lion*. (§, K.) Thus it has two contr. meanings. (K.) = **أَسَدٌ**, aor. -, i. q. **سَبَعٌ** † [He bit another with his teeth, like as does the beast of prey: or he reviled, vilified, or vituperated, another; charged him with a vice or fault or the like; or assailed him with foul language, such as displeased him]. (K.) — See also 4.

2: see 4.

4. **أَسَدُهُ**, (§, M, Mṣb, K,) or **أَسَدُهُ بِالصَّيْدِ**, (A,) inf. n. **إِسَادٌ**; (TA;) and **أَوْسَدُهُ**, (§, K,) in which the **أ** [i. e. the second **أ**, for **أَسَدُهُ** is originally **أَسَدُهُ**] is changed into **و**; (§;) and **أَسَدُهُ**; (K;) † *He incited him (namely a dog) to the chase*. (§, M, A, Mṣb, K:*) — **أَسَدٌ بَيْنَ الْكِلَابِ** † *He incited the dogs to attack one another*. (A.) And **إِسَادٌ بَيْنَ الْقَوْمِ**, (§, M, A, L, Mṣb,) inf. n. **إِسَادٌ**; (Mṣb;) or **أَسَدٌ**, aor. -: (§;) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men*. (§, M, A, L, Mṣb, K.) = **أَسَادُهُ** *He journeyed with energy*; syn. **أَسَادُهُ**; (I, J, M;) from which it is probably formed by transposition. (M.)

5: see 1.

10. **استأسد** *He called a lion*. (M.) = See 1, in two places. — † *He became accustomed, or habituated, [to a thing, as a dog to the chase,] and emboldened*; syn. **ضَرَى**. (Mṣb.) — † *It (a plant, or herbage,) became strong, and tangled, or luxuriant*: (§;) or *became tall and large*: or *grew to its utmost height*: (M:) or *attained its full growth, and became tangled, or luxuriant*, (M,) and *strong*: (TA:) or *became tall, and dry* (**جَفَّ** [perhaps a mistake for **التَّفَّ**, as in the § and M,]) and *large*, (A, TA,) and *spread every way*: (A:) or *became tall, and attained its full growth*. (K.) = **أَسْتَوَسِدُ** (K, TA, [or **أَسْتَوَسِدُ**]) in the CK **أَسْتَوَسِدُ** † *He (a man, TA) was, or became, excited, roused, provoked, (هَيَّجَ, K, TA, in the CK هَيَّجَ,) or incited*. (TA.)

أَسَدٌ [The lion;] a certain beast of prey, (M, Bk. I.

TA,) well known: (M, A, Mṣb, K:) IKh and others have mentioned more than five hundred names for it; and it is said to have a thousand names [in the Arabic language; but these, with few exceptions, are epithets used as subst.]: (TA:) pl. [of pauc.] **أَسَدٌ** (§, K [in the TA with two hemzels, **أَسَدٌ**, which is the original form, but deviating from the regular pronunciation,]) and **أَسَادٌ** (§, M, K) and [of mult.] **أَسَوْدٌ** (§, M, Mṣb, K) and **أَسَدٌ** (§) and **أَسَدٌ** (§, M, Mṣb, K,) the last two of which are contractions of the form next preceding them, (§,) and **أَسَدَانٌ** (K) and **مَأْسَدَةٌ**, (Mṣb, K,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called **أَسْدَةٌ**; (AZ, Ks, §, M, A, Mṣb, K;) or **أَسْدٌ** is applied to the male and the female, and sometimes the female is called **أَسْدَةٌ**. (Mṣb.) — **لَقَيْتُ مِنْهُ أَسَدًا** is a phrase [meaning *I found him to be a man of exceeding boldness*; being] expressive of an intensive degree of boldness. (Mughnee in art. ب.) — **الْأَسْدُ** † *The constellation Leo*. (Kz, &c.) [See **الدَّرَاغُ**]. — And † *The star Cor Leonis, or Regulus*. (Kz, &c.) [See **الجَبَّةُ**].

أَسِدٌ † [Like a lion;] bold; daring; as also **أَسِيدٌ** and **مَتَأَسِدٌ** [and **مُتَأَسِدٌ** (see 10)]. (Mṣb.) You say **أَسَدٌ أَسِدٌ** [A bold, or fierce, lion], adding the latter word to give intensiveness of signification. (IAṣr, M.) — [Its fem.] **أَسْدَةٌ** [app. applied to a bitch] signifies † *Accustomed, or habituated, [to the chase,] and emboldened*; syn. **ضَارِيَةٌ**. (K, TA, in the CK **ضَارِيَةٌ**) [See also 10.]

أَسْدَةٌ A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] **حَظِيرَةٌ**. (K.) [Like **أَصِيدَةٌ**]. = [See also **أَسَدٌ**, of which it is the fem.]

