took the property of his father. (TA.) [See but he came not at the [proper] time of coming. ? الهَالَ or اعتصر العُصَّارُ * بالهَال And [.اعتسر i. e. 1 The extorter, or exacter, extorted, or, exacted the property]. (A, TA.) _ Also , I He took back a gift: (A, Mgh, L, TA:) in the K, the inf. n. is expl. by انتجاء العطية ; but in the L, the verb is expl. by ارْتَجْعَ العَطِيَّة (and in like manner in the A and Mgh,] and :رجع فيها: (TA:) + he revoked, recalled, or retracted, the gift; syn. اِنْتَرَدُّ (Mgh, O,) and اِرْتَجَعَ (Mgh.) الوالد يَعْتُصرُ وَلَدُهُ فيها ,Hence the trad. of 'Omar i. e., ‡ The وَلَيْسَ لِلْوَلَدِ أَنْ يَعْتَصِرَ مِنْ وَالدِه father may take from his child what he has given him; [but it is not for the child to take from his father what he has given him.] (Mgh, O.) But as to the trad. of Esh-Shaabee, يَعْتُصرُ الوَالدُ عَلَى [! The father may take back what he has given to his child], the verb is made trans. by means of على because it implies the meaning of يَرْجِعُ عَلَيْهِ and يَعُودُ عَلَيْهِ (IAth, Mgh,O:*) or this latter trad. means, the father may forbid his child his property, and withhold it from him: (S:) and [in like manner] the former trad., the father may withhold his child from giving his property, and forbid it to him: (TA:) for juice also signifies he prevented, hindered, withheld, or refused; syn. مُنَع (K, TA.) Hence, اعْتَصَار [The withholding, or refusing, the poorrate]. (TA.) [See also 1.] متصر الله also signifies + He was niggardly, or avaricious, (K, TA,) towards him. (TA.) = عليه ; (S, A, K;) and بایّه (S, K,) or ایّه (O;) and (A;) عاصره * inf. n. عَصْر (TA;) and مَصَر * به 1 He had recourse to him for refuge, protection, or preservation; (S, A, K;) and sought, desired, or asked, aid, or succour, of him. (A.) In the [sic], which is one وفيه تُعْصَرُونَ * [sic], which reading, is expl. by Lth as signifying And in it ye shall have recourse for refuge, or protection; but Az disapproves of this: (TA:) [the common reading] وفيه يَعْصِرُونَ, accord. to AO, (so in one copy of the S,) or A'Obeyd, (as in another copy of the S,) signifies and in it they shall be safe; from عصرة signifying "a cause, or means, of safety:" (S:) or they shall be safe from trial, or affliction, and shall preserve themselves by plenty, or fruitfulness. (TA.)

[which is the most common form] and عُصُرُ (S, A, O, M, b, K) and عُصُرُ (S, A, O, (A, O, K) i. q. مصر (as meaning Time; or a time; or a space or period of time]; (S, A, O, Msb, K;) or any unlimited extent of time, during which peoples pass away and become extinct; (Esh-Shihab, in the "Sharh esh-Shife;") [a succession of ages:] such is said by Fr to be its meaning in the Kur ciii. 1: (TA:) pl. (of pauc., O) أَعْصَارُ (O, K) and أَعْصَارُ (K;) and [of mult.] عُصُور (Ṣ, O, K) and عُصُور (Ķ.) You say, المُعَلَّمُ عُصُوا مِن اللهِ عُصُور إلى اللهِ إلى اللهُ عُصُوا (A.) And مُعَلَّدُ لَكُنَّ لَيْرِيَجِيُّ لِعُصْرِ لللهِ He came,

(AZ, O, K: but AZ relates it without . TA.) And لعصر لله, (K,) or, accord. to AZ and Sgh and the author of the L and others, to الم عُصْراً لا, (TA,) He slept, but hardly, or scarcely, , نَامَ فُلَانٌ وَلَمْ يَنَمُ عَصْراً And أَعَصْراً slept. (AZ, K, &c.) and , Such a one slept, but slept not during a [considerable period of] time, or day; (A;) agreeably with other significations, here following. (TA.) = also signifies An hour, or a time, (سَاعَة) of the day. (Katadeh, O.) _ A day: (K:) [or day, as opposed to night:] and a night: (K:) [or night, as opposed to day:] also the morning, before, or after, sunrise; syn. غداة: and the afternoon; or evening; or last part of the day; until the sun becomes red; as also \$, as also (IDrd, K.) Hence, العصران The night and the day: (O, TA:) or night and day: (Msb:) and the morning, before, or after, sunrise, and the afternoon or evening; or the first part of the day and the last part thereof; الغَدَاةُ وَالعَشِيُّ (ISk, S, O, Msb.) [See also الأَبْرَدَان.] A poet says,

