

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. *عَصَل*: (K:) and the sing., applied to a man, [simply,] *dry, or tough, in the body*; and so [the fem.] *عَصَلًا* 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.] *عَصَل* 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 أَصْلٌ* † *An affair, or a case, that is hard, troublesome, or distressing*. (TA.)

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

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

*مُعَصِّل* 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] *صَوْنَجَان* [q. v.]; as also *مُعَصِّل*. (O, K.)

*مُعَصِّل*: see what next precedes.

### عصر

1. *عَصَرَ*, aor. *عَصَرَ*, (K, TA,) inf. n. *عَصْرٌ*, (TA,) i. q. *مَنَعَ* [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 *عَصَمَةٌ*]) and *he, or it, preserved, or kept*; syn. *وَقَى*: (K, TA:) and *it withheld (أَمْسَكَ) a thing*. (TA.) One says, *عَصَمَهُ الطَّعَامُ* [for *عَصَمَهُ مِنَ الْجُوعِ*] *The food prevented him, or defended him, (منَعَهُ) from being hungry*. (S, K.) And *عَصَمَهُ اللَّهُ*, (Mgh, Mṣb, TA,) aor. as above, (Mṣb, TA,) inf. n. *عَصَمَةٌ*, (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;) *مِنَ الشُّؤْمِ* [from evil], (Mgh,) or *مِنَ الْمَكْرُوهِ* [from what was disliked, or hated]. (Mṣb.) And *عَصَمْتُهُ* 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 عَصَامٌ*; (K, TA;) as also *أَعَصَمَهَا*: (ISK, S, K, TA:) or the latter signifies, (TA,) or signifies also, (K,) *he bound it with the عَصَامُ*, (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 بَشِي* 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 *بِهِ* *عَصَرَ*; (S;) *بِهِ* *عَصَرَ* is said by Er-Rághib, to signify thus; whence, in the Kur [iii. 98], *وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ* [expl. in art. *حبل*]: (TA:) and [hence, likewise,] *عَصَرَ بِحَبْلِهِ* signifies *He held fast by his covenant*. (Mgh.) One says also, *عَصَرَ بِالْبَغِيرِ* 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,] *He took refuge, and defended, or protected, himself, مِنَ الشَّرِّ* from evil; as also *عَصَرَ*, and *عَصَرَ*. (Ham p. 810.) — Also *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 *عَصَمَةٌ*. (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 عَصَامٌ,] She applied collyrium to her eyes. (El-Muarriz, TA.)

10. *عَصَرَ*: see 4, in two places. — Also *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. *hinnà* (حَنَاءَ) 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 *وَرَسٌ* [q. v.] or saffron or the like. (TA.) *أَقْرَأَ عَصْرًا* says, I heard an Arab woman of the desert say to her fellow-wife, *أَعْطِنِي عَصْرَ حَنَائِكَ*, meaning [Give me] what thou hast wiped off and cast away of thy *حَنَاءَ* (S, TA\*) after thy dyeing of thy hands with it. (TA.) — *عَصْرٌ* is also a pl. of *عَصَامٌ* [q. v.]. (TA.)

*عَصْرٌ*: see *عَصَمَةٌ*.

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

*عَصَمَةٌ* فَلَادَةٌ [meaning collar for a dog]; (S, K;) as also *عَصَمَةٌ*; (Kr, K, &c.) resembling a bracelet: (Er-Rághib, TA:) pl. (of the latter, TA) *عَصَامٌ*, and pl. pl. *أَعَصَامٌ* and *عَصَمَةٌ* [in the CK *عَصَمَةٌ*, but, as is said in the TA, with *kesr* and then *fet-h*], and pl. pl. *أَعَصَامٌ*; (K;) or this last, which is said in the S to be pl. of *عَصَمَةٌ*, and thought by ISd to be formed from *عَصَمَةٌ* 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 *عَصَمَةٌ*, (IB, TA,) of which *أَعَصَمَةٌ* is also a pl. [of pauc.]. (TA.) And *أَعَصَامٌ* signifies also The straps (عَدَبَاتُ) that are upon the necks of dogs: and the sing. is *عَصَمَةٌ*, and, (K, TA,) some say, (TA,) *عَصَامٌ*; (K, TA,) with *kesr*, [in the CK *عَصَامٌ*,] mentioned by Lth. (TA.) [Hence,] one says, *دَفَعْتُهُ إِلَيْهِ بِعَصَمَتِهِ*, and *بِعَصَامِهِ* [i. e. *I gave it to him altogether*]; like as one says, *بِرُمَّتِهِ* [q. v.]. (TA.) — Also The quality denoted by the epithet *أَعَصْرٌ* [q. v.]: (S, K:) ISh says, it is in the arm of the gazelle and of the mountain-goat: and IAr 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.)

*عَصَمَةٌ* [mentioned in the Mgh as an inf. n., but said in the Mṣb to be a simple subst.,] primarily (TA) signifies *مَنَعَ* [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 *مَنَعَ*: or, accord. to Zj, it primarily signifies *حَبَلَ* [i. e. a rope, or cord]; and accord. to Mohammad Ibn-Neshwán El-Himyree, *حَبَلَ* and *سَبَبَ* [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.) *عَصَمَةُ* الْإِنْبِيَاءِ signifies God's preservation of the prophets;