أَسْدِيٌّ, with damm, (IB, K,) thus correctly written, (IB,) in the L [and §] **أَسْدِيٌّ**, (TA,) A kind of garments or cloths (**ثِيَابٌ**, §, for which is put, in the K, erroneously, **ثِيَابٌ**, TA): occurring in a poem of El-Ḥoteiäh, (§,) who likens thereto an extensive, even, waterless desert. (L.) IB says that he is in error who mentions it in the present art.: Aboo-'Alee says that **أَسْدِيٌّ** and **أَسْتِيٌّ** are quasi-pls. of **سَدِيٌّ** and **سَتِيٌّ** as signifying **أَسْتَوِيٌّ** and **أَسْدَوِيٌّ**, and originally **أَسْدَوِيٌّ** and **أَسْتَوِيٌّ**; like as **أَسْعَوِيٌّ** is a quasi-pl. of **مَعَزٌ**. (L.) [But see art. **سَدِيٌّ** and **سَدُوٌّ**.]

أَسِيدٌ: see **أَسِيدٌ**.

إِسَادَةٌ (§, K) and **أَسَادَةٌ** (K) i. q. **وَسَادَةٌ** [A pillow, &c.]: (§, K:) like **وَسَاحٌ** for **إِسَاحٌ**. (TA.)

مُؤَسِدٌ † One who trains a dog, or dogs, to the chase. (L, Mṣb.)

مَأْسَدَةٌ A place in which are lions: (Mṣb, K:) or **أَرْضٌ مَأْسَدَةٌ** a land having lions in it: (§, A:)

or a land abounding with lions: (M, R:) pl. **مَأْسَدٌ**. (A.) — See also **أَسَدٌ**.

مَتَأَسِدٌ: }
مُتَأَسِدٌ: } see **أَسَدٌ**.

اسر

1. **أَسْرَهُ**, (§, M, A,) aor. -, inf. n. **أَسْرٌ** (§, M, K) and **إِسَارٌ**, (M, TA,) *He bound, braced, or tied, him, [namely, his captive,] or it, (§, M, A, K,) namely, his قَتَبٌ [or camel's saddle], (§, A,) or his horse's saddle, (A,) with an إِسَارٌ, i. e. a thong of untanned hide, (§, A,) by tying the two extremities of the عَرَقَاتَانِ of the camel's saddle, or of the curved pieces of wood of the horse's saddle*. (A.) — Also, aor. as above, and so the inf. n., i. e. **أَسْرٌ** (§, Mṣb) and **إِسَارٌ**, (Lth, §,) *He made him a captive; captived him; or took him a prisoner; whether he bound him with an إِسَارٌ or did not*; (§;) as also **أَسْرَهُ**, of the same form as **أَكْوَمٌ**; (Mṣb;) and **أَسْرَهُ**, accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and *he imprisoned him*. (TA, from a trad.) — Also, (§, Mṣb,) inf. n. **أَسْرٌ**, (Mṣb,) † *He (God) created him, or formed him, (§, Mṣb,) in a goodly manner*. (Mṣb.) You say, **أَسْرَهُ اللَّهُ أَحْسَنَ الْأَسْرِ** *God created him, or formed him, in the best manner*. (Fr, TA.) — **أَسِرَ**, (§, A,) aor. **يُؤَسِّرُ**; (§;) or **أَسِرَ**, aor. **يَأْسِرُ**; (IKṭṭ;) or **أَسِرَ بَوْلُهُ**; (M;) inf. n. **أَسْرٌ**, (M, and so in a copy of the §,) or the latter is a simple subst.; (M, IKṭṭ;) *He (a man, §, A) suffered suppression of his urine*. (§, M, IKṭṭ, A.) [See **أَسْرٌ**, below.]

[2. **أَسِرَ** *He bound, or tied, tight, fast, or firmly*. (So accord. to Golius; but for this he names no authority.)]

4: see 1.

5. **تَأَسَّرَ عَلَيْهِ فُلَانٌ** † *Such a one excused himself to him, and was slow, or tardy*: (AZ, T, K:*) thus as related by Ibn-Hānee from AZ: as A'Obeyd relates it from him, and **تَأَسَّنَ**; but this is a mistake: it is correctly with **ر**. (T.)

8. **يَأْتَسِرُ**, inf. n. **أَتْتَسِرُ** [written with the disjunctive alif **إِتْسَارٌ**]; for **يَتَسِرُ**, inf. n. **أَتَسِرُ**: see art. **يسر**.

10. **استأسر للعدوِّ** *He submitted himself as a captive to the enemy*. (Mgh.) You say, **استأسر**, meaning *Be thou a captive to me*. (§.) = See also 1.

إِسَارٌ i. q. **أَسْرٌ**, q. v. (§.) Hence the saying, **هَذَا الشَّيْءُ لَكَ بِأَسْرِهِ** *This thing is for thee, or is thine, [lit.] with its thong of untanned hide [wherewith it is bound]; meaning, altogether*; like as one says, **بِرِمَّتِهِ**. (§.) And **خُذْهُ بِأَسْرِهِ**. (Mṣb.) And **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** *The people came altogether*. (Aboo-Bekr.) — **سِتْرٌ** *Strength of make, or form*. (M, K.) [Accord. to the copies of the K in my hands, it also signifies *Strength of natural disposition*; but instead of **وَالْخُلُقِي**, in those copies,