

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

اسن

1. **أَسْن**, aor. ʾ (S, M, Mgh, Mṣb, K) and **أَسِن**, (S, M, K,) inf. n. **أَسُون** (S, M, Mṣb) and **أَسِن**; (M;) and **أَسِن**, aor. ʾ, (S, M, &c.,) inf. n. **أَسِن**; (S, M, Mṣb;) said of water, i. q. **أَجِن** and **أَجِن**; (S, 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 **أَجِن**),] but was drinkable; (M;) or so as not to be drunk, (Mṣb, TA,) thus differing from **أَجِن** and **أَجِن**. (TA.) [See also **أَصِل**.]

أَسِن: see what follows.

أَسِن (S, Mgh, Mṣb, K) and **أَسِن** (S, Mgh, Mṣb,) applied to water, (S, Mgh, &c.,) i. q. **أَجِن** [and **أَجِن**]; (S, 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 **أَجِن**);] or so as not to be drunk, (Mṣb, TA,) thus differing from **أَجِن** and **أَجِن**: (TA:) pl. [of the former] **أَسَان** [like **أَطْبَار** is pl. of **طَاهِر**, or perhaps it may have for its sing. **أَسِن**, like **أَجِن**]. (M, TA.) **أَسِن**, in the Kur [xlvi. 16], is explained by Fr as meaning *Of water not altered for the worse; not **أَجِن***. (TA.)

اسو

1. **أَسُو**, (aor. **أَسُو**, §,) inf. n. **أَسُو** and **أَسُو**, [but in the §, the latter seems to be mentioned as a simple subst.,] *He dressed the wound; treated it curatively, or surgically.* (S, 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. **أَسُو**, §, Mṣb, inf. n. **أَسُو**, §, M,) † *He made peace, effected a reconciliation, or adjusted a difference, between them;* (S, M, Mṣb, K;) as also **أَسُو** **أَسُو** **أَسُو** (El-Muarriz, TA.) = **أَسُو** aor. **أَسُو**, inf. n. **أَسُو** or **أَسُو**, *He grieved, or mourned,* (S, M, Mṣb, K,) **أَسُو** [for him, or it], (M, K,) and **أَسُو** **أَسُو** [for an affliction], and **أَسُو** **أَسُو** [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, **أَسُو** **أَسُو** [Medicine dispels grief, or mourning]. (TA.)

2. **أَسُو**: see 1. — **أَسُو**, (S, M, K,) inf. n. **أَسُو**, (S, K,) i. q. **أَسُو** [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]; (S, M, K, TA;) saying to him, *Wherefore dost thou grieve, or mourn, when such a one is thine example (أَسُو)?* i. e. *what has befallen thee befell him,*

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

3. **أَسُو**, (S, Mgh,) inf. n. **أَسُو**, (S, M, K,) *I made him my object of imitation (أَسُو), [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 **أَسُو** is a dial. var., but of weak authority: (S, Mgh:) and **أَسُو** [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 **أَسُو** [thus without a second.] *I make him the object of my own imitation and so share with him my property: (Id p. 198:) or **أَسُو** 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, **أَسُو** **أَسُو** **أَسُو** [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 **أَسُو** signifies he shared with him: and he was, or became, equal with him: for] **أَسُو** 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 [أَسُو], with ʾ: also, the being, or becoming, equal with another: (TA:) and you say, **أَسُو** **أَسُو**, meaning *I made him equal with myself; in the dial. of El-Yemen **أَسُو**. (Mṣb.)* **أَسُو**, 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 **أَسُو** **أَسُو** 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-Muarriz, does not good to such a one; from the saying of the Arabs, **أَسُو** **أَسُو** 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 **أَسُو**, meaning **أَسُو**; being originally **أَسُو**, then **أَسُو**, and then **أَسُو**: or it may be from **أَسُو**. (IDrd, TA.) [See also an ex. voce **أَسُو**.]***

4. **أَسُو**: see 2.

5. **أَسُو**: see 8. — **أَسُو** [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, **أَسُو**, i. e. **أَسُو** [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. **أَسُو** signifies **أَسُو** [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 **أَسُو** is from **أَسُو**; not from **أَسُو**, as it is stated to be by Mbr, who says that **أَسُو** means **أَسُو** and **أَسُو**. (IB, TA.) [This verse is cited and translated in art. **أَسُو**, voce **أَسُو**, q. v.]

8. **أَسُو** [written with the disjunctive alif **أَسُو**] *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;* (S, Mgh, Mṣb, TA;) as also **أَسُو**: (Mṣb, TA:) *he made him an object of imitation (أَسُو) [to himself]. (M, K.) One says, **أَسُو** Do not thou imitate him who is not for thee a [fit] object of imitation. (§, M.)**

Q. Q. 1. **أَسُو** [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 **أَسُو**: and if from **أَسُو**, as he asserts it be, the measure of this verb is **أَسُو**, like **أَسُو** and **أَسُو**. (M.)*

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

أَسُو: see **أَسُو**.

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

أَسُو: }
أَسُو: } see what next follows.

أَسُو and **أَسُو** (S, M, Mgh, Mṣb, K) and **أَسُو**, 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. **أَسُو** or **أَسُو**; (S, M, Mṣb, K;) each a subst. from **أَسُو**; (Mgh;) i. e. **أَسُو**: (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*