

The lion; (S, M, Mgh, K;) as also **الْأَمَامَةُ** (Sgh, K.)

اسن

1. **أَسَنَ**, aor. **أَسَنَ** (S, M, Mgh, Mghb, K) and **أَسَنَ** (S, M, K,) inf. n. **أُسُونُ** (S, M, Mghb) and **أَسَنَ** (M;); and **أَسَنَ**, aor. **أَسَنَ**, (S, M, &c.,) inf. n. **أَسَنَ** (S, M, Mghb;); said of water, i. q. **أَجَنَ** and **أَجَنَ** (S, K;); [i. e.] It became altered for the worse (M, Mgh, Mghb) in odour, (M,) [or in taste and colour, from some such cause as long standing, (see **أَجَنَ**)] but was drinkable; (M;); or so as not to be drunk, (Mgh, TA,) thus differing from **أَجَنَ** and **أَجَنَ**. (TA.) [See also **أَصَلَ**.]

أَسَنَ: see what follows.

أَسَنَ (S, Mgh, Mghb, K) and **أَسَنَ** (S, Mgh, Mghb,) applied to water, (S, Mgh, &c.,) i. q. **أَجَنَ** [and **أَجَنَ**]; (S, K;); [i. e.] Altered for the worse (Mgh, Mghb) in odour, (Mgh,) [or in taste and colour, from some such cause as long standing, but drinkable; (see above, and see **أَجَنَ**)] or so as not to be drunk, (Mgh, TA,) thus differing from **أَجَنَ** and **أَجَنَ**: (TA:); pl. [of the former] **أَسَنَ** [like **أَطْهَرَ** is pl. of **طَاهَرَ**, or perhaps it may have for its sing. **أَسَنَ**, like **أَجَنَ**]. (M, TA.) **أَسَنَ** in the Kur [xlvi. 16], is explained by Fr as meaning *Of water not altered for the worse; not **أَجَنَ***. (TA.)

اسو

1. **أَسَوُ** and **أَسَوُ** (S, Mgh, K) inf. n. **أَسَوُ** and **أَسَوُ**, [but in the S, the latter seems to be mentioned as a simple subst.,] *He dressed the wound; treated it curatively, or surgically.* (S, M, K.) — [Hence,] **أَسَوُ** **أَمْرًا** **يُؤَسِّي** **كُلْمَةً** [This is an affair of which the evil (lit. the wound) will not be remedied]. (S.) — [Hence also,] **أَسَوُ** **بَيْنَهُمَ** (first pers. **أَسَوْتُ**, S, Mgh, inf. n. **أَسَوُ**, S, M,) **†** *He made peace, effected a reconciliation, or adjusted a difference, between them;* (S, M, Mgh, K;); as also **بَيْنَهُمَ** **أَسَوُ**. (El-Muarrrij, TA.) = **أَسَى** aor. **أَسَى**, inf. n. **أَسَى** or **أَسَى**, *He grieved, or mourned,* (S, M, Mgh, K,) **عَلَيْهِ** [for him, or it], (M, K,) and **عَلَى** **مُصِيبَةٍ** [for an affliction], and **لِفُلَانٍ** [for such a one]. (S.) [This belongs to the present art. and to art. **أَسَى**; but is distinguished in the M and K by being mentioned only in the latter art.; though the inf. n. is mentioned in the K in both arts.] Hence the saying, **الْإِسَاءُ يَذْفَعُ الْإِسَاءَ** [Medicine dispels grief, or mourning]. (TA.)

2. **أَسَى** **بَيْنَهُمَ**: see 1. = **أَسَأَ** (S, M, K,) inf. n. **أَسَى** (S, K,) i. q. **عَزَاهُ** [He exhorted him, or enjoined him, to be patient; to take patience; or to take example by, or console himself by the example of, him who had suffered the like affliction]; (S, M, K, TA;) saying to him, *Wherefore dost thou grieve, or mourn, when such a one is thine example (إِسْوَتُكَ)?* i. e. *what has befallen thee befell him,*

and he was patient; therefore take thou example by him and so be consoled (**تَأَسَّى بِهِ**). (TA.) You say, **أَسَأَ بِمُصِيبَةٍ** i. e. **عَزَاهُ** [He exhorted him, or enjoined him, to be patient, &c., by mentioning an affliction that had befallen another; unless **بِمُصِيبَةٍ** be a mistranscription for **بِمُصِيبَةٍ** on account of an affliction]; as also **أَسَأَ**, with medd. (TA.)

3. **أَسَيْتُهُ** (S, Mgh,) inf. n. **مُؤَاسَاةٌ** (S, M, K,) *I made him my object of imitation (إِسْوَتِي), [meaning I made myself like him,] in respect of my property: (S:); or I made him an object of imitation [with, or in respect of, my property], I imitating his example, and he imitating my example: (Mgh:); and **أَسَيْتُهُ** is a dial. var., but of weak authority: (S, Mgh:); and **أَسَانِي** [alone] *he made me an object of imitation to him by giving me of his property [and thus reducing himself to my condition in some degree while in the same degree raising me to his];* (Hum p. 606;); and **أَوَاسِيَهُ** [thus without a second,] *I make him the object of my own imitation and so share with him my property: (Id p. 198:); or **أَسَأَ** signifies he gave him of his property, and made him an object of imitation in respect of it: or only, of food sufficient for his want; not of what is superabundant: (M, K:); whence the saying, **رَحِمَ اللَّهُ رَجُلًا أَعْطَى مِنْ فَضْلِ وَوَأَسَى مِنْ كِفَافٍ** [May God have mercy on a man who has given of superabundance, and imparted of food only sufficient for his want so as to make himself equal with him to whom he imparts of such food]: (TA:); [and **أَسَأَ** signifies he shared with him: and he was, or became, equal with him: for] **المُؤَاسَاةُ** occurs often in trads., signifying the sharing with another, or making another to share with one, in the means of subsistence [&c.]; and is originally [المُؤَاسَاةُ] with **أَسَ:** also, the being, or becoming, equal with another: (TA:); and you say, **أَسَيْتُهُ** **بِنَفْسِي**, meaning *I made him equal with myself; in the dial. of El-Yemen **وَأَسَيْتُهُ***. (Mghb.) **أَسِ** **بَيْنَ النَّاسِ فِي وَجْهِكَ**, in a letter of 'Omar, means *Make thou the people to share [alike], one with another, in thy consideration and regard: or, as some say, make thou them equal [in respect thereof].* (Mgh.) The saying **فَلَانًا فَلَانًا** is explained in three different ways: accord. to El-Mufaddal Ibn-Mohammad, it means *Such a one does not make such a one to share with him: accord. to El-Muarrrij, does not good to such a one; from the saying of the Arabs, **أَسِ** **فُلَانًا** **بِخَيْرٍ**, *Do thou good to such a one: or, as some say, does not give such a one any compensation for his love, or affection, nor for his relationship; from **يُؤَاسِيهِ**, meaning **العَوَضُ**; being originally **يُؤَاسِيهِ**, then **يُؤَاسِيهِ**, and then **يُؤَاسِيهِ**: or it may be from **أَسَوْتُ الْجَرْحَ**. (Idrd, TA.) [See also an ex. voce **أَثَرَةٌ**.]****

4. **أَسَأَ**: see 2.

5. **تَأَسَّى**: see 8. — **تَعَزَّى** **بِهِ** [He took patience; or constrained himself to be patient; or he took example by, or became consoled by the example of, another who had suffered in like

manner and had been patient]. (S, M, K.) You say, **تَعَزَّى بِهِ**, i. e. **تَعَزَّى بِهِ** [He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient]. (S.) [See 2.]

6. **أَسَى** **بَعْضُهُمْ بَعْضًا** **تَأَسَّوْا** [They imitated one another with their property, one giving of his property to another, so that they thus equalised themselves; they imitated one another and so shared together their property; they shared, one with another, in the means of subsistence, &c.; they were, or became, equal, one with another: see 3]. (S, K.) A poet says,

• وَإِنَّ الْأَوَّلَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ •
• تَأَسَّوْا فَتَسَّوْا لِلْكَرَامِ التَّائِبِيَا •

(S,) in which **تَأَسَّوْا** is from **المُؤَاسَاةُ**; not from **التَّائِبِيَا**, as it is stated to be by Mbr, who says that **تَأَسَّوْا** means **تَوَاسَّوْا** and **تَعَزَّوْا**. (IB, TA.) [This verse is cited and translated in art. **أَسَى**, voce **أَسَى**, q. v.]

8. **أَتَسَّى بِهِ** [written with the disjunctive alif **أَتَسَّى**] *He imitated him; followed his example; did as he did, following his example, or taking him as an example, an exemplar, a pattern, or an object of imitation; he took example by him;* (S, Mgh, Mghb, TA:); as also **بِهِ** (Mghb, TA:); *he made him an object of imitation (إِسْوَةً) [to himself].* (M, K.) One says, **لَا تَأْتَسِّ بِمَنْ لَا تَأْتَسِّي** **لَكَ بِإِسْوَةٍ** **لَيْسَ لَكَ بِإِسْوَةٍ** *Do not thou imitate him who is not for thee a [fit] object of imitation.* (S, M.)

Q. Q. 1. **أَسَوَيْتُهُ بِهِ** [I made him to imitate him, to follow his example, or to take example by him;] *I made him an example, an exemplar, a pattern, or an object of imitation, to him: (M, K:); from **أَسَى**; and if from **الإِسْوَةُ**, as he asserts it be, the measure of this verb is **فَعْلَيْتُ**, like **ذَرَيْتُ** and **جَعَيْتُ**. (M.)*

أَسَى or **أَسَى** *Curative, or surgical, treatment.* (S.) [See the verb **أَسَى**.] = **أَسَى** *Grief, or mourning.* (S, K.) [See the verb **أَسَى**.]

أَسَوَانُ: see **أَسَى**.

أَسَى *Patience.* (S.) = Also pl. of **أَسْوَةٌ**, like **أَسْوَةٌ** is pl. of **أَسْوَةٌ**. (S, K, TA.)

أَسْوَةٌ: } see what next follows.
أَسْوَةٌ: }

أَسْوَةٌ and **أَسْوَةٌ** (S, M, Mgh, Mghb, K) and **أَسْوَةٌ**, mentioned by Er-Rāghib in one of his works, (MF,) *An example; an exemplar; a pattern; an object of imitation; a person by whom one takes example; syn. **قُدْوَةٌ** or **قُدْوَةٌ**; (S, M, Mgh, K;) each a subst. from **أَسَى** (Mgh;) i. e. **أَسَى بِهِ**: (TA:); explained by Er-Rāghib as meaning *the condition in which is a man in respect of another's imitating [him], whether good or bad, pleasing or hurtful: (TA:); also a thing [or person] by which one who is**