

we should read **وَالْخَلْقِ**, agreeably with other lexicons, as is implied in the TA: see 1.] You say, **فُلَانٌ شَدِيدٌ أَسْرَ الْخَلْقِ** † *Such a one is of strong, firm, or compact, make, or form.* (TA.) — **شَدَدْنَا أَسْرَهُمْ**, in the *Kur* [lxvi. 28], means † *We have strengthened their make, or form:* (S, A, Mṣb:) or, *their joints:* or, *their two sphincters which serve as repressers of the urine and feces (مَصْرَتِي الْبَوْلِ وَالْفَائِظِ)*, which contract when the excrement has passed forth; or the meaning is, that these two things do not become relaxed before one desires. (IAḡr, K.)

**أَسْرٌ**, (S, M, IḲtt, A,) a subst., (M, IḲtt,) as also **أَسْرٌ**, (M, Lb,) meaning *Suppression of the urine:* (S, M, &c.): suppression of the feces is termed **حَضْرٌ**: (S:) or a *dribbling of the urine, with a cutting pain in the bladder, and pangs like those of a female in the time of parturition.* (IAḡr.) You say, **أَخَذَهُ الْأَسْرُ** [*Suppression of urine, &c., took him, or affected him.*] (A.) And **أَنَالَ اللَّهُ أَسْرًا** [*May God give him a suppression of urine, &c.:*] a form of imprecation. (A.) — Hence, (M,) **عُودُ أَسْرٍ** (IAḡr, S, M, A, K) and **عُودُ الْأَسْرِ** and **عُودُ أَسْرٍ** (Expositions of the Fṣ) and **عُودُ يَسْرِ**, (IAḡr, K,) or this is a corruption, (K,) or a vulgar mistake, (A,) and should not be said, (Fr, S, A,) unless meant to be used as ominous of good, (A.) *A stick, or piece of wood, which is put upon the belly of a man affected by a suppression of his urine, (S, A, K, &c.) and which cures him.* (A.)

**أَسْرٌ**: see **أَسْرٌ**.

**أَسْرَةٌ** † *A man's kinsmen that are more, or most, nearly related to him; his near kinsmen:* (S, M, A, Mṣb, K:) or a man's *nearer, or nearest, relations on his father's side:* (Abou-Jaḡfar En-Nahḡas:) so called because he is strengthened by them. (S, A.)

**إِسَارٌ** *A thing with which one binds;* (M, K;) *a thong of untanned hide, (S, A, Mṣb,) with which one binds a camel's saddle, (Aḡ, S,) [as also إِصَارٌ,] and a captive;* and so **أَسْرٌ**, q. v.: (S:) and a *rope, or cord, with which a captive is bound:* and a *pair of shackles:* (TA:) pl. **أَسْرٌ**. (M, K.) [See also 1.] You say, **حَلَّ إِسَارَهُ** *He untied his thong of untanned hide wherewith he was bound, and released him.* (A.) — See also **أَسِيرٌ**.

**أَسِيرٌ** i. q. **مَأْسُورٌ**; (S, TA;) *Bound with an اسار:* (M, TA:) *shackled:* (K:) *imprisoned:* (Mujāhid, M, K:) *captived, or a captive;* (S, M, K;) *absolutely, (TA,) although not bound with an اسار:* (S:) and **إِسَارٌ** is sometimes used in the same sense. (Mṣb.) **أسير** is also applied as an epithet to a woman, (Mgh, Mṣb,) when the woman is mentioned; but otherwise **أَسِيرَةٌ** is used as the fem.: you say, **قَتَلْتُ الْأَسِيرَةَ** [*I slew the female captive*], like as you say, **وَأَيَّتِ الْقَتِيلَةَ**. (Mṣb.) The pl. is **أَسْرَى** (S, M, Mṣb, K) and **أَسْرَةٌ** (M, K) and (accord. to several authors, pls. of **أَسْرَى**, TA) **أَسْرَى** (S, M, Mṣb, K) and **أَسْرَى**:

(M, K:) the first of these forms of pl. is proper to epithets applied to those who are hurt or afflicted in their bodies or their intellects: (Abou-Is-hāḡ:) it is used in this instance because a captive is like one wounded or stung. (Th, M.)

**تَأْسِيرُ السَّرِجِ** [in the CK, erroneously, **تَأْسِيرِ**] *The thongs of the horse's saddle, whereby it is bound:* (K:) accord. to the more correct opinion, a pl. without a sing. (MF.)

**مَأْسُورٌ**: see **أَسِيرٌ**. *A camel's saddle bound with an اسار:* pl. **مَأْسِيرٌ**. (TA.) — † *A man, and a beast, having strongly-knit joints.* (M.) — *A man suffering suppression of his urine.* (S.)

### اسطرلاب

**أَسْطُرْلَابٌ** or **أَسْطُرْلَابٌ**, [accord. to different copies of the K,] and with **ص** in the place of **س**, [from the Greek *ἀστρολάβον*, *An astrolabe*: a word of which F gives the following fanciful derivation:] **لَابٌ** was a man who traced some lines, and founded upon them calculations; whence **أَسْطُرْلَابٌ** [the lines of **لَابٌ**], from which was formed the compound word **اسطرلاب**, and **اصطرلاب**, the **س** being changed into **ص** because of the **ط** following. (K in art. **لُوبٌ**.) It is either an arabicized or a post-classical word: accord. to the *Nihāyet el-Adab*, the names of all the instruments by which time is known, whether by means of calculation or water or sand, are foreign to the Arabic language. (MF.)