وَأُمْطُلُهُ العَصْرَيْنِ حَتَّى يَمَلُّنِي وَيَرْضَى بِنِصْفِ الدُّيْنِ وَالْأَنْفُ رَاغِمُ

[And I put him off, delaying the payment of his debt, morning and evening, or from morning to evening, so that he loathes me, and is content with half of the debt, though unwilling]: meaning, when he comes to me in the first part of the day, I promise to pay him in the last part of it: (ISk, S:) or, accord. to Sgh, the right reading (instead of : [without liberality] في غَيْر نَائِلِ is (والانف راغم and the verse is by Abd-Allah Ibn-Ez-Zubeyr صَارَة (TA.) _ Hence also (S, O) (O, TA,) ,صلاة العُصَر * (S, O, Msb,) and العُصر fem. only, and simply العُصْرُ and العُصْرُ masc. and fem., (Msb,) [The prayer of afternoon; the time of which commences about mid-time between noon and nightfall; or accord, to the Sháfi'ees, Málikees, and Hambelees, when the shade of an object, cast by the sun, is equal to the length of that object, added to the length of the shade which the same object casts at noon; and accord. to the Hanafees, when the shadow is equal to twice the length of the object added to the length of its mid-day shadow: its end being sunset, or the time when the sun becomes red:] so called because performed in one of the عُصْرَان, i. e., in the last portion of the day: (O:) also called [accord. to some], because it is between the two prayers of the day [that of daybreak and that of noon] and the two prayers of the night [that of sunset and that of nightfall]: (Abu-l-Abbas:) pl. [of pauc.] ; and [of mult.] عصور (Msb.) [And hence likewise,] is applied in a trad. to The prayer of daybreak and that of the , one being made predominant over the other; (Msb, TA;) as is the case in القَمْران applied to the sun and the moon ; (TA;) or they are so called because they are عَصْران performed at the two extremities of the meaning the night and the day; (Msb, TA;)

but the former is the more likely. (TA.) [See an ex. of the dim., العُصَيْر, voce , in art. أ. You say also, جَاء فُلانْ عَصْرًا, meaning Such a one came late. (Ks, S, O.) = See also عصير. also signifies + Rain from the [clouds called] معصرات (K.) = Also A man's [near and وهط [kinsfolk such as are termed his] عشيرة and (O, K, TA:) or his عَصْبَة [q. v.]. (TA.)

see عُصْر, in four places. = And see also

عَصْرُ 800 : عصْرُ

عُصْر : see عُصْر , in three places. = Also A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge: (S, O, K:) and a cause, or means, of safety; syn. مُعْصَرُ (Ṣ, Ķ:) as also عُصُرُ (Ķ) and عُصُرُ (Ṣ, O, TA) and عُصُرُ (O, Ķ) and عُصُرُ (TA) and مُعْصَرُ (TA) and مُعْصَرُ أَنْ to be contracted, (TA,) [and مصيرة You say, مُعْتَصَرِي * and عَصِيرَتِي * and زَيْدٌ عُصْرَتِي * [Zeyd is my refuge]. (A.) = Also Dust; or dust raised and spreading ; syn. غبار : (S, O, K:) or vehement dust; (TA;) which latter is also the signification of عُصَرَةً * and عُصَارً * (O, K, TA:) or this last, or, accord. to some, مُصْرَةً , has the former signification. (L.) It is said in a trad., مُصْرَةً ﴿ كَا مُرَّاتُهُ مُتَطَيِّبَةً لِذَيْلِهَا عَصُرٌ or, as some relate it, عَصْرَة , (L,) A perfumed woman passed by, her skirt having a dust proceeding from it, (S, A, L,) occasioned by her dragging it along [upon the ground], (L,) or occasioned by the abundance of the perfume: (A:) or اعضرة may mean ! an exhalation of perfume : (L, TA:*) [for] it has this meaning also: (IDrd, O:) but accord. to one relation, it is إعضار (L,) which also signifies dust raised by wind. (TA.)

عصر sec عصر: = and sec عصر.

[app., A thing from which water or the like may, or may almost, be expressed, or wrung out]. You say, مُثَنَّى صَارَتُ عُصْرَةً The rain wetted his clothes so that their water was almost wrung out. (TA.) = See also عُصُوْ, in four places. = Also i. q. دُنْية : one says, هُؤُلَاء i. c. دِنْيَة These are sons of our paternal uncle, or the like, closely related], exclusively of others : (S, O :) and so قُصْرَة . (TA.)

: see عَصْرة, in three places.

عَصَارَة see عُصَارة.

إعْضَارُ and , عَضَرُ see . عضارٌ

عَاصرُ عَصُورٌ

i.q. معصور Pressed, or squeezed, or wrung, so that its juice, sirup, honey, oil, mater, or moisture, is forced out]; (K;) as also ... (TA.) See also عصارة, in two places.

Expressed juice or the like; what flows