

other dispositions; (S, A, TA;) as also **استأسد** (M, A, K;) [and **تأسد**; (see **أسد**);] **عَلَيْهِ** towards him, or against him. (A.) You say **أَسَدٌ بَيْنَ الْأَسَدِ** [A lion bearing evidence of being like a lion in boldness]: an extr. phrase, like **حَقَّةٌ بَيْنَةَ الْحَقَّةِ**; (TA;) which is [said to be] the only other instance of the kind. (TA in art. **حق**.) [Hence the saying,] **إِذَا دَخَلَ فَبَدَّ وَإِذَا خَرَجَ أَسَدٌ** † [When he comes in, he is like a lynx; and when he goes out, he is like a lion: see **فَبَدَّ**]. (S, from a trad.) You say also, **أَسَدٌ عَلَيْهِ** meaning † **He became emboldened against him**; (TA;) as also **استأسد**. (S, M, 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:*) — **أسد**, (S, K,) aor. 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.) = **أسد**, aor. -, i. q. **سَعَّ** [† **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, M, K,) or **بالصَّيد**, (A,) inf. n. **إيساد**; (TA;) and **اوسده**, (S, K,) in which the **أ** [i. e. the second **أ**, for **أسده** is originally **اأسده**] is changed into **و**; (S;) and **أسده**; (K;) † **He incited him (namely a dog) to the chase**. (S, M, A, M, K:*) — **أسد بين الكلاب** † **He incited the dogs to attack one another**. (A.) And **أسد بين القوم**, (S, M, A, L, M, K,) inf. n. **إيساد**; (M, K;) 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, M, K:*) = **أسد السَّير** **He journeyed with energy**; syn. **أساده**; (IJ, M;) from which it is probably formed by transposition. (M.)

5: see 1.

10. **استأسد** **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. **ضربى**. (M, K.) — † **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** (**جَفَّ** [perhaps a mistake for **التَفَّ**, as in the S and M,]) **and large, (A, TA,) and spread every way**: (A:) or **became tall, and attained its full growth**. (K.) = **أستؤسد** (K, TA, [or **أستؤسد**]) in the CK **أستؤسد** † **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,

TA,) well known: (M, A, M, 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.] **أَسَدٌ** (S, K [in the TA with two hemzhs, **أَسَدٌ**, which is the original form, but deviating from the regular pronunciation,]) and **أَسَادٌ** (S, M, K) and [of mult.] **أَسُودٌ** (S, M, M, K) and **أَسْدٌ** (S) and **أَسْدٌ**, (S, M, M, K,) the last two of which are contractions of the form next preceding them, (S,) and **أَسْدَانٌ** (K) and **مأسدة**, (M, K,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called **أَسْدَةٌ**; (AZ, Ks, S; M, A, M, K;) or **أَسْدٌ** is applied to the male and the female, and sometimes the female is called **أَسْدَةٌ**. (M, K.) — **لَقِيتُ مِنْهُ أَسْدًا** — 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**.) — **الأَسْدُ** † **The constellation Leo**. (K, Z, &c.) [See **الذَّرَاعُ**]. — And † **The star Cor Leonis, or Regulus**. (K, Z, &c.) [See **الجَبَّةُ**].

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

أَسْدَةٌ A [hind of enclosure for the protection of camels, sheep, or goats, such as is called] **حظيرة**. (K.) [Like **أَصيدة**]. = [See also **أسد**, 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-Hotaiäh, (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-Alee says that **أسدي** and **أسدي** are quasi-pls. of **سدي** and **سدي** as signifying **أستوي** and originally **أستوي** and **أستوي**; like as **أمعوز** is a quasi-pl. of **معز**. (L.) [But see art. **سدي** and **سدو**].

أسيد: see **أسد**.

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

مؤسد † One who trains a dog, or dogs, to the chase. (L, M, K.)

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

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

مأسد: } see **أسد**.
مأسد: }

اسر

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

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

4: see 1.

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

8. **يأسر**, inf. n. **أيتسار** [written with the disjunctive alif **أيتسار**]; for **يتسر**, inf. n. **أيتسار**: see art. **يسر**.

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

Hence the saying, **إسار، 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, برمته. (S.)** And **أسره بأسره** **Take thou it all, or altogether**. (M, K.) And **جاء القوم بأسرهم** **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,