

The lion; (§, M, Mṣb, K;) as also *الاسامة* (§gh, K.)

اسن

1. *أَسْن*, aor. *أَسَنَ* (§, M, Mgh, Mṣb, K) and *أَسِنَ* (§, M, K,) inf. n. *أَسُونُ* (§, M, Mṣb) and *أَسِنٌ* (M;) and *أَسِنَ*, aor. *أَسَنَ*, (§, M, &c.,) inf. n. *أَسِنٌ* (§, M, Mṣb); said of water, i. q. *أَجَنَ* and *أَجِنَ* (§, K;) [i. e.] *It became altered for the worse* (M, Mgh, Mṣb) *in odour*, (M,) [or in taste and colour, from some such cause as long standing, (see *أَجِنَ*),] *but was drinkable*; (M;) or so as not to be drunk, (Mṣb, TA,) thus differing from *أَجَنَ* and *أَجِنَ*. (TA.) [See also *أَصِلَ*.]

أَسِنَ: see what follows.

أَسِنَ (§, Mgh, Mṣb, K) and *أَسِنٌ* (§, Mgh, Mṣb,) applied to water, (§, Mgh, &c.,) i. q. *أَجِنَ* [and *أَجِنَ*]; (§, K;) [i. e.] *Altered for the worse* (Mgh, Mṣb) *in odour*, (Mgh,) [or in taste and colour, from some such cause as long standing, but drinkable; (see above, and see *أَجِنَ*)] or so as not to be drunk, (Mṣb, TA,) thus differing from *أَجِنَ* and *أَجِنَ*: (TA:) pl. [of the former] *أَسَانٌ* [like *أَطْهَارٌ* is pl. of *طَاهِرٌ*, or perhaps it may have for its sing. *أَسِنٌ*, like *أَجِنٌ*]. (M, TA.) *أَسِنٌ*, in the Kur [xlvii. 16], is explained by Fr as meaning *Of water not altered for the worse; not أَجِنَ*. (TA.)

اسو

1. *أَسُو*, aor. *أَسُو* (§, Mṣb, K) and *أَسُو* (§, M, Mṣb, K) inf. n. *أَسُو* (§, M, Mṣb, K) and *أَسُو* (§, M, Mṣb, K) [but in the §, the latter seems to be mentioned as a simple subst.,] *He dressed the wound; treated it curatively, or surgically*. (§, M, K.) — [Hence,] *أَسُو* *أَسُو* *أَسُو* *أَسُو* [This is an affair of which the evil (lit. the wound) will not be remedied]. (§.) — [Hence also,] *أَسُو* *أَسُو* *أَسُو* *أَسُو* (first pers. *أَسُوْتُ*, §, Mṣb, inf. n. *أَسُو*, §, M,) † *He made peace, effected a reconciliation, or adjusted a difference, between them*; (§, M, Mṣb, K;) as also *أَسُو* *أَسُو* (El-Muärrij, TA.) = *أَسُو* aor. *أَسُو*, inf. n. *أَسُو* or *أَسُو*, *He grieved, or mourned*, (§, M, Mṣb, K,) *عَلَيْهِ* [for him, or it], (M, K,) and *عَلَى مُصِيبَةٍ* [for an affliction], and *لِفُلَانٍ* [for such a one]. (§.) [This belongs to the present art, and to art. *أَسُو*; but is distinguished in the M and K by being mentioned only in the latter art.; though the inf. n. is mentioned in the K in both arts.] Hence the saying, *الإسَاءة* *أَسُو* [Medicine dispels grief, or mourning]. (TA.)

2. *أَسُو*: see 1. — *أَسُو*, (§, M, K,) inf. n. *أَسُو* (§, K,) i. q. *عَزَاهُ* [He exhorted him, or enjoined him, to be patient; to take patience; or to take example by, or console himself by the example of, him who had suffered the like affliction]; (§, M, K, TA;) saying to him, *Wherefore dost thou grieve, or mourn, when such a one is thine example* (i. e. what has befallen thee befell him,

and he was patient; therefore take thou example by him and so be consoled (تَأَسَى بِهِ). (TA.) You say, *عَزَاهُ* i. e. *أَسَاهُ بِمُصِيبَةٍ* [He exhorted him, or enjoined him, to be patient, &c., by mentioning an affliction that had befallen another; unless *بِمُصِيبَةٍ* be a mistranscription for *لِمُصِيبَةٍ* on account of an affliction]; as also *أَسَاهُ*, with medd. (TA.)

3. *أَسَاهُ*, (§, Mgh,) inf. n. *مُؤَاسَاةٌ* (§, M, K,) *I made him my object of imitation* (إِسْوِي), [meaning *I made myself like him*,] in respect of my property: (§:) or *I made him an object of imitation* [with, or in respect of, my property], *I imitating his example, and he imitating my example*: (Mgh:) and *وَأَسَيْتُهُ* is a dial. var., but of weak authority: (§, Mgh:) and *أَسَانِي* [alone] *he made me an object of imitation to him by giving me of his property* [and thus reducing himself to my condition in some degree while in the same degree raising me to his]; (Ham p. 696;) and *أَوَاسِيهِ* [thus without a second.] *I make him the object of my own imitation and so share with him my property*: (Id p. 198:) or *أَسَاهُ* signifies *he gave him of his property, and made him an object of imitation in respect of it*: or only, *of food sufficient for his want*; not of what is superabundant: (M, K:) whence the saying, *رَجِمَ اللَّهُ رَجْلًا أَعْطَى مِنْ فَضْلِ وَوَأَسَى مِنْ كِفَافٍ* [May God have mercy on a man who has given of superabundance, and imparted of food only sufficient for his want so as to make himself equal with him to whom he imparts of such food]: (TA:) [and *أَسَاهُ* signifies *he shared with him*: and he was, or became, equal with him: for] *المُؤَاسَاةُ* occurs often in trads., signifying the sharing with another, or making another to share with one, in the means of subsistence [&c.]; and is originally [المُؤَاسَاةُ], with *أَسَ*: also, the being, or becoming, equal with another: (TA:) and you say, *أَسَيْتُهُ* *بِنَفْسِي*, meaning *I made him equal with myself*; in the dial. of El-Yemen *وَأَسَيْتُهُ*. (Mṣb.) *أَسِ بَيْنَ النَّاسِ فِي وَجْهِكَ*, in a letter of 'Omar, means *Make thou the people to share [alike], one with another, in thy consideration and regard*: or, as some say, *make thou them equal [in respect thereof]*. (Mgh.) The saying *مَا يُؤَاسِي فُلَانٌ فُلَانًا* is explained in three different ways: accord. to El-Mufaddal Ibn-Mohammad, it means *Such a one does not make such a one to share with him*: accord. to El-Muärrij, *does not good to such a one*; from the saying of the Arabs, *أَسِ فُلَانًا بِخَيْرٍ*, *Do thou good to such a one*: or, as some say, *does not give such a one any compensation for his love, or affection, nor for his relationship*; from *يُؤَاسِيهِ*, meaning *العَوْضُ*; being originally *يُؤَاسِيهِ*, then *يُؤَاسِيهِ*, and then *يُؤَاسِيهِ*: or it may be from *أَسُوْتُ الْجَرْحِ*. (IDrd, TA.) [See also an ex. voce *أَثَرَةٌ*.]

4. *أَسَاهُ*: see 2.

5. *تَأَسَى*: see 8. — *تَعَزَّى* [He took patience; or constrained himself to be patient; or he took example by, or became consoled by the example of, another who had suffered in like

manner and had been patient]. (§, M, K.) You say, *تَعَزَّى بِهِ*, i. e. *تَعَزَّى بِهِ* [He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient]. (§.) [See 2.]

6. *أَسَى بَعْضُهُمْ بَعْضًا تَأَسَوْا* [They imitated one another with their property, one giving of his property to another, so that they thus equalised themselves; they imitated one another and so shared together their property; they shared, one with another, in the means of subsistence, &c.; they were, or became, equal, one with another: see 3]. (§, K.) A poet says,

وَإِنَّ الْأَوْلَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ
تَأَسَوْا فَتَسَوْا لِلْكَرَامِ التَّاسِيَا

(§,) in which *تَأَسَوْا* is from *المُؤَاسَاةُ*; not from *التَّاسِيَا*, as it is stated to be by Mbr, who says that *تَأَسَوْا* means *تَوَاسَوْا* and *تَعَزَّوْا*. (IB, TA.) [This verse is cited and translated in art. *أَسَى*, voce *أَسَى*, q. v.]

8. *أَسَى بِهِ* [written with the disjunctive alif *أَسَى*] *He imitated him; followed his example; did as he did, following his example, or taking him as an example, an exemplar, a pattern, or an object of imitation; he took example by him*; (§, Mgh, Mṣb, TA;) as also *أَسَى بِهِ* (Mṣb, TA:) *he made him an object of imitation* (إِسْوَى) [to himself]. (M, K.) One says, *لَا تَأَسَى بِمَنْ لَا يُؤَاسِيهِ* *Do not thou imitate him who is not for thee a [fit] object of imitation*. (§, M.)

Q. Q. 1. *أَسَوَيْتُهُ بِهِ* [I made him to imitate him, to follow his example, or to take example by him;] *I made him an example, an exemplar, a pattern, or an object of imitation, to him*: (M, K:) from *أَسَى*: and if from *الإِسْوَى*, as he asserts it be, the measure of this verb is *فَعْلَيْتُ*, like *دَرَيْتُ* and *جَعْبَيْتُ*. (M.)

أَسَى or *أَسَى* Curative, or surgical, treatment. (§.) [See the verb *أَسَى*.] = *Grief, or mourning*. (§, K.) [See the verb *أَسَى*.]

أَسَوَانٌ: see *أَسَى*.

أَسَى Patience. (§.) = Also pl. of *أَسْوَةٌ*, like as *أَسَى* is pl. of *أَسْوَةٌ*. (§, K, TA.)

أَسْوَةٌ: } see what next follows.
أَسْوَةٌ: }

أَسْوَةٌ and *أَسْوَةٌ* (§, M, Mgh, Mṣb, K) and *أَسْوَةٌ*, mentioned by Er-Rághib in one of his works, (MF,) *An example; an exemplar; a pattern; an object of imitation; a person by whom one takes example*; syn. *قُدْوَةٌ* or *قُدْوَةٌ* (§, M, Mṣb, K;) each a subst. from *أَسَى بِهِ* (Mgh;) i. e. *مَا يُؤْتَسَى بِهِ*: (TA:) explained by Er-Rághib as meaning *the condition in which is a man in respect of another's imitating [him], whether good or bad, pleasing or hurtful*: (TA:) also *a thing [or person] by which one who is*