

first, by the peculiar endowment of them with essential purity of constitution; then, by the conferring of large and highly-esteemed excellences; then, by aid against opponents, and rendering their feet firm; then, by sending down upon them tranquillity (السَّكِينَةُ, q. v.), [see the *Kur* ix. 26, &c.,] and the preservation of their hearts, or minds, and adaptation to that which is right. (Er-Rághib, TA.) — Also [A defence as meaning] a defender from a state of perdition and from want: so in a saying of Aboo-Tálib, in praise of the Prophet, cited voce *ثَمَالٌ*. (TA.) — And A faculty of avoiding, or shunning, acts of disobedience, [or of self-preservation therefrom,] with possession of power to commit them: (El-Munáwee, TA:) [or,] as used by the Muslim theologians, inability to disobey: or a disposition that prevents [disobedience], not such as constrains [to act]. (MF, TA.) — *عَصْمَةُ التَّكَاجِ* means The tie, or bond, of marriage: [also called, in the present day, *عَصْمَةُ الْمَرْأَةِ* i. e. the woman's matrimonial tie or bond, which is in her husband's hand, or power: a term used by the lawyers:] one says, *بِيَدِهِ عَصْمَةُ التَّكَاجِ* i. e. [In his hand, or power, is] the tie, or bond, of marriage: pl. *عَصْرٌ*: whence, in the *Kur* [ix. 10], *وَلَا تُمْسِكُوا* [And hold ye not to the matrimonial ties, or bonds, of the unbelieving women; meaning divorce ye such women: but the common reading is *وَلَا تُمْسِكُوا*, which signifies the same]. (TA.) — See also *عَصْمَةٌ*.

*عَصَامٌ* The tie of a *قِرْبَةِ* [or water-skin]; (S, Msb;) [i. e. its [tie called] *وَكَاةٌ* [which is bound round the head to confine the contents]: (TA:) and the strap that is used for the carrying thereof: (S, Msb:) or a cord that is used for the tying, or binding, of the leathern bucket and of the water-skin and of the [leathern vessel for water called] *إِدَاوَةٌ*: and the loop-shaped handle that serves for the suspending of the [bag, or other receptacle, for travelling-provisions or for goods or utensils &c. called] *وَعَاءٌ*: (K:) and anything that serves for the protection, or preservation, of a thing: (TA:) pl. [of pauc.] *أَعْصِمَةٌ* and [of mult.] *عَصْرٌ*, (K, TA,) or *عَصِيرٌ*, (Msb, and so in some copies of the K,) and *عَصَامٌ*, like the sing., of the class of *دَلَاصٌ*: (AZ, K:) but Az states, as what had been heard [app. by him] from the Arabs, respecting the *عَصْرُ* of [the leathern water-bags called] *مَزَادٌ*, that they are the cords that are fixed in the loops of the pairs of water-bags, and with which they are tied when they are bound upon the back of the camel; after which the [rope called] *رِوَاءٌ* is bound over them: they are erroneously said by Lth to be the *طُرَاتِقُ* [app. meaning borders] of the extremity of the *مَزَادَةٌ* [or leathern water-bag], at the place of the *كَلْبِيَّةُ* [or kidney-shaped piece of leather to which a loop is sewed]. (TA. [See also *خَصْرٌ*].) Mention is made, in a trad., of a place where a camel was shackled with *عَصْرٌ*, as meaning that its abundance of herbage confined him so that he would not go away in search of

pasturage. (TA.) — Also The cord, or bond, of the [vehicle called] *مَحْبِيلٌ*, (K, TA,) which is bound at the extremity of [each of the transverse pieces of wood called] the *عَارِضَانِ* [correctly *عَارِضَاتَانِ*], in the upper part of each of these: [for,] as Lth says, there are two of such cords, or bonds: and Az says that the *عَصَامَانِ* of the *مَحْبِيلِ* are like those of the [pair of leathern water-bags called] *مَزَادَاتَانِ*. (TA.) — And The slender part of the end of the tail; (M, K;) and *عَصَامٌ* is a dial. var. thereof: (TA: [but see the latter:]) or the tail with its hair and its *عَسِيبٌ* [q. v.]: (Ish, TA:) pl. *أَعْصِمَةٌ*. (K.) — See also *عَصْمَةٌ*, in two places. — Also Collyrium: (K, TA:) mentioned on the authority of El-Muárrij: so called because it defends and strengthens the eye. (TA.)

*عَصُومٌ* Edacious; voracious; (K, TA;) applied to a she-camel; (TA;) and *عَيْصُومٌ* signifies the same, (K, TA,) applied to a human being, male and female; (TA;) the latter occurring in the saying of a *rájiz*, applied to an old woman, (S, TA,) and said to have this meaning, (S,) but as some relate it, the word is there with *ض*; (S, TA;) and *عَيْصُومٌ* signifies thus accord. to Kr, applied to a woman: *عَيْصُومٌ*, however, is of higher authority: (TA in art. *عَصْرٌ*: *عَيْصَامٌ* also signifies the same, applied to a man. (TA.) — Also A female whose family, or household, have become numerous. (Az, TA.)

*عَصِيرٌ*: see *عَصْرٌ*. — Also Sweat: (K:) or, accord. to Lth, rust [that is an effect] of sweat. (TA.) — And Dirt, and urine that dries, upon the thighs of camels, (K, TA,) so as to become like the road, in thickness. (TA.) — And Black hair that grows beneath the fur of the camel when it falls off *إِذَا أَتَسَلَّ* [perhaps a mistranscription for *إِذَا أُنْسَلَّ*]. (K.) — And The leaves of trees. (IB, TA.)

*عَصَامِيٌّ* [a rel. n. used as meaning Of the class of *ʿIṣám*; and hence, self-ennobled]. *عَصَامٌ* is the name of a chamberlain of En-Noḡmán Ibn-El-Mundhir: and [in relation to him] it is said in a prov., *كُنْ عَصَامِيًّا وَلَا تَكُنْ عِظَامِيًّا*, (S, K, TA,) [the former clause meaning *Be thou of the class of ʿIṣám*, i. e. be thou self-ennobled, and] the latter clause meaning *and be not of those who glory in old and wasted and crumbling bones*, [i. e. in their ancestors,] (TA,) alluding to his saying, [so in the S and K and TA, but correctly the saying of En-Nábigah, (see *Ḥar* p. 297,)]

• نَفْسٌ عَصَامِيٌّ سَوَدَتْ عِصَامًا  
• وَعَلَّمَتْهُ الْكُرَّ وَالْإِقْدَامَا

[The soul of *ʿIṣám* ennobled *ʿIṣám*, and taught him the art of attack, and boldness]. (S, K, TA.) And [hence] one says also, *فَلَانَ عَصَامِيٌّ وَعِظَامِيٌّ* i. e. Such a one is noble in respect of soul, or self, and of origin. (A, TA.)

*عَاصِرٌ* [act. part. n. of *عَصَرَ*, signifying] Defending [&c.], or a defender [&c.]. (TA.)

*عَاصِرُ الْيَوْمِ مِنْ أَمْرِ اللَّهِ*, in the *Kur* [xi. 45], may mean *There is no defender [this day from the decree of God]:* (TA:) or the meaning may be, no [person] defended: or no possessor of defence: (S, TA:) so that *عَاصِرٌ* may be an instance of *فَاعِلٌ* in the sense of *مَفْعُولٌ*: (S:) or it may thus be a possessive epithet. (TA. [See also *وَأَقْبُ*].) — [Hence,] *العَاصِمَةُ* is a name of *El-Medeeneh*.

(K.) — *أَبُو عَاصِرٍ* is an appellation of *The meal of parched barley or the like* (السُّوْبِقُ). (S, K.) And also *The food called سَبْجَاجٌ* [q. v.]. (K.)

*عَيْصَامٌ*: see *عَصُومٌ*.  
*عَيْصُومٌ*: see *عَصُومٌ*. — Also A woman who sleeps long, and speaks angrily when she is roused. (TA.)

*أَعْصَرٌ* A gazelle, and a mountain-goat, having in his arms, (Aṣ, T, S, K,) or in one of them, (AO, S, M, K,) a whiteness, (S, K,) the rest of him being red or black: (K:) or a goat white in the fore legs, or in the fore leg: (Az, TA:) fem. *عَصَاءٌ*: (S, K:) and pl. *عَصْرٌ*. (S.) — And A horse white in the fore leg: (Aṣ, TA:) or having a whiteness in one of his fore legs, above the pastern: (Ish, TA:) or having a whiteness in his fore shanks: (*Ḥam* p. 18:) or having a whiteness in one of his fore legs, (S, TA,) but not in his hind legs, (TA,) little or much; in which case he is termed *أَعْصَرُ الْبَيْتِي* or *الْبَيْتِي* [white in respect of the right fore leg or of the left]: when the whiteness is in both of his fore legs, he is termed *أَعْصَرُ الْيَدَيْنِ* [white in respect of the two fore legs]; unless having a blaze in his face, in which case he is termed *مَحْبِيلٌ*, not *أَعْصَرٌ*; (S, TA;) though a blaze in his face does not cause him to be termed *مَحْبِيلٌ* when the whiteness is in one fore leg. (S.) — And A crow having a white feather in its wing; (S, K; [in some copies of the K, in its two wings;]) i. e., in one of its wings: (TA:) because the wing of the bird corresponds to the fore leg [of the beast]: (S, TA:) or white in the wings: (Ish, IATH, TA:) or white in the legs: (TA:) or red (أَحْمَرٌ) in the legs and beak; (Az, K, TA;) and this is said by Az to be the correct explanation; [but] he adds that the Arabs term *بَيَاضٌ* [i. e. whiteness] *حُمْرَةٌ* [which properly signifies redness], saying of a woman of white complexion that she is *حُمْرَاءٌ*: [so that by the last of the foregoing explanations of *أَعْصَرٌ* applied to a crow is app. meant *white in the legs and beak*:] the Prophet is said to have explained this epithet, thus applied, as meaning of which one of the legs is white: (TA:) some say that *الْأَعْصَرُ* is like *بَيْضُ الْأَنْوَقِ* and *الْأَبْلَقُ الْعُقُوقُ*, applied to anything that is rarely found: (S, TA:) it occurs in a number of trads.; and a righteous woman is likened thereto. (TA.)

*مَعْصَرٌ* The part, of the fore arm, which is the place of the bracelet; (S, Msb, K;) [the wrist: pl. *مَعَاصِرٌ*]: in a citation from a poet (voce *عَرَقٌ*), *المعاصير* is used by poetic license for *المعاصير*. (L in art. *عَرَقٌ*.) — And The *يَدٌ* [meaning arm];

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