

it is thus only when the camel has become advanced in age: and the former, applied to an arrow, signifies also *scanty in the feathers*. (TA.) — Also *Crooked in the shank*, (S, O, K, TA,) *dry, or tough, in the body*: (TA:) pl. **عَصَلٌ**: (K:) and the sing., applied to a man, [simply,] *dry, or tough, in the body*; and so [the fem.] **عَصَلَةٌ** applied to a woman: (TA:) or this, thus applied, signifies *having no flesh upon her*, (K, TA,) and *dry, or tough*: (TA:) and [the pl.] **عَصَلٌ** is applied to camels as meaning *lank in their bellies*. (O.) — Also (K, TA, in the CK “or”) *Keeping, or clinging, to a thing, and favourably inclined to it*. (K, TA.) — And **أَمْرٌ أَعْصَلٌ** † *An affair, or a case, that is hard, troublesome, or distressing*. (TA.)

مَعْصَلٌ One who is hard upon his debtor. (O, K.)

مَعْصَلٌ An arrow that twists when it is shot: (S, O, K:) or, accord. to Ale Ibn-Hamzeh, it is correctly **مَعْصَلٌ**, with the pointed **ض**; from **عَصَلْتُ** meaning “the egg twisted, or became difficult [to be excluded], in her inside.” (TA.)

مَعْصَلٌ A stick, or staff, with a crooked, or bent, head, with which one reaches, or takes hold of, [or draws towards him,] the branches of a tree. (IDrd, O, K.) And The [kind of goff-stick called] **صَوْلَجَانٌ** [q. v.]; as also **مَعْصِلٌ**. (O, K.)

مَعْصِلٌ: see what next precedes.

عصر

1. **عَصَرَ**, aor. **عَصَرَ**, (K, TA,) inf. n. **عَصْرٌ**, (TA,) i. q. **مَنْعٌ** [as meaning *He, or it, prevented, or hindered*: or, as is generally the case, *defended, or protected*]: (K, TA:) this is [said to be] the primary signification: (TA: [but see **عَصِمَةٌ**:]) and *he, or it, preserved, or kept*; syn. **وَقَى**: (K, TA:) and *it withheld (أَمَسَكَ) a thing*. (TA.) One says, **عَصِمَهُ الطَّعَامُ** [for **عَصِمَهُ مِنَ الْجُوعِ**] *The food prevented him, or defended him, from being hungry*. (S, K.) And **عَصِمَهُ اللَّهُ**, (Mgh, Mṣb, TA,) aor. as above, (Mṣb, TA,) inf. n. **عَصِمَةٌ**, (Mgh,) or this is a simple subst., (Mṣb,) and the inf. n. is **عَصَرَ**, (TA,) *God defended, or protected, him*; (TA;) or *preserved him*; (Mgh, Mṣb, TA;) **عَصِمَهُ مِنَ الشُّؤْمِ** [from evil], (Mgh,) or **عَصِمَهُ مِنَ الْمَكْرُوهِ** [from what was disliked, or hated]. (Mṣb.) And **عَصِمْتُهُ** *I [defended, or protected, him; or] preserved him*. (S.) — And [hence,] **عَصَرَ الْقِرْبَةَ**, (K, TA,) aor. **عَصَرَ**, inf. n. **عَصْرٌ**, (TA,) *He put, or made, to the water-skin, an عصام*; (K, TA;) as also **أَعْصَمَهَا**: (ISK, S, K, TA:) or the latter signifies, (TA,) or signifies also, (K,) *he bound it with the عصام*, (K, TA,) i. e. the [tie called] **وَكَاةٌ** [which is bound round its head to confine the contents]. (TA.) — **عَصَرَ إِلَيْهِ**: see 8. — **عَصَرَ**, aor. **عَصَرَ**, (S, K,) inf. n. **عَصْرٌ**, (S, K)

signifies also **اِخْتَسَبَ** [i. e. *he gained, or earned; or he sought means of subsistence*]. (S, K.) — **عَصَرَ ثَنِيَّتَهُ الْغَبَارُ** means *The dust stuck to his central incisor*; like **عَصَبَ** [q. v.]. (TA.) — **عَصَرَ**, aor. **عَصَرَ**, (K, TA,) inf. n. **عَصْرٌ**, (S, TA,) said of a gazelle, and of a mountain-goat, [and app. of a horse,] *He was such as is termed عَصْرٌ*. (K, TA.)

