took the property of his father. (TA.) [See اعتسر.] And اعتصر العَصَّارُ ▼ بالمَالِ [or المَالَ? i. e. ‡ *The extorter*, or *exacter, extorted*, or, *exacted the property*]. (A, TA.) — Also اعتصر, ‡ *He took back* a gift: (A, Mgh, L, TA:) in the Ḳ, the inf. n. is expl. by اِنْتِجَاعُ العَطِيَّةِ; but in the L, the verb is expl. by اِرْتَجَعَ العَطِيَّةَ, [and in like manner in the A and Mgh,] and رَجَعَ فِيهَا: (TA:) † *he revoked, recalled*, or *retracted*, the gift; syn. اِرْتَجَعَ, (Mgh, O,) and اِسْتَرَدَّ. (Mgh.) Hence the trad. of 'Omar, الوَالِدُ يَعْتَصِرُ وَلَدَهُ فِيمَا أَعْطَاهُ وَلَيْسَ لِلْوَلَدِ أَنْ يَعْتَصِرَ مِنْ وَالِدِهِ, i. e., ‡ *The father may take from his child what he has given him; [but it is not for the child to take from his father what he has given him.]* (Mgh, O.) But as to the trad. of Esh-Shaạbee, يَعْتَصِرُ الوَالِدُ عَلَى وَلَدِهِ فِى مَالِهِ [‡ *The father may take back what he has given to his child*], the verb is made trans. by means of على because it implies the meaning of يَرْجِعُ عَلَيْهِ, and يَعُودُ عَلَيْهِ: (IAth, Mgh, O:*) or this latter trad. means, *the father may forbid his child his property, and withhold it from him:* (Ṣ:) and [in like manner] the former trad., *the father may withhold his child from giving his property, and forbid it to him:* (TA:) for اعتصر also signifies *he prevented, hindered, withheld*, or *refused*; syn. مَنَعَ. (Ḳ, TA.) Hence, اِعْتِصَارُ الصَّدَقَةِ [*The withholding*, or *refusing, the poor-rate*]. (TA.) [See also 1.] — اعتصر also signifies † *He was niggardly*, or *avaricious*, (Ḳ, TA,) عَلَيْهِ *towards him.* (TA.) = اعتصر بِهِ; (Ṣ, A, Ḳ;) and تعصّر ▼ به, (Ṣ, Ḳ,) or إِلَيْهِ; (O;) and عَصَرَ ▼ به, inf. n. عَصْرٌ; (TA;) and عاصره ▼; (A;) ‡ *He had recourse to him for refuge, protection*, or *preservation*; (Ṣ, A, Ḳ;) *and sought, desired*, or *asked, aid*, or *succour, of him.* (A.) In the Ḳur [xii. 49], وَفِيهِ تُعْصَرُونَ ▼ [sic], which is one reading, is expl. by Lth as signifying *And in it ye shall have recourse for refuge*, or *protection*; but Az disapproves of this: (TA:) [the common reading] وفيه يَعْصِرُونَ, accord. to AO, (so in one copy of the Ṣ,) or A'Obeyd, (as in another copy of the Ṣ,) signifies *and in it they shall be safe*; from عُصْرَةٌ signifying "a cause, or means, of safety:" (Ṣ:) or *they shall be safe from trial*, or *affliction, and shall preserve themselves by plenty*, or *fruitfulness.* (TA.)

