

we should read **وَالْخَلْقُ**, agreeably with other lexicons, as is implied in the TA: see 1.] You say, **فَلَانٌ شَدِيدٌ أَسْرَ الْخَلْقِ** † *Such a one is of strong, firm, or compact, make, or form.* (TA.) — **شَدَدْنَا أَسْرَهُمْ**, in the K̄ur [lxxvi. 28], means † *We have strengthened their make, or form:* (S, A, M̄sb:) or, *their joints:* or, *their two sphincters which serve as repressers of the urine and feces (مَصْرَتِي الْبَوْلِ وَالغَائِطِ)*, which contract when the excrement has passed forth; or the meaning is, that these two things do not become relaxed before one desires. (IAq̄r, K̄.)

**أَسْرٌ** (S, M, IK̄tt, A,) a subst., (M, IK̄tt,) as also **أَسْرٌ** (M, Lb,) meaning *Suppression of the urine:* (S, M, &c.): *suppression of the feces is termed حَضْر:* (S:) or *a dribbling of the urine, with a cutting pain in the bladder, and pangs like those of a female in the time of parturition.* (IAq̄r.) You say, **أَخَذَهُ الْأَسْرُ** [*Suppression of urine, &c., took him, or affected him.*] (A.) And **أَنَا اللَّهُ أَتَالَهُ اللَّهُ أَسْرًا** [*May God give him a suppression of urine, &c.*]: a form of imprecation. (A.) — Hence, (M,) **عُودُ أَسْرٍ** (IAq̄r, S, M, A, K̄) and **عُودُ الْأَسْرِ** and **عُودُ أَسْرٍ** and **عُودُ يَسْرٍ** (IAq̄r, K̄), or this is a corruption, (K̄,) or a vulgar mistake, (A,) and should not be said, (Fr, S, A,) unless meant to be used as ominous of good, (A,) *A stick, or piece of wood, which is put upon the belly of a man affected by a suppression of his urine, (S, A, K̄, &c.) and which cures him.* (A.)

**أَسْرٌ**: see **أَسْرٌ**.

**أَسْرَةٌ** † *A man's kinsmen that are more, or most, nearly related to him; his near kinsmen:* (S, \* M, A, \* M̄sb, \* K̄:) or *a man's nearer, or nearest, relations on his father's side:* (Aboo-Jaafar En-Nahhás:) so called because he is strengthened by them. (S, A.)

**إِسَارٌ** *A thing with which one binds; (M, K̄;) a thong of untanned hide, (S, A, M̄sb,) with which one binds a camel's saddle, (Aḡ, S,) [as also إِصَارٌ] and a captive; and so أَسْرٌ, q. v.: (S:) and a rope, or cord, with which a captive is bound: and a pair of shackles: (TA:) pl. **أَسْرٌ**. (M, K̄.) [See also 1.] You say, **حَلَّ إِسَارَهُ** *He untied his thong of untanned hide wherewith he was bound, and released him.* (A.) — See also **أَسِيرٌ**.*

**أَسِيرٌ** i. q. **مَأْسُورٌ**; (S, TA;) *Bound with an اسار:* (M, TA:) *shackled:* (K̄:) *imprisoned:* (Mujáhid, M, K̄:) *captived, or a captive;* (S, M, K̄;) *absolutely, (TA,) although not bound with an اسار:* (S:) and **إِسَارٌ** is sometimes used in the same sense. (M̄sb.) **أسير** is also applied as an epithet to a woman, (Mgh, M̄sb,) when the woman is mentioned; but otherwise **أسيرة** is used as the fem.: you say, **قَتَلْتُ الْأَسِيرَةَ** [*I slew the female captive*], like as you say, **رَأَيْتُ الْقَتِيلَةَ**. (M̄sb.) The pl. is **أَسْرَى** (S, M, M̄sb, K̄) and **أَسْرَاءٌ** (M, K̄) and (accord. to several authors, pls. of **أَسْرَى**, TA) **أَسَارَى** (S, M, M̄sb, K̄) and **أَسَارَى**:

(M, K̄:) the first of these forms of pl. is proper to epithets applied to those who are hurt or afflicted in their bodies or their intellects: (Aboo-Is-hák:) it is used in this instance because a captive is like one wounded or stung. (Th, M.)

**تَأْسِيرُ السَّرَجِ** [in the CK̄, erroneously, **تَأْسِيرُ**] *The thongs of the horse's saddle, whereby it is bound:* (K̄:) accord. to the more correct opinion, a pl. without a sing. (MF.)

**مَأْسُورٌ**: see **أَسِيرٌ**. *A camel's saddle bound with an اسار:* pl. **مَأْسِيرٌ**. (TA.) — † *A man, and a beast, having strongly-knit joints.* (M.) — *A man suffering suppression of his urine.* (S.)

### اسطرلاب

**أَسْطُرْلَابٌ** or **أَسْطُرْلَابٌ**, [accord. to different copies of the K̄,] and with **ص** in the place of **س**, [from the Greek *ἀστρολάβον*, *An astrolabe*: a word of which F gives the following fanciful derivation:] **لَابٌ** was a man who traced some lines, and founded upon them calculations; whence **أَسْطُرْلَابٌ** [the lines of **لَابٌ**], from which was formed the compound word **اسطرلاب**, and **اصطرلاب**, the **س** being changed into **ص** because of the **ط** following. (K̄ in art. **لُوبٌ**.) It is either an arabicized or a post-classical word: accord. to the Niháyet el-Adab, the names of all the instruments by which time is known, whether by means of calculation or water or sand, are foreign to the Arabic language. (MF.)

### اسف

1. **أَسْفٌ**, aor. **أَسَفٌ**, inf. n. **أَسْفٌ**, (M, M̄sb, K̄,) *He grieved, lamented, or regretted: and he was angry:* (M̄sb:) or *he grieved exceedingly: and he was exceedingly angry:* (M:) or *he grieved most intensely:* (K̄:) some say that **أَسْفٌ** signifies the grieving for a thing that has escaped; not in an absolute sense: (MF:) or it properly signifies the rising, or swelling, or mantling, of the blood of the heart, from desire of vengeance; and when this is against an inferior, it is *anger*; but when against a superior, it is *grief*. (Er-Rághib.) **مُوحَمَّمَدٌ**, being asked respecting sudden death, answered, saying, **رَاحَةٌ لِلْمُؤْمِنِ وَأَخْذَةٌ أَسْفٌ لِلْكَافِرِ**, or accord. to one recital, **أَسْفٌ**, i. e. [*Rest, or ease, to the believer, and an act of punishment*] of *anger [to the unbeliever], or of one who is angry.* (K̄.) You say, **أَسْفٌ عَلَيَّ مَا فَاتَهُ**, inf. n. as above; (S;) and **تَأْسَفٌ**; (S, M, \* K̄;) *He grieved, or lamented, for, or at, or regretted, most intensely, what had escaped him:* (S, M, \* K̄:) and **أَسْفٌ عَلَيْهِ**, (S, K̄,) inf. n. as above, (S,) *he was angry with him, or at it:* (S, K̄:) or **أَسْفٌ فَلَانٌ عَلَى كَذَا**, and **تَأْسَفٌ**, signify, accord. to some, *such a one grieved, or lamented, for, or at, such and such things which had escaped him:* or, accord. to others, *grieved, or lamented, most intensely.* (IAmb.) **أَسْفًا** in the K̄ur xviii. 5 means, accord. to Ed-Dahhák, **جَزَعًا** [i. e. *In grief, or in most violent grief, &c.*]: or, accord. to **كَاتَادَه**, in *anger.* (TA.) And **يَا أَسْفًا عَلَيَّ يَوْسُفُ**, in the

K̄ur [xii. 84], means **يَا جَزَعًا** [*O my grief for Joseph: or O my most violent grief.*] (TA.)

4. **أَسَفُهُ** (in [some of] the copies of the K̄, erroneously, **أَسْفُهُ**, TA) *He angered him; made him angry:* (S, M, \* O, L, M̄sb, K̄:) and *he grieved him; made him to grieve, or lament.* (M, \* TA.)

5: see 1, in two places. — **تَأْسَفَتْ يَدُهُ** † i. q. **تَشَعَّتْ** [app. meaning *His hand became bruised, or mangled; or became cracked, or chapped.*] (M, TA.)

**أَسْفٌ** inf. n. of 1, which see throughout. [Used as a subst., i. q. **أَسَافَةٌ**.]

**أَسْفٌ** (M, Mgh, M̄sb) and **أَسْفٌ** and **أَسْفَانٌ** and **أَسِيفٌ** (M, TA) and **أَسُوفٌ** (M) *Angry:* (Mgh, M̄sb, TA:) or *exceedingly angry.* (M.) For an ex. of the first, see 1. See also **أَسِيفٌ**, in two places.

**أَسِيفٌ**: see **أَسْفٌ**: and **أَسْفَانٌ**.

**إِسَافٌ** (S, M, Sgh, &c.) and **أَسَافٌ** (IAth, K̄) *A certain idol, (S, M, K̄,) belonging to Kureysh, (S, M,) as was also نَائِلَةٌ; (S;) the former of which was placed, by 'Amr Ibn-Lohci, upon Es-Safá, and the latter upon El-Marnech; and he used to sacrifice to them, in front of the Ka'bah: (S, K̄:) or, (S, M, K̄,) as some assert, (S,) these two were two persons of Jurhum, (S, K̄,) a man and a woman, (M,) **اساف** the son of 'Amr, and **نائلة** the daughter of Sahl, (S, K̄,) who committed fornication in the Ka'bah, and were therefore changed into two stones, (S, M, K̄,) which Kureysh afterwards worshipped. (S, K̄.) [Other accounts of them are also given, slightly differing from the latter above.]*

**أَسُوفٌ**: see **أَسِيفٌ**, in two places: and see **أَسْفٌ**.

**أَسِيفٌ** *Grieving, lamenting, or regretting, (K̄, \* TA,) most intensely, on account of a thing that has escaped: (M, TA:) and quickly affected with grief, (S, Mgh, K̄,) and tender-hearted; as also* **أَسُوفٌ**: (S, K̄:) or, as also **أَسُوفٌ** (M) and **أَسْفَانٌ** and **أَسْفٌ** (M, TA) and **أَسْفٌ** (M,) *grieving exceedingly: (M:) or grieved: (TA:) and sometimes the first signifies angry, and at the same time grieving, or lamenting: (S:) pl. **أَسَفَاءٌ**. (M.) See also **أَسْفٌ**. — *A slave: (ISk, S, M, K̄:) and a hired man: (ISk, M, K̄:) because of their state of abasement and subjection: fem. with ة: (M:) and pl. as above. (S, M.) — A captive. (TA.) — A very old man: (K̄:) pl. as above: so in a trad., in which the slaying of such is forbidden. (TA.) — One who scarcely, or never, becomes fat. (K̄.) — † *A region, or country, that does not give growth to anything, or produce any vegetation; as also **أَسِيفَةٌ** and **أَسَافَةٌ** and **أَسَافَةٌ**: (M:) and **أَسَافَةٌ** also signifies † *thin, or shallow, earth: (AHn, M:) and **أَرْضٌ أَسِيفَةٌ**, † thin, or shallow, earth, which scarcely, or never, gives growth to anything, or produces any vegetation: (S:) or which is not commended for its vegetation: (A, TA:) or, as also **أَسَافَةٌ** and **أَسَافَةٌ**, † *thin, or shallow, earth: or such as does*****