4. **عَصَرَ** *He exerted his strength, and laid hold, or fast hold, upon a thing, or clung to it, lest his horse, or his camel, should throw him down*; [or rather **عَصَرَ بَشِيءٌ** has this meaning, or *he laid hold, or fast hold, upon a thing, or clung to it*;] and in like manner one says **بِهِ** **عَصَرَ**, and **عَصَرَ بِهِ**; (S;) **عَصَرَ بِهِ** is said by Er-Rághib, to signify thus; whence, in the Kur [iii. 98], **وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ** [expl. in art. **حَبْلٌ**]: (TA:) and [hence, likewise,] **عَصَرَ بِحَبْلِهِ** signifies **تَمَسَكَ بِهِ** [meaning *He held fast by his covenant*]. (Mgh.) One says also, **عَصَرَ بِالْبَعِيرِ** *He laid hold upon one of the cords, or ropes, of the camel*, (K, TA,) lest the camel should throw him down. (TA.) And **عَصَرَ بِالْفَرَسِ** *He laid hold upon the mane of the horse*, (K, TA,) lest his horse should throw him down. (TA.) And **عَصَرَ بِفُلَانٍ** *He laid upon such a one*: (K:) or **عَصَرَ بِصَاحِبِهِ** *He clung to his companion*. (S.) — And [hence,] **عَصَرَ** *He took refuge, and defended, or protected, himself, مِنَ الشَّرِّ from evil*; as also **عَصَرَ**, and **عَصَرَ**. (Ham p. 810.) — Also **عَصَرَ** *He was not firm [in his seat] upon the back of the horse*. (K.) — **عَصَرَ فُلَانًا** *He prepared for such a one*, (S, K,) in the camel's saddle, and in the horse's saddle, (S,) a thing upon which he might lay hold, (S, K,) lest he should fall. (S.) — **عَصَرَ الْقِرْبَةَ**: see 1, latter half.

7. **عَصَرَ** *He became [defended, or protected, or] preserved*; quasi-pass. of **عَصِمَةٌ**. (S.)

8: see 4, first sentence, in three places. [Hence,] **عَصَرَ بِاللَّهِ** *He held fast, or clung, unto God*: (Jel in iii. 96:) or, *to his religion*: or *he had recourse to God for protection, in, or in respect of, the concurrences, or combinations, of his affairs*: (Bd ibid:) *he confided in, or relied upon, God*, (Bd and Jel in xxii. last verse,) *in, or in respect of, the concurrences, or combinations, of his affairs, not seeking aid from any but Him*: (Bd ibid:) or *he defended, or preserved, himself, or he refrained, or abstained, (أَمْتَنَعَ) by the grace of God*, (S, Mṣb, K,) *from disobedience*. (S, K.) [See also 10.] And **عَصَرَ إِلَيْهِ** signifies the same as **عَصَرَ بِهِ**. (K.) See also 4, latter half. — **عَصَمَتْ**, said of a girl, or young woman, [from عصام,] *She applied collyrium to her eyes*. (El-Muarrif, TA.)

10. **عَصَرَ**: see 4, in two places. — Also **عَصَرَ** *He defended, or preserved, himself, or he refrained, or abstained*; syn. **أَمْتَنَعَ**. (TA.) [See also 8.]