عَصْرٌ [which is the most common form] and عُصُرٌ ▼ (Ṣ, A, O, Mṣb, Ḳ) and عِصْرٌ ▼ (Ṣ, A, O, Ḳ) and عِصْرٌ ▼ (A, O, Ḳ) *i. q.* دَهْرٌ [as meaning *Time*; or *a time*; or *a space* or *period of time*]; (Ṣ, A, O, Mṣb, Ḳ;) or *any unlimited extent of time, during which peoples pass away and become extinct*; (Esh-Shihâb, in the "Sharḥ esh-Shifè;") [*a succession of ages:*] such is said by Fr to be its meaning in the Ḳur ciii. 1: (TA:) pl. (of pauc., O) أَعْصُرٌ (O, Ḳ) and أَعْصَارٌ; (Ḳ;) and [of mult.] عُصُورٌ (Ṣ, O, Ḳ) and عُصُرٌ. (Ḳ.) You say, مَا فَعَلْتُهُ عَصْرًا, and بِعَصْرٍ, *I did it not in its time.* (A.) And جَاءَ لٰكِنَّ لَمْ يَجِئْ لِعُصْرٍ ▼ *He came, but he came not at the [proper] time of coming.* (AZ, O, Ḳ: but AZ relates it without لٰكِنَّ. TA.) And نَامَ وَمَا نَامَ لِعُصْرٍ ▼, (Ḳ,) or, accord. to AZ and Ṣgh and the author of the L and others, ما نام عُصْرًا ▼, (TA,) *He slept, but hardly*, or *scarcely, slept.* (AZ, Ḳ, &c.) And نَامَ فُلَانٌ وَلَمْ يَنَمْ عَصْرًا, and بِعَصْرٍ, *Such a one slept, but slept not during a [considerable period of] time*, or *day*; (A;) agreeably with other significations, here following. (TA.) — عَصْرٌ also signifies *An hour*, or *a time*, (سَاعَةٌ,) *of the day.* (Ḳatâdeh, O.) — *A day:* (Ḳ:) [or *day, as opposed to night:*] and *a night:* (Ḳ:) [or *night, as opposed to day:*] also the *morning, before*, or *after, sunrise*; syn. غَدَاةٌ: and the *afternoon*; or *evening*; or *last part of the day; until the sun becomes red*; as also عَصْرٌ ▼, (IDrd, Ḳ.) Hence, العَصْرَانِ *The night and the day:* (O, TA:) or *night and day:* (Mṣb:) and *the morning, before*, or *after, sunrise, and the afternoon* or *evening*; or *the first part of the day and the last part thereof*; الغَدَاةُ وَالعَشِىُّ. (ISk, Ṣ, O, Mṣb.) [See also الأَبْرَدَانِ.] A poet says,

* وَأُمْطُلُهُ العَصْرَيْنِ حَتَّى يَمَلَّنِى *
* وَيَرْضَى بِنِصْفِ الدَّيْنِ وَالأَنْفُ رَاغِمُ *

[*And I put him off, delaying the payment of his debt, morning and evening*, or *from morning to evening, so that he loathes me, and is content with half of the debt, though unwilling*]: meaning, when he comes to me in the first part of the day, I promise to pay him in the last part of it: (ISk, Ṣ:) or, accord. to Ṣgh, the right reading (instead of والانف راغم) is فِى غَيْرِ نَائِلٍ [*without liberality*]: and the verse is by 'Abd-Allah Ibn-Ez-Zubeyr El-Asadee. (TA.) — Hence also (Ṣ, O) صَلَاةُ العَصْرِ, (Ṣ, O, Mṣb,) and صلاة العَصْرِ ▼, (O, TA,) fem. only, and simply العَصْرُ, [and العَصَرُ ▼,] masc. and fem., (Mṣb,) [*The prayer of afternoon*; the time of which commences about mid-time between noon and nightfall; or accord. to the Shâfi'ees, Mâlikees, and Ḥanbelees, when the shade of an object, cast by the sun, is equal to the length of that object, added to the length of the shade which the same object casts at noon; and accord. to the Ḥanafees, when the shadow is equal to twice the length of the object added to the length of its mid-day shadow: its end being sunset, or the time when the sun becomes red:] so called because performed in one of the عَصْرَانِ, i. e., in the last portion of the day: (O:) also called الصَّلَاةُ الوُسْطَى [accord. to some], because it is between the two prayers of the day [that of day-break and that of noon] and the two prayers of the night [that of sunset and that of nightfall]: (Abu-l-'Abbás:) pl. [of pauc.] أَعْصُرٌ; and [of mult.] عُصُورٌ. (Mṣb.) [And hence likewise,] العَصْرَانِ is applied in a trad. to *The prayer of day-break and that of the* عَصْر; one being made predominant over the other; (Mṣb, TA;) as is the case in القَمَرَانِ applied to the sun and the moon; (TA;) or they are so called because they are performed at the two extremities of the عَصْرَانِ, meaning the night and the day; (Mṣb, TA;) but the former is the more likely. (TA.) [See an ex. of the dim., العُصَيْرُ, voce مُرْهِقَةٌ, in art. رهق.] — You say also, جَاءَ فُلَانٌ عَصْرًا, meaning *Such a one came late.* (Ks, Ṣ, O.) = See also عَصِيرٌ. — عَصْرٌ also signifies † *Rain from the [clouds called]* مُعْصِرَات. (Ḳ.) = Also A man's [*near kinsfolk such as are termed his*] رَهْطٌ and عَشِيرَةٌ: (O, Ḳ,* TA:) or his عَصَبَةٌ [q. v.]. (TA.)

