

other dispositions; (S, A, TA;) as also **استأبد**; (M, A, K;) [and **تأبد**; (see **أبد**)] **تأبد عليه** towards him, or against him. (A.) You say **أبد بين الأسد** [A lion bearing evidence of being like a lion in boldness]: an extr. phrase, like **حققة بينة الحققة**; (TA;) which is [said to be] the only other instance of the kind. (TA in art. **حق**.) [Hence the saying,] **إذا دخل فهد وإذا خرج أبد** [When he comes in, he is like a lynx; and when he goes out, he is like a lion: see **فهد**]. (S, from a trad.) You say also, **أبد عليه** meaning **† He became emboldened against him**; (TA;) as also **استأبد**. (S, Msh, K.) And **† He was, or became, angry with him**: (M, L, K:*) or (so accord. to the M and L, but in the K “and,”) **behaved in a light and hasty manner, or foolishly, or ignorantly, towards him**. (M, L, K:*) — **أبد**, (S, K,) uor. as above, (K,) and so the inf. n., (TA,) also signifies **† He (a man, S) became stupefied (S, K) by fear (S) at seeing a lion**. (S, K.) Thus it has two contr. meanings. (K.) = **أبد**, aor. -, i. q. **سبع** [† He bit another with his teeth, like as does the beast of prey: or he reviled, vilified, or vituperated, another; charged him with a vice or fault or the like; or assailed him with foul language, such as displeased him]. (K.) — See also 4.

2: see 4.

4. **أسده**, (S, M, Msh, K,) or **أسده بالصيد**, (A,) inf. n. **إيساد**; (TA;) and **أوسده**, (S, K,) in which the **أ** [i. e. the second **أ**, for **أسده** is originally **أأسده**] is changed into **و**; (S;) and **أسده**; (K;) **† He incited him (namely a dog) to the chase**. (S, M, A, Msh, K:*) — **أبد بين الكلاب** **† He incited the dogs to attack one another**. (A.) And **إيساد**, (S, M, A, L, Msh,) inf. n. **إيساد**; (Msh;) or **أسد**, aor. -: (K;) **† He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men**. (S, M, A, L, Msh, K.) = **أأسده**; (IJ, M;) from which it is probably formed by transposition. (M.)

5: see 1.

10. **استأبد** **He called a lion**. (M.) = See 1, in two places. — **† He became accustomed, or habituated, [to a thing, as a dog to the chase,] and emboldened**; syn. **ضرب**. (Msh.) — **† It (a plant, or herbage,) became strong, and tangled, or luxuriant**: (S:) or **became tall and large**: or **grew to its utmost height**: (M:) or **attained its full growth, and became tangled, or luxuriant**, (M,) and **strong**: (TA:) or **became tall, and dry** (**جف** [perhaps a mistake for **الثقف**, as in the S and M,]) and **large**, (A, TA,) and **spread every way**: (A:) or **became tall, and attained its full growth**. (K.) = **أستؤبد** (K, TA, [or **أستؤبد**]) in the CK **أستؤبد** **† He (a man, TA) was, or became, excited, roused, provoked, (هيج, K, TA, in the CK هيج,) or incited**. (TA.)

أسد [The lion;] a certain beast of prey, (M, Bk. I.)

TA,) well known: (M, A, Msh, K:) IKh and others have mentioned more than five hundred names for it; and it is said to have a thousand names [in the Arabic language; but these, with few exceptions, are epithets used as subst.]: (TA:) pl. [of pauc.] **أسد** (S, K [in the TA with two hemzels, **أسد**, which is the original form, but deviating from the regular pronunciation,]) and **أساد** (S, M, K) and [of mult.] **أسود** (S, M, Msh, K) and **أسد** (S) and **أسد**, (S, M, Msh, K,) the last two of which are contractions of the form next preceding them, (S,) and **أسدان** (K) and **مأسدة**, (Msh, K,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called **أسدة**; (AZ, Ks, S; M, A, Msh, K;) or **أسد** is applied to the male and the female, and sometimes the female is called **أسدة**. (Msh.) — **لقيت منه أسدا** — is a phrase [meaning **I found him to be a man of exceeding boldness**; being] expressive of an intensive degree of boldness. (Mughnee in art. **ب**.) — **الأسد** **† The constellation Leo**. (Kzw, &c.) [See **الذراع**.] — And **† The star Cor Leonis, or Regulus**. (Kzw, &c.) [See **الجبهة**.]