### اسف

1. **أَسْفٌ**, aor. **أَسَفٌ**, inf. n. **أَسْفٌ**, (M, Mṣb, K,) *He grieved, lamented, or regretted:* and *he was angry:* (Mṣb:) or *he grieved exceedingly:* and *he was exceedingly angry:* (M:) or *he grieved most intensely:* (K:) some say that **أَسْفٌ** signifies the grieving for a thing that has escaped; not in an absolute sense: (MF:) or it properly signifies the *rising, or swelling, or mantling, of the blood of the heart, from desire of vengeance;* and when this is against an inferior, it is *anger*; but when against a superior, it is *grief*. (Er-Rāghib.) Moḡammad, being asked respecting sudden death, answered, saying, **رَاحَةٌ لِلْمُؤْمِنِ وَأَخْذَةٌ أَسْفٌ لِلْكَافِرِ**, or accord. to one recital, **أَسْفٌ**, i. e. [*Rest, or ease, to the believer, and an act of punishment*] of *anger [to the unbeliever]*, or of *one who is angry.* (K.)

You say, **أَسْفٌ عَلَى مَا فَاتَهُ**, inf. n. as above; (S;) and **أَسْفٌ**; (S, M, K;) *He grieved, or lamented, for, or at, or regretted, most intensely, what had escaped him:* (S, M, K;) and **أَسْفٌ عَلَيْهِ**, (S, K,) inf. n. as above, (S,) *he was angry with him, or at it:* (S, K:) or **أَسْفٌ فُلَانٌ عَلَى كَذَا**, and **أَسْفٌ**, signify, accord. to some, *such a one grieved, or lamented, for, or at, such and such things which had escaped him:* or, accord. to others, *grieved, or lamented, most intensely.* (IAmb.) **أَسْفًا** in the *Kur* xviii. 5 means, accord. to *Eḡ-Dahḡāk*, **جَزَعًا** [i. e. *In grief, or in most violent grief, &c.*]: or, accord. to *Katādeh*, in *anger*. (TA.) And **رَبَا أَسْفًا عَلَى يَوْمٍ**, in the

*Kur* [xii. 84], means **رَبَا جَزَعًا** [*O my grief for Joseph: or O my most violent grief*]. (TA.)

4. **أَسَفُهُ** (in [some of] the copies of the K, erroneously, **أَسْفُهُ**, TA) *He angered him; made him angry:* (S, M, O, L, Mṣb, K:) and *he grieved him; made him to grieve, or lament.* (M, TA.)

5: see 1, in two places. — **تَأَسَفَتْ يَدُهُ** † i. q. **تَشَعَّتْ** [app. meaning *His hand became bruised, or mangled; or became cracked, or chapped*]. (M, TA.)

**أَسْفٌ** inf. n. of 1, which see throughout. [Used as a subst., i. q. **أَسَافَةٌ**.]

**أَسْفٌ** (M, Mgh, Mṣb) and **أَسْفٌ** and **أَسْفَانٌ** and **أَسِيفٌ** (M, TA) and **أَسُوفٌ** (M) *Angry:* (Mgh, Mṣb, TA:) or *exceedingly angry.* (M.) For an ex. of the first, see 1. See also **أَسِيفٌ**, in two places.

**أَسْفَانٌ**: see **أَسْفٌ**: and **أَسِيفٌ**.

**إِسَافٌ** (S, M, Sgh, &c.) and **أَسَافٌ** (IAth, K) *A certain idol, (S, M, K,) belonging to Kureysh, (S, M,) as was also نَائِلَةٌ; (S;) the former of which was placed, by 'Amr Ibn-Loḡei, upon Eḡ-Ṣafā, and the latter upon El-Marveh; and he used to sacrifice to them, in front of the Kaḡbeh:* (S, K:) or, (S, M, K,) as some assert, (S,) *these two were two persons of Jurhum, (S, K,) a man and a woman, (M,) اساف the son of 'Amr, and نائلة the daughter of Sahl, (S, K,) who committed fornication in the Kaḡbeh, and were therefore changed into two stones, (S, M, K,) which Kureysh afterwards worshipped.* (S, K.) [Other accounts of them are also given, slightly differing from the latter above.]

**أَسُوفٌ**: see **أَسِيفٌ**, in two places: and see **أَسْفٌ**.

**أَسِيفٌ** *Grieving, lamenting, or regretting, (K, TA,) most intensely, on account of a thing that has escaped:* (M, TA:) and *quickly affected with grief, (S, Mgh, K,) and tender-hearted;* as also **أَسُوفٌ**: (S, K:) or, as also **أَسُوفٌ** (M) and **أَسْفَانٌ** and **أَسْفٌ** (M, TA) and **أَسْفٌ** (M,) *grieving exceedingly:* (M:) or *grieved:* (TA:) and sometimes the first signifies *angry, and at the same time grieving, or lamenting:* (S:) pl. **أَسَفَاتٌ**. (M.) See also **أَسْفٌ**. — *A slave:* (ISk, S, M, K:) and *a hired man:* (ISk, M, K:) because of their state of abasement and subjection: fem. with **ة**: (M:) and pl. as above. (S, M.) — *A captive.* (TA.) — *A very old man:* (K:) pl. as above: so in a trad., in which the slaying of such is forbidden. (TA.) — *One who scarcely, or never, becomes fat.* (K.) — † *A region, or country, that does not give growth to anything, or produce any vegetation;* as also **أَسِيفَةٌ** and **أَسَافَةٌ** and **أَسَافَةٌ**: (M:) and **أَسَافَةٌ** also signifies † *thin, or shallow, earth:* (Aḡn, M:) and **أَسِيفَةٌ**, † *thin, or shallow, earth, which scarcely, or never, gives growth to anything, or produces any vegetation:* (S:) or *which is not commended for its vegetation:* (A, TA:) or, as also **أَسَافَةٌ** † *thin, or shallow, earth: or such as doe.*