

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 (السكينة, 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 **نَجَاتٍ**. (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 النِّكَاحِ** 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 النِّكَاحِ** i. e. [In his hand, or power, is] the tie, or bond, of marriage: pl. **عَصَمَرٌ**: whence, in the Kur [lx. 10], **وَلَا تَمْسِكُوا بِالْأَرْوَاقِ** [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 تَمْسِكُوا**, which signifies the same]. (TA.) — See also **عَصْمَةٌ**.

عِصَامٌ The tie of a **قِرْبَةِ** [or water-skin]; (S, Mṣb;) [i. e.] its [tie called] **وِطْأَةٌ** [which is bound round the head to confine the contents]: (TA:) and the strap that is used for the carrying thereof: (S, Mṣb:) 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] **وِعَاءٌ**: (K:) and anything that serves for the protection, or preservation, of a thing: (TA:) pl. [of pauc.] **أَعْصِمَةٌ** and [of mult.] **عِصَمَرٌ**, (K, TA,) or **عِصْمَرٌ**, (Mṣb, and so in some copies of the K,) and **عِصَامَرٌ**, like the sing., of the class of **دَلَّاصٌ**: (AZ, K:) but Az states, as what had been heard [app. by him] from the Arabs, respecting the **عِصْمَرُ** 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 **طَرَاتِقِي** [app. meaning borders] of the extremity of the **مَزَادَةُ** [or leathern water-bag], at the place of the **كَلْبِيَّة** [or kidney-shaped piece of leather to which a loop is sewed]. (TA. [See also **عِصْمَرٌ**].) Mention is made, in a trad., of a place where a camel was shackled with **عِصْمَرٌ**, 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] **مُحْبِلٌ**, (K, * TA,) which is bound at the extremity of [each of the transverse pieces of wood called] the **عَارِضَانِ** [correctly **عَارِضَتَانِ**, 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 **عِصَامَانِ** of the **مُحْبِلِ** are like those of the [pair of leathern water-bags called] **مَزَادَتَانِ**. (TA.) — And The slender part of the end of the tail; (M, K;) and **عِصَامٌ** is a dial. var. thereof: (TA: [but see the latter:]) or the tail with its hair and its **عَيْسِبٌ** [q. v.]: (ISh, TA:) pl. **أَعْصِمَةٌ**. (K.) — See also **عِصْمَةٌ**, in two places. — Also Collyrium: (K, TA:) mentioned on the authority of El-Muárrij: so called because it defends and strengthens the eye. (TA.)

عِصُومٌ Edacious; voracious; (K, TA;) applied to a she-camel; (TA;) and **عِصُومٌ** 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 **عِصُومٌ** signifies thus accord. to Kr, applied to a woman: **عِصُومٌ**, however, is of higher authority: (TA in art. **عِصْمَرٌ**;) **عِصَامَرٌ** also signifies the same, applied to a man. (TA.) — Also A female whose family, or household, have become numerous. (Az, TA.)

عِصِيرٌ: see **عِصْمَرٌ**. — 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 أَسْتَلَّ** [perhaps a mistranscription for **إِذَا أُسْتَلَّ**]. (K.) — And The leaves of trees. (IB, TA.)

عِصَامِيٌّ [a rel. n. used as meaning Of the class of 'Isám; and hence, self-ennobled]. **عِصَامٌ** is the name of a chamberlain of En-Noámán Ibn-El-Mundhir: and [in relation to him] it is said in a prov., **كُنْ عِصَامِيًّا وَلَا تَكُنْ عِظَامِيًّا**, (S, K, TA,) [the former clause meaning Be thou of the class of 'Isám, 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 Har p. 297,)]

* **نَفْسٌ عِصَامِيٌّ سَوَدَتْ عِصَامًا**
* **وَعَلِمَتْهُ الْكُرَّ وَالْإِقْدَامَا**

[The soul of 'Isám ennobled 'Isám, and taught him the art of attack, and boldness]. (S, K, TA.)

And [hence] one says also, **فَلَانَ عِصَامِيٌّ 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 **دَافِعٌ**].) — [Hence,] **العَاصِمَةُ** is a name of El-Medeeneh.

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

عِصَامٌ: see **عِصُومٌ**.

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

أَعْصَرُ A gazelle, and a mountain-goat, having in his arms, (As, 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. **عِصْمَاءٌ**: (S, K:) and pl. **عِصْمَرٌ**. (S.) — And A horse white in the fore leg: (As, TA:) or having a whiteness in one of his fore legs, above the pastern: (ISh, TA:) or having a whiteness in his fore shanks: (Ham 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 الْبَدِينِ** or **الْبُسْرَى** [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 الْبَدِينِ** [white in respect of the two fore legs]; unless having a blaze in his face, in which case he is termed **مُحْبِلٌ**, not **أَعْصَرٌ**; (S, TA;) though a blaze in his face does not cause him to be termed **مُحْبِلٌ** 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 **الْبَيْضُ الْأَنْوَقِيُّ** and **الْبَيْضُ الْعُقُوقِيُّ**, applied to anything that is rarely found: (S, TA:) it occurs in a number of trads.; and a righteous woman is likened thereto. (TA.)

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