أبد [Like a lion;] bold; daring; as also **أبد** and **أبد** [and **أبد** (see 10)]. (Msh.) You say **أبد أسد** [A bold, or fierce, lion], adding the latter word to give intensiveness of signification. (IAar, M.) — [Its fem.] **أسدة** [app. applied to a bitch] signifies **† Accustomed, or habituated, [to the chase,] and emboldened**; syn. **ضاربة**. (K, TA, in the CK **ضاربة**.) [See also 10.]

أسدة A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] **حظيرة**. (K.) [Like **أصيدة**.] = [See also **أبد**, of which it is the fem.]

أسدي, with **dam**, (IB, K,) thus correctly written, (IB,) in the L [and S] **أسدي**, (TA,) A kind of garments or cloths (**ثياب**, S, for which is put, in the K, erroneously, **ثياب**, TA): occurring in a poem of El-Hoteiah, (S,) who likens thereto an extensive, even, waterless desert. (L.) IB says that he is in error who mentions it in the present art.: Abou'Alce says that **أسدي** and **أسدي** are quasi-pls. of **سدي** and **سدي** as signifying **أسدي** and **أسدي**, and originally **أسدي** and **أسدي**; like as **أسدي** is a quasi-pl. of **أسدي**. (L.) [But see art. **سدي** and **سدي**.]

أبد: see **أبد**.

أسادة (S, K) and **أسادة** (K) i. q. **أسادة** [A pillow, &c.]: (S, K:) like **إشاح** for **إشاح**. (TA.)

أسد **† One who trains a dog, or dogs, to the chase**. (L, Msh.)

أسدة A place in which are lions: (Msh, K:) or **أرض أسدة** a land having lions in it: (S, A:)

or a land abounding with lions: (M, R:) pl. **أسد**. (A.) — See also **أسد**.

أبد: } see **أبد**.
أبد: }

اسر

1. **أسره**, (S, M, A,) aor. -, inf. n. **أسره** (S, M, K) and **إساره**, (M, TA,) **He bound, braced, or tied, him, [namely, his captive,] or it**, (S, M, A, K,) namely, his **قرب** [or camel's saddle], (S, A,) or his horse's saddle, (A,) **with an إساره**, i. e. a thong of untanned hide, (S, A,) by tying the two extremities of the **عرقونان** of the camel's saddle, or of the curved pieces of wood of the horse's saddle. (A.) — Also, aor. as above, and so the inf. n., i. e. **أسره** (S, Msh) and **إساره**, (Lth, S,) **He made him a captive; captived him; or took him a prisoner; whether he bound him with an إساره or did not**; (S;) as also **أسره**, of the same form as **أكرم**; (Msh;) and **استأسره**, accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and **he imprisoned him**. (TA, from a trad.) — Also, (S, Msh,) inf. n. **أسره**, (Msh,) **† He (God) created him, or formed him**, (S, Msh,) in a goodly manner. (Msh.) You say, **أسره الله أحسن الأسره** **God created him, or formed him, in the best manner**. (Fr, TA.) — **أسره**, (S, A,) aor. **يأسره**; (S;) or **أسره**, aor. **يأسره**; (IKtt;) or **أسره**; (M;) inf. n. **أسره**, (M, and so in a copy of the S,) or the latter is a simple subst.; (M, IKtt;) **He (a man, S, A) suffered suppression of his urine**. (S, M, IKtt, A.) [See **أسره**, below.]

2. **أسره** **He bound, or tied, tight, fast, or firmly**. (So accord. to Golius; but for this he names no authority.)

4: see 1.

5. **أسره عليه فلان** **† Such a one excused himself to him, and was slow, or tardy**: (AZ, T, K:*) thus as related by Ibn-Hanze from AZ: as A'Obeid relates it from him, **تأسره**; but this is a mistake: it is correctly with **ر**. (T.)

8. **أسره**, inf. n. **أأسره** [written with the disjunctive alif **أأسره**]; for **أسره**, inf. n. **أأسره**: see art. **يسر**.

10. **استأسره** **He submitted himself as a captive to the enemy**. (Mgh.) You say, **استأسره**, meaning **Be thou a captive to me**. (S.) = See also 1.

أسره i. q. **إساره**, q. v. (S.) Hence the saying, **هذا الشيء لك بأسره** **This thing is for thee, or is thine, [lit.] with its thong of untanned hide [wherewith it is bound]; meaning, altogether**; like as one says, **برميته**. (S.) And **أسره بأسره** **Take thou it all, or altogether**. (Msh.) And **جاء القوم بأسره** **The people came altogether**. (Abou-Bekr.) — **Strength of make, or form**. (M, K.) [Accord. to the copies of the K in my hands, it also signifies **Strength of natural disposition**; but instead of **والخلق**, in those copies,