

should be without teshdeed, like سَقَاةٌ &c., and so it is written in the L as relating to wool,] *What has become much split, of hair, and what has fallen off and become scattered, thereof, (K,) and so of wool. (L, TA.)*

**مُنْصَاحٌ** *Flowing, or flowing copiously, running upon the surface of the ground; (K, TA;) applied to rain-water. (TA.)* — And *Herbage of which the blossoms have appeared. (TA.)* [See a verse cited voce مَرْتَفِقٌ.]

## صوح

4. **إِصَاحٌ** (S, A, K, TA) and **إِصَاحٌ** (A, TA,) inf. n. **إِصَاحَةٌ**, (TA,) *He listened to him, or it. (S, K, TA.)* [See a verse of Aboo-Du-ád (cited here as an ex. in the S and TA) voce نَاشِدٌ.] — And **إِصَاحٌ** signifies also † *He was silent, or spake not, or ceased from speaking: so in the saying, أَصَاحَ فُلَانٌ عَلَى حَقِّ فُلَانٍ, meaning † Such a one was silent respecting the right, or due, of such a one, that he might take it away. (A, TA.)* [And it is said that] it signifies thus in the prov., أَصَاحَ إِصَاحَةُ الْبَيْتِ لِلنَّاشِدِ, i. e. *He was silent with the silence of the frequent chider of camels [or of him who drives and chides many camels] to one making known, or giving information of, a thing lost: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd.)* [But the verse cited voce نَاشِدٌ suggests another rendering, which I think preferable. In Freytag's "Arab. Prov." i. 718, the nashid is omitted.)]

## صود

2. **صَوَدَ** (S, M, K, TA) inf. n. **تَصْوِيدٌ**, *He wrote the ص* [i. e. the letter ص]. (K.)

**صَادٌ** *The name of one of the letters of the alphabet. (M, L. [See art. ص.])* — [It is also *The title of a سورة, the thirty-eighth chapter of the Kur-an.*] If you make it a sign of the سورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say **صَادٍ**, with kesr, because of the concurrence of two quiescent letters [in the former case]; and you may say **صَادٌ**, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say, **قَرَأْتُ صَادًا** [I read, or recited, the chapter ص]: and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixty-eighth chapter]. (Msb.) — Accord. to ISd, its medial radical letter is originally و: (L:) accord. to IJ, it is ي. (MF.) — See also art. صيد.

## صور

1. **صَارَ**, aor. **يَصُورُ**, (S, M, K,) inf. n. **صَوْرٌ**, (M, K,) *He made it (a thing, M, K, or, as some say, specially the neck, M) to incline, or lean; (S, M, K;) as also صَارَهُ, aor. يَصِيرُ; (S;) and أَصَارَهُ:*

(S, M, Msb, K:) or *he demolished it, threw it down, or pulled it down to the ground; as also أَصَارَهُ. (K.)* One says, of a man, **يَصُورُ عُنُقَهُ إِلَى الشَّيْءِ**, *He inclines his neck to the thing. (Lth.)* And **صُرْتُ إِلَى الشَّيْءِ**, and **أَصْرْتُهُ**, *I inclined, or bent, the thing to, or towards, me. (El-Ahmar.)* And **صُرْتُ الْغُصْنَ لِأَجْتِنِي الثَّمَرَ**, *[I inclined, or bent, the branch, that I might pluck, or gather, the fruit]. (A.)* And **قُلُوبٌ لَا تَصُورُهَا إِلَّا حَامِرٌ** + *[Hearts which the ties of relationship do not incline]. (TA, from a trad.)* **فَصَرَفْنِي إِلَيْكَ**, in the Kur [ii. 202], means *And turn them towards thee; and so فَصَرَفْنِي: (Akh, S, M:)* but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means *cut them, and divide them, in pieces; (M:)* and some thus explain the former, making a transposition in the verse, as though the words were thus, **فَخَذَ إِلَيْكَ قُلُوبَهُ**, *أَرْبَعَةً مِنَ الطَّيْرِ فَصَرَفْنِي*. (S.) One says also, **صُرْتُ وَجْهَكَ إِلَيَّ**, and **صَارَ وَجْهِي إِلَيْكَ**, *Turn thou thy face towards me. (Akh, S.)* And **صَارَ وَجْهِي إِلَيْكَ**, aor. **يَصِيرُ**, (M, K,) and **يَصِيرُ**, (K,) *He turned his face towards a person or thing. (M, K.)* And **هُوَ يَصُورُ**, *[He turns his beneficence towards men]. (TA.)* — [Agreeably with a statement cited above, it is said that] **صَارَهُ**, aor. as above, (S, K,) and so the inf. n., (TA,) signifies also *He dissected it; or cut it, or divided it, in pieces. (S, K, TA.)* — And hence, (TA,) **صَارَ الْحُكْمُ** + *He (the judge, A, TA) decided the judgment. (S, A, TA.)* — [Freytag states, on the authority of the Kitáb el-Addád, that **صَارَ**, aor. as above, has two contr. significations: *He separated, or dispersed: — and He collected.*] — See also 2. — **صَارَ** also signifies *He (a man, M) uttered a cry, or sound. (M, K.)* — **صَوْرٌ**, (M, A, K,) [aor. **يَصُورُ**,] inf. n. **صَوْرٌ**, (S, M, A,) *He, (Lth,) or it, (a thing, M, Msb, K, or a man's neck, M, A,) inclined, or leaned; (Lth, S, M, A, K;) as also انْصَارَ: (S, M, Msb, K:\*) it bent; or was, or became, crooked. (A.)* One says, **فِي عُنُقِهِ صَوْرٌ**, *In his neck is an inclining; and a bending, or crookedