

in grief, or mourning, takes example, (S, K,) for the being consoled (للتعزي) thereby: (S:) pl. اُسى and اُسى; (S, K;) the former of the first sing., and the latter of the second. (TA.) The first of these meanings is intended in the saying, اُسى فلان اُسى [I have in such a one an example, &c.]. (S.) The saying, اُسى ما سوى التراب من الارض اُسى التراب meaning †There is nothing but the dust of the earth, or ground, that follows the dust. (Mgh.) — Also an inf. n., [or rather a quasi-inf. n.,] syn. with اُسى [inf. n. of 8]. (TA.)

اُسى Grieving, mourning, or sorrowful; (M, K;) as also اُسى and اُسى, (M in art. اُسى,) or اُسى, (K in art. اُسى, [to which alone the first of these three belongs, but the second and third may be regarded as belonging either to that art. or to the present,]) or اُسى. (Mgh.) [See art. اُسى.] It is [sometimes] followed by اُسى [as an imitative sequent corroborating its meaning]. (M.)

اُسى and اُسى A medicine, or remedy; (S, M, K;) the latter, (S,) or each, (TA,) particularly a vulnerary: (S, TA:) pl. [of each, as is indicated in the TA,] اُسى. (M, K.) — The former is also a pl. of اُسى. (S, M, K.)

اُسى: see what next precedes. اُسى i. q. اُسى; (S, M, K;) i. e., Dressed; or treated curatively, or surgically; applied to a wound. (S, M.) — See also اُسى.

اُسى Medical, curative, therapeutical, [or surgical,] treatment. (Ibn-El-Kelbee, Sgh, K.) By rule it should be [اُسى] with kesr. (Sgh, TA.)

اُسى A physician; one skilled in medical, curative, therapeutical, [or surgical,] treatment [particularly of wounds]: pl. اُسى and اُسى; (S, M, K;) said by IJ to be the only instance of فُعلة and فُعَال interchangeable except رعاة and رعاة pls. of راع: (M:) and اُسى occurs [as its pl.] in a verse of Hoteiah. (S, TA.) — With the people of the desert, (S,) [its fem.] اُسى signifies †A female circumciser [of girls]. (S, K:) [mentioned in the latter in art. اُسى.] — See also اُسى.

اُسى: see اُسى.

اسى

1. اُسى, aor. اُسى, inf. n. اُسى or اُسى, He grieved, or mourned, (S, M, Mgh, K,) عليه [for him or it]. (M, K.) See art. اُسى.

اُسى, [agreeably with analogy, as part. n. of اُسى,] (M,) or اُسى, (K,) or اُسى, (Mgh,) and اُسى, (M, K,) a dial. var. of اُسى, (TA, [see art. اُسى,]) Grieving, mourning, or sorrowful: (M, Mgh, K:) fem. [of the first, or second,] اُسى, (M,) or اُسى, (K,) and [of اُسى,] اُسى, (M, K,) and اُسى: (TA:) pl. [of اُسى,] اُسى, (M, K,) and اُسى [which is extr. and somewhat doubtful] (K) and [of اُسى,] اُسى and [of

اُسى or of اُسى] اُسى (M, K) and [of اُسى] اُسى. (K.)

اُسى: see above.

اُسى, mentioned in this art. in the K: see اُسى in art. اُسى.

اشب

1. اُشبه, aor. -, (M, K,) inf. n. اُشبه, (M, TA,) He mixed it. (M, K.) And اُشبت القوم; (S;) or اُشبتهم, inf. n. اُشبت; (TA;) I mixed the people together. (S, TA.) — Also, aor. as above, (S, K,) and -, (K,) inf. n. as above, (S,) †He charged him with a vice, fault, or the like; blamed, censured, or reprehended, him: (S, K:) or he aspersed, reviled, or reproached, him, and mixed up falsehood in his aspersion of him. (TA.) You say also, اُشبه بشر [i. e. بشر or بشر] †He cast upon him a stigma, or mark of dishonour, by which he became known: (Lh, TA:) or he cast a censure, or reproach, upon him, and involved him in it. (TA.) — اُشبت الشجر, aor. -, (A, K,) inf. n. اُشبت; (TA;) and اُشبت; (K;) or اُشبت اُشبتة; (S;) The collection of trees, or the thicket, was, or became, dense, tangled, confused, intertwined, or complicated: (S, K:) or very dense, or much tangled or confused, so as to be impassable. (AHn, A.) — [Hence,] اُشبت الكلام بينهم †Their speech, one with another, became confused, or intricate. (TA.) — And اُشبت الشر للبئير Evil clave to the ignoble. (A.)

2. اُشبه, inf. n. اُشبت, He rendered it (a collection of trees) dense, tangled, confused, intertwined, or complicated. (K.) — اُشبت القوم: see 1. — اُشبت الكلام بينهم †He made their speech, one with another, confused, or intricate. (TA.) — اُشبت الشر بينهم †He occasioned confusion, discord, or mischief, between them. (Lth.) And hence, (TA,) اُشبت signifies also The exciting discord, dissension, disorder, strife, quarrelling, or animosity, (S, K, TA,) بين قوم, or among, a people. (S, TA.)

5. اُشبت: see 1. — اُشبتوا †They were, or became, mixed, or confounded together; as also اُشبتوا [written with the disjunctive alif اُشبتوا]. (S, K.) — †They assembled, or congregated, themselves (A, K) from different parts; (TA;) as also اُشبتوا. (K.) And اُشبتوا اُشبتوا †They drew themselves together to him, (K, TA,) and crowded densely upon him; or collected themselves together to him, and surrounded him. (TA.)

8: see 5, in two places.

اُشبت inf. n. of اُشبت. (TA.) — [Hence,] اُشبتة; dubiousness: so in the saying, اُشبت ذى اُشبت. (S.) ذى اُشبت; i. e. ذى اُشبت. (S.) See art. اُشبت. — Also An abundance of trees. (TA.) In a trad. of Ibn-Umm-Mektoom, اُشبت رجل ضرير بينى وبينك اُشبت فرخص لى فى العشاء means Verily I am a blind man, [and

between me and thee are palm-trees confusedly disposed; therefore grant thou me indulgence with respect to [coming to thee to perform the prayers of] the nightfall and the daybreak. (K, MF, TA.)

اُشبت Dense, tangled, confused, intertwined, or complicated; applied to a collection of trees: (S, TA:) or so dense, or so much tangled or confused, as to be impassable; applied to a thicket: (A:) and a place abounding with trees: (TA:) applied also to †a collection of clouds, meaning commingled: (A:) and to †a number, meaning intricate, or confused. (S, TA.) It is said in a prov., اُشبتك منك وإن كان اُشبتا, (A,) meaning †[Thy stock is an appertenance of thine] although †it be thorny and intricate or confused. (TA. [See art. اُشبت.])

اُشبتة †A medley, or mixed or promiscuous multitude or assemblage, of men, or people; (S, A, L, K;) congregated from every quarter: (L:) pl. اُشبتة. (S, K.) You say, اُشبتة هؤلآة اُشبتة †These are a collection [of people] from different places. (TA.) — Also †Mixtures of unlawful and lawful kinds of property: (A:) or what is mixed with that which has been unlawfully acquired; (K, TA;) that in which is no good; (TA;) of gains: pl. as above. (K, TA.)

اُشبت الحسب †Not pure in his grounds of pretension to respect. (ISd, TA.) [See also what follows.]

اُشبتة جمع مؤشبتة †[A mixed collection of people]. (A.) — فلان مؤشبتة, (S, K,) with fet-h [to the ش], (K,) in one copy of the K, مؤشبتة, (TA,) †Such a one is of mixed, not of pure, race, or lineage. (S, K.)

اشر

1. اُشر, (S, Mgh, K,) aor. -, (ISk, Mgh,) or -, (Mgh,) inf. n. اُشر, (Mgh,) He divided [or saved] a piece of wood (ISk, Mgh, K) with the اُشر; (S, Mgh, K;) as also اُشر and اُشر. (Mgh, TA.) — اُشرت اُشرنا, aor. -, [or, accord. to the Mgh, it seems to be -,] inf. n. اُشر; (K;) and اُشرت اُشرنا, (K,) inf. n. اُشرت; (S;) She (a woman, TA) made her teeth serrated, (S, K,) and sharpened their extremities, (S,) to render them like those of a young person: but a curse is denounced in a trad. against her who does this. (TA.) [See also art. اُشر.] — اُشر, aor. -, (S, Mgh, K,) inf. n. اُشر, (S, A, Mgh,) He exulted, or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: (S, A, Mgh, K, TA:) or he exulted by reason of wealth, and behaved with pride, and self-conceit, and boastfulness, and want of thankfulness: or he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire. (TA.) [See اُشر.]

2: see 1.

اُشرت, written with the disjunctive alif اُشرت, She invited another to make her teeth