عُصْرٌ: see عَصْرٌ, in four places. = And see also عِصْرٌ.

عِصْرٌ: see عَصْرٌ.

عَصَرٌ: see عَصْرٌ, in three places. = Also *A place to which one has recourse for refuge, protection, preservation, concealment, covert*, or *lodging; a place of refuge; an asylum; a refuge:* (Ṣ, O, Ḳ:) and *a cause*, or *means, of safety*; syn. مَنْجَاةٌ: (Ṣ, Ḳ:) as also عُصْرٌ ▼ (Ḳ) and عُصْرَةٌ ▼ (Ṣ, O, TA) and مُعْصَرٌ ▼ (O, Ḳ) and مُعْتَصَرٌ ▼ (TA) and عُصُرٌ ▼, from which عُصْرٌ is said to be contracted, (TA,) [and عَصِيرَةٌ ▼.] You say, زَيْدٌ عُصْرَتِى ▼ and عَصِيرَتِى ▼ and مُعْتَصَرِى ▼ ‡ [*Zeyd is my refuge*]. (A.) = Also *Dust*; or *dust raised and spreading*; syn. غُبَارٌ: (Ṣ, O, Ḳ:) or *vehement dust*; (TA;) which latter is also the signification of عِصَارٌ ▼ and عَصَرَةٌ ▼: (O, Ḳ, TA:) or this last, or, accord. to some, عُصْرَةٌ ▼, has the former signification. (L.) It is said in a trad., مَرَّتِ امْرَأَةٌ مُتَطَيِّبَةٌ لِذَيْلِهَا عَصَرٌ, (Ṣ, O,) or عُصْرَةٌ ▼, or, as some relate it, عَصَرَةٌ ▼, (L,) *A perfumed woman passed by, her shirt having a dust* proceeding from it, (Ṣ, A, L,) occasioned by her dragging it along [upon the ground], (L,) or occasioned by the abundance of the perfume: (A:) or عَصَرَةٌ ▼ may mean ‡ *an exhalation of perfume:* (L, TA:*) [for] it has this meaning also: (IDrd, O:) but accord. to one relation, it is إِعْصَارٌ, (L,) which also signifies *dust raised by wind.* (TA.)

عُصُرٌ: see عَصْرٌ: = and see عَصَرٌ.

عُصْرَةٌ [app., *A thing from which water* or *the like may*, or *may almost, be expressed*, or *wrung out*]. You say, بَلَّ المَطَرُ ثِيَابَهُ حَتَّى صَارَتْ عُصْرَةً *The rain wetted his clothes so that their water was almost wrung out.* (TA.) = See also عَصْرٌ, in four places. = Also *i. q.* دِنْيَةٌ: one says, هٰؤُلَاءِ مَوَالِينَا عُصْرَةً i. e. دِنْيَةً [*These are sons of our paternal uncle*, or *the like, closely related*], *exclusively of others:* (Ṣ, O:) and so قُصْرَةٌ. (TA.)

عَصَرَةٌ: see عَصَرٌ, in three places.

عُصَارٌ: see عُصَارَةٌ.

عِصَارٌ: see عَصَرٌ, and إِعْصَارٌ.

عَصُورٌ: see عَاصِرٌ.

عَصِيرٌ *i. q.* مَعْصُورٌ ▼ [*Pressed*, or *squeezed*, or *wrung, so that its juice, sirup, honey, oil, water*, or *moisture, is forced out*]; (Ḳ;) as also عَصْرٌ ▼. (TA.) See also عُصَارَةٌ, in two places.

عُصَارَةٌ *Expressed juice* or *the like; what flows*

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