and exterior part of a house: (Mirkát el-Loghah, and Meyd, as rendered by Golius:) or an intermediate place between the threshold or door and the house; a place which looks neither upon the public nor upon the interior parts, whether it be an area or a vestibule. (Ibn-Maaroof, as rendered by Golius.)

أصدة : see أصدة .== A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] حظيرة: (M, K:) or like a حظيرة, (Ṣ and Ham p. 223,) [but made] of rocks, or great masses of stone: (Ḥam:) a dial. var. of وصيدة [q. v.]: (S:) pl. إضار. (Ḥam.)

أَوْصَدُ Closed; closed over, or covered: occurring in the Kur [xc. 20 and] civ. 8; (L;) in which AA reads مُؤْمَدُة [with hemz; others reading this word without hemz]. (S, L.) You say بَابُ مُؤْصَدُ [A closed door]. (A.) And A covered cooking-pot. (A.) And The door of forgiveness بَابُ العَفُو عَنْهُ مُؤْصَدُ is closed from him; i. e., against him]. (A.)

in three places. أُصُدَة see مُؤْصَدَة , in three places.

1. أَصْرَهُ, aor. -, inf. n. أَصْرَهُ, He, or it, (a thing, Ks,) confined, restricted, limited, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, restrained, withheld, debarred, hindered, impeded, or prevented, him, or it: (Ks, S, M, A, * K:) it straitened him. (TA.) You say, أَصَوْتُ الرَّجُلَ I confined, or restricted, the man عَلَى ذَلِكَ الأَمْرِ to that thing, or affair. (Ks.) And أُصَرْتُهُ عَنْ and عَمًّا أَرَادَهُ, I withheld, restrained, or debarred, him from the thing that he wanted and from the thing that he desired. (IAar.) aor. and inf. n. as above, He made, or put, to the tent an إضار. (K, TK.) - Also, aor. and inf. n. as above, He broke it. (El-Umawee, S, M, K. . He inclined, or bent, it. $(M, K, \bullet TA.) = It inclined him, (As, S, K,)$ to such a one. (As, S.) See an ex. .أَصَرَةُ voce

, inf. n. مُؤَاصَرَةً, He was his neighbour, having the joil of his tent by the side of the joil of the tent of the other. See the act. part. n.

[6. تَأَصُرُوا They were neighbours; they dwelt, or abode, near together. See the act. part. n.

see إصر ; each in three places.

A covenant, compact, or contract; (S, K;) as also أَصْرِ and أَصْرِ (Kː) [see also أَصْرِ any bond arising from relationship, or from a covenant or compact or contract, (Aboo-Is-hak,) and from an oath: (ISh:) a covenant, compact, or contract, which one does not fulfil, and for the neglecting and breaking of which one is punished: so in the Kur ii. 286: (I'Ab:) [see also what follows, in two places:] or a heavy, or burdensome, cove-

75: (ISh, M:) so, too, in the same vii. 156: (T, M:) pl. أصار, a pl. of pauc.: (M:) or a heavy, or burdensome, command; such as was given to the Children of Israel to slay one another: so in the Kur ii. 286, accord. to Zj. (TA.) ___ A and أُصُرُّ : (K:) so called because it restrains one from motion: (TA:) pl. as above. (M.) ___ A sin; a crime; an offence; (S, M, K;) as also أَصُولًا and أَصُولًا : (K:) so called because of its weight, or burdensomeness: (TA:) or the sin of breaking a compact, or covenant: (Fr, Sh:) or a griedous punishment of a sin: so accord. to AM in the Kur ii. 286. (TA.) ___ A thing that inclines one to a thing. (M, K.) [See also آصرة. It is said in the Ham (p. 321) is pl. of the former word: but it is أَوَاصَرَ evidently pl. of the latter.] __ A swearing by an oath which obliges one to divorce or emancipate or to pay a vow. (K, TA.) So in a trad., in which it مَنْ حَلَفَ عَلَى يَبِينٍ فِيهَا إِصْرٌ فَلَا كَفَّارَةَ لَهَا (is said, أَمَ [Whoso sweareth an oath in which is an obligation to divorce or emancipate or to pay a vow, for it there is no expiation]: for such is the heaviest of oaths, and that from which the way of escape, or evasion, is most strait: the original meaning being a burden, and a binding. (TA.) اِصْرَان IAar, K) and آصَار المران The ear-hole: pl. آصَار

اَصَرَةٌ ♦ and إِصَارَةً ♦ Ş,M,K) and أَيْصَرُ ♦ and إِصَارٌ (\mathbf{M}, \mathbf{K}) A short rope, $(\S,)$ or small rope, $(\mathbf{K},)$ by which the lower part of the [kind of tent called] is tied, or bound, (Ṣ, Ķ,) to the peg: (Ṣ:) or a short peg, for the [ropes called] أطناب, with which the lower part of the [kind of tent called] signifies also إصَارُ is fastened: (M:) [or] خباً، the peg, (K,) or short peg, (TA,) of the [kind of tent-rope called] - div : (K:) or a peg of the أَصُرِ Ibn-Es-Seed, TA:) pl. of the first: خباً أَيَاصُو M;) and of the second أَيَاصُورُ (M;), and of the second اَصرَةً ♦ is the pl. of أَصرَات ♦ ISd thinks that used in the first of the senses explained above in in the following verse:

> لَعَهْرُكَ لَا أَدْنُو لُوصْل دَنيَّة وَلَا أَتَصَبَّى آصراتِ خَلِيلِي

the poet meaning [By thy life, I will not approach to hold loving communion, or intercourse, with an ignoble, or a low, female;] nor will I direct my regard to the short ropes which bind [to the pegs] the lower part of the tent of my friend, coveting his wife, and the like: or he may mean nor will I direct my regard to the female relations of my friend, such as his paternal aunt, and his maternal aunt, and the like. (TA.) [See آصرَة, below.] ___ Also, the first, A thing by which things are tied firmly, or made firm or fast. (TA.) — A thong of untanned hide of a camel's عُضْدُان of a camel's saddle: and إسار is a dial. var. thereof. (M.)_ Also, (M, K,) and أَيْصَوْلُ , (AZ, A, K,) A [gar-مُعَى مُتَأَصِّرُونَ A tribe dwelling, or abiding, ment of the kind called] خساة in which dry near together. (Ş, K.*)

nant, compact, or contract: so in the Kur iii. herbage, or fodder, is collected: (M, K:) or a filled with herbage, and tied: (AZ:) or a in which is dry herbage, or fodder: otherwise it is not thus called: (As:) pl. [of the former] أَيَاصِرُ and of the latter أُصَرِّ and أَصُرَّ (AZ.) __ And both words, (the former accord. to the S and M and K, and the latter accord. to As and the S and M and K,) Dry herbage, or fodder: (S, K:) or dry herbage, or fodder, collected together: (TA:) or dry herbage, or : كساً. [garment of the kind called] otherwise it is not thus called: (As:) or dry herbage, or fodder, contained in a (M.) [The following saying is cited as an ex. of the first of these significations:] لَفُلَانِ مَحَشُّ لَا يُجَدُّ [To such a one belongs a place, or land, abounding with dry herbage,] the dry herbage whereof will not be cut; (S;) meaning, because of its abundance. (TA.) __ Also, the former, A basket (زُبيل or زُبيل, as in different copies of the لله (متّاع,) are which goods, or commodities, (متّاع,) carried: so called as being likened to the thing in which dry herbage is put. (TA.)

إَصَارُ عود إصَارَةً

Pasturage that detains those that are كُلُّ آصر on it [by reason of its abundance]: (M, TA:) or, to which one goes because of its abundance. (TA.)

أَصَرَة, and its pl. أَصَرَات: see إَصَار , in three places: of which last word, the first is also a pl. to which a آدي and آخية to which a beast is tied]. (TA.) __ A tie of kindred, or relationship, (S, M, K,) or affinity, (S,) or a favour, or benefit, (S, K,) that inclines one to a man; (S;) or because it inclines one: (M:) pl. مَا تَأْضُرُنِي ۗ عَلَى فُلَانٍ آصِرَةً ،K.) One says, أَوَاصِرُ No tie of relationship, nor any favour, or benefit, عَطْفُ عَلَى And عَطْفُ عَلَى inclines me to such a one. (S.) And He inclined] بِغَيْرِ آصِرَهُ وَنَظَرَ فِي أَمْرِي بِغَيْرِ بَاصِرَهُ to me without any tie of relationship, &c., and examined my case without eye]. (A.) [See also

in three places. أيضر

and مأضر A place in which a person or thing is confined, shut up, or imprisoned: pl. مَاصِرُ , for which the vulgar say , مُعَاصِرُ , (Ṣ, Ķ.) __Also, the former, (M, A,) or مُاصِر; (TA;) either of the measure مَفْعِلُ from , or of the measure فَاعِلْ from المصر; A thing intervening between two other things and preventing the passage from one to the other; a barrier: $(\mathbf{A}:)$ a rope across a road or river, preventing the passage of travellers and ships or boats, (M, L,) for the taking of the tithes from them. (L.)

A neighbour: (K :) [or a close, or near, مُو جارِي مُؤَاصِرِي [,neighbour : as in the saying He is my neighbour, having the jof his tent by the side of the إصار of my tent. (El-Ahmar, S.)