عَصَرَ (S, K) and **عَصَرَ** (K) and **عَصِيرٌ** (S, K)

A relic, and a trace, of anything, (S, K,) such as tar [with which camels are smeared when mangy], (S,) and **عَصَابٌ** [i. e. **هِنَانٌ** (هِنَانٌ) and the like, with which one dyes, or tinges, the hair &c.], and the like: (S, K:) and **عَصْرٌ** is also expl. as signifying a trace of anything such as **عَصْرٌ** [q. v.] or saffron or the like. (TA.) **عَصْرٌ** says, I heard an Arab woman of the desert say to her fellow-wife, **أَعْطِنِي عَصْرَ حَنَانِكَ**, meaning [Give me] what thou hast wiped off and cast away of thy **هِنَانٌ** (S, TA*) after thy dyeing of thy hands with it. (TA.) — **عَصْرٌ** is also a pl. of **عَصَامٌ** [q. v.]. (TA.)

عَصْرٌ: see **عَصِمَةٌ**.

عَصْرٌ: see **عَصْرٌ**. — Also a pl. of **عَصَامٌ** [q. v.]. (Mṣb.)

عَصِمَةٌ **قِلَادَةٌ** [meaning collar for a dog]; (S, K;) as also **عَصِمَةٌ**; (K, K, &c.;) resembling a bracelet: (Er-Rághib, TA:) pl. (of the latter, TA) **عَصِمَةٌ**, and pl. pl. **أَعْصِمَةٌ** and **عَصِمَةٌ** [in the CK **عَصِمَةٌ**, but, as is said in the TA, with kesr and then fet-h], and pl. pl. **أَعْصَامٌ**; (K;) or this last, which is said in the S to be pl. of **عَصِمَةٌ**, and thought by ISd to be formed from **عَصِمَةٌ** after rejecting the augmentative letter [ة], and said by some to be a pl. of which the sing. is **عَصْرٌ**, like as **أَعْدَالٌ** is of **عَدْلٌ**, is correctly pl. of **عَصْرٌ**, which is pl. of **عَصِمَةٌ**, (IB, TA,) of which **أَعْصِمَةٌ** is also a pl. [of pauc.]. (TA.) And **أَعْصَامٌ** signifies also The straps (**عَدَبَاتٌ**) that are upon the necks of dogs: and the sing. is **عَصِمَةٌ**, and, (K, TA,) some say, (TA,) **عَصَامٌ**, (K, TA,) with kesr, [in the CK **عَصَامٌ**,] mentioned by Lth. (TA.) [Hence,] one says, **دَفَعْتُهُ إِلَيْهِ بِعَصِمَتِهِ**, and **بِعَصَامِهِ** [i. e. *I gave it to him altogether*]; like as one says, **بِرِوْمَتِهِ** [q. v.]. (TA.) — Also The quality denoted by the epithet **أَعْصَرٌ** [q. v.]: (S, K:) ISh says, it is in the arm of the gazelle and of the mountain-goat: and IAḡr says, it is in cloven-hoofed animals in the fore legs; and in the crow, in the shanks; and sometimes, he says, it is in horses. (TA.)

عَصِمَةٌ [mentioned in the Mgh as an inf. n., but said in the Mṣb to be a simple subst.,] primarily (TA) signifies **مَنْعٌ** [as meaning *Prevention, or hindrance*: or, as seems to be indicated by most of its subordinate applications, *defence, or protection*]: (S, K, TA:) or, as some say, its primary signification is the act of tying, or binding; and hence the meaning of **مَنْعٌ**: or, accord. to Zj, it primarily signifies **حَبْلٌ** [i. e. *a rope, or cord*]; and accord. to Mohammad Ibn-Neshwán El-Himyeree, **سَبَبٌ** and **حَبْلٌ** [which mean the same]. (TA.) *Defence, or protection*, (TA,) or *preservation*, (S, Mṣb, K,) [in an absolute sense, and] as an act of God, (Mṣb, TA,) *from that which would cause destruction of a man*. (TA.) **عَصِمَةٌ** **الرُّسُلِ** signifies God's preservation of the prophets;