

camel) had difficulty in bringing forth, her young one sticking fast at the time of the birth. (O, TA.) — And She (a camel) did not conceive during her year [after she had been covered]; (K, TA;) as also *عَسِرَتْ*, in the pass. form. (TA.) — *اعسر الغريم*: *عَسِرَ*.

5. *تَعَسَّرَ*: see 1, in two places. — It (spun thread, *غَزَل*, in the K *قَوْل* [speech], but this is a mistake, TA) became entangled, so that it could not be unravelled; as also *تَعَسَّرَ*, with the pointed *غ*: so accord. to Lth, as related by Az, who confirms it as of the language of the Arabs: but Sgh, in the TS [and O], says, You say of a thing, when it has become difficult, *استعسر* and *تعسر*; but of spun thread, when it has become entangled, so that it cannot be unravelled, *تَعَسَّرَ*, with the pointed *غ*; not with the unpointed *ع*, unless using a forced, or constrained, mode of speech. (TA.)

6. *تَعَسَّرَا* [They were difficult, or hard, each with the other; they treated, or behaved towards, each other with hardness, harshness, or illnature;] they disagreed, each with the other; said of a buyer and seller, and of a husband and wife; (TA;) *تَعَسَّرَ* is the contr. of *تَيَسَّرَ* (S, O:) see Kur lxv. 6. (TA.) — See also 1, in two places.

8. *عَسِرَتْ* in the sense of *اقتسرة*: see *عَسِرَتْ*. — *اعتسر الناقة* He rode the she-camel before she was trained, (S, A, O,) while she was difficult to manage: (A:) or he took her in the first stage of her training, while yet difficult to manage, and attached her rein to her nose, and rode her. (K.) — Hence, *اعتسر الكلام* He uttered the speech without premeditation; without measuring and preparing it in his mind. (Az, A.) — *اعتسر من ماله* He took of the property of his son, or child, or children, against the wish of the latter: (S, O, K:) so occurring in a trad., with *س*; from *الاعتسار* signifying “the act of forcing, or compelling:” but accord. to one relation of that trad., it is with *ص*. (TA.)

10: see 1, in two places. — *استعسره* He sought, or desired, or demanded, that in which he experienced, or would experience, difficulty. (O, K.)

*عَسِرَ*, or *العسر*: see *عَسِرَ*, in two places.

*عَسِرَ* and *عَسِرَ* (S, A, O, K) and *عَسِرَ* (S, A, K) and *مَعَسِرَ* [respecting which, as well as some other words here mentioned, see below, in this paragraph, and see what is said of its contr. *مَيَسَّرَ*, voce *يَسَّرَ*,] and *عَسِرَ* and *مَعَسِرَ* and *عَسِرَ* and *عَسِرَ* [all of which are app. inf. ns., of 1, q. v.,] (K) Difficulty; hardness; straitness; intricacy; contr. of *يَسَّرَ*. (S, A, O, K.) — 'Eesà Ibn-'Omar observes that every noun of three letters of which the first is with *ḡamm* and the second quiescent is pronounced by some of the Arabs with the second movent like the first; as *عَسِرَ* and *عَسِرَ*, and *رَحِمَ* and *رَحِمَ*, and *حَلِمَ* and *حَلِمَ*. (S, O.) — It is said in the Kur [lxv. 7], *سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا* [God will give,

after difficulty, ease]. (O, TA.) And again, *فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا* [And verily with difficulty shall be ease: verily with difficulty shall be ease]: on reciting which, Ibn-Mes'ood said, *لَنْ يَغْلِبَ عُسْرُ يَسْرَيْنِ* [A difficulty will not predominate over twofold ease], which, says Abu-l-'Abbás, is meant as an explanation of the words of the Kur immediately preceding it, agreeably with a rule mentioned by Fr [and applying to most cases, but not to all]: for *العسر* being mentioned, and then repeated with *ال*, the latter is known to be the same as the former; and *يسرا* being mentioned, and repeated without *ال*, the latter is known to be different from the former. (O, TA.) — It is also said, *لَوْ دَخَلَ الْعُرْجُ جُحْرًا لَدَخَلَ الْيُسْرُ عَلَيْهِ* [If difficulty were to enter a burrow in the ground, ease would enter upon it]. (TA.) — As to *مَعَسِرَ*, it is the contr. of *مَيَسَّرَ*, and both are inf. ns.: (S, O:) or they are put in the places of *عَسِرَ* and *يَسَّرَ*: (TA:) or accord. to Sb, they both are epithets; for he holds that there is no inf. n. of the measure *دَعَا إِلَى مَيَسْرِهِ وَإِلَى مَعَسْرِهِ*; and the saying *دَعَا إِلَى مَيَسْرِهِ* is expl. as signifying *Leave thou him to a thing in which he experiences ease, and to a thing in which he experiences difficulty*: and *مَعَسْرِهِ* is also expl. in like manner. (S, O.) [In like manner also,] *بَلَّغْتُ مَعَسْرًا فَلَانَ* [may be expl. as signifying *I effected a thing in which such a one experienced difficulty*; meaning *I treated such a one with hardness, harshness, or illnature*; being] said when thou hast not treated the person of whom thou speakest with gentleness, graciousness, courtesy, or civility. (O, TA.) You also say, [using *مَعَسِرَ* and its contr. *مَيَسَّرَ* as epithets,] *خُذْ مَيَسْرَهُ وَدَعْ مَعَسْرَهُ* [Take thou what is easy thereof, and leave thou what is difficult thereof]. (A.) — *عَسِرَ* also signifies *Poverty*: (Msb:) and *عُسْرَةٌ*, [the same: or] *littleness of possessions, of property, of wealth, or of power*: (S, TA:) and *مَعَسْرَةٌ* and *مَعَسْرَةٌ*, [the same: or] *difficulty, and poverty*; contr. of *مَيَسْرَةٌ*: (O, TA:) both inf. ns.: (O:) and *عُسْرَى*, [the same: or] *difficult things, affairs, or circumstances*: (TA;) contr. of *يَسْرَى*: (S, O, TA:) and fem. of *عَسِرَ*, applied to a thing, or an affair, or a circumstance. (TA.) — *جَيْشُ الْعُسْرَةِ* [The army of difficulty] is an appellation given to the army of Tabook; because they were summoned to go thither during the intense heat of summer, (O, K,) and in the season of the ripening of the fruit, (O, TA,) so that it was hard to them; (O, K;) and because the Prophet never warred before with so numerous an army, amounting to thirty thousand. (O, TA.) — *فَسَيَسِّرُهُ لِيُغْزِيَ*, in the Kur [xcii. 10], signifies, as some say, [We will smooth his way] to punishment, and a difficult case. (O, TA.)

*عَسِرَ*, (S,) or *العسر*, (O, K,) A certain tribe of the Jinn, or Genii; (S, O, K;) as also *عَسِرَ*, (S,) or *العسر*: (O, K:) or the first, (S, O,) or second and *عَسِرَ* last, (K,) a land inhabited by Jinn. (S, O, K.)

*عَسِرَ*: see *عَسِرَ*.

*عَسِرَ* Difficult, hard, hard to be done or accomplished, hard to be borne or endured, distressing, strait, or intricate; (S, O, Msb, K;) applied to an affair, or a thing; (S, O, Msb;) as also *عَسِيرَ*, (S, A, O, Msb, K.) — *حَاجَةٌ عَسِيرَةٌ*, and *عَسِيرٌ*, (K,) or *عَسِيرٌ* and *عَسِيرَةٌ*, (L,) A want difficult of attainment. (L, K.) — *يَوْمٌ عَسِرٌ*, (K,) and *عَسِيرٌ*, (S, K,) and *أَعْسَرُ*, (K,) A difficult day; a day of difficulty; (S;) a hard, distressful, or calamitous, day: or an unfortunate, or unlucky, day. (K.) — *رَجُلٌ عَسِيرٌ* A man having little gentleness in [the execution of] affairs: (Msb:) or hard in disposition; or illnature. (K.) [See 1.] — *نَاقَةٌ عَسِيرَةٌ*, (S, A, O,) or *عَسِيرَةٌ*, (as in one copy of the S,) A she-camel not trained: (S, A, O:) or *نَاقَةٌ عَسِيرٌ* and *عَوَسْرَانَةٌ* and *عَسْرَانَةٌ* [and app. *عَسْرَانَةٌ*] (K) or *عَوَسْرَانَةٌ* (Lth, Az, S, O, L) and *عَسْرَانَةٌ* (Lth, Az, TS, O, L) and *عَسْرَانَةٌ*, (Lth, Az, TS, O,) but what Lth says is not agreeable with the usage of the Arabs, (Az, TS, O,) a she-camel that is ridden, (Lth, Az, S, O, TA,) or laden, (TA,) before she has been trained: (Lth, Az, S, O, TA:) or that has been taken in the first stage of her training, while yet difficult to manage, and had her nose-rein attached, and been ridden: (K:) and the epithet applied to a he-camel is *عَسِيرٌ*, (K, TA,) or *عَسِرَ*, (CK,) and *عَسْرَانٌ* (Lth, Az, and so in some copies of the K,) and *عَسْرَانٌ* (Lth, Az, TA, and so, in the place of the form immediately preceding, in some copies of the K,) and *عَسْرَانِي* (TA) and *عَسْرَانِي* (K, TA) and *عَوَسْرَانِي* (S, O.) — Also *نَاقَةٌ عَسِيرٌ* A she-camel that raises her tail in her running; as also *عَاسِرٌ*: (K:) or the latter, raising her tail after conception: (TA:) [see 1:] and [its pl.] *عَوَاسِرٌ*, applied to wolves, that are agitated in their running, and shake the head, and contort (*تَكْبِرُ*) their tails, (S, TA,) by reason of briskness. (TA.) And *نَاقَةٌ عَوَسْرَانَةٌ* A she-camel that is wont to raise her tail when she runs, (TS, O, K,) by reason of sprightliness. (O, TA.) In the L, instead of *تَعَسَّرَ*, preceding *ذَنَبُهَا*, we find *تَكْبِيرُهَا*. (TA.) — Also, *نَاقَةٌ عَسِيرٌ*, (Lth, O, K,) or *عَسِيرَةٌ*, (S,) accord. to Lth, (TA,) A she-camel not conceiving during her year [after having been covered]: (Lth, S, O, K:) but Az says that this explanation by Lth is not correct, and that *نَاقَةٌ عَسِيرٌ* signifies, as expl. above, “a she-camel that is ridden before she has been trained;” and so Az explains it; and ISk says the same. (TA.)

*عَسِرَ*: see *عَسِرَ*.

*عُسْرَةٌ*: see *عَسِرَ*, in three places.

*عَسْرَةٌ*: see *عَسِرَ*, last sentence.

*عُسْرَى*: see *عَسِرَ*, in three places: and see also *عَسِرَ*.

*عَسِيرٌ* and *عَسِيرَةٌ*: see *عَسِرَ*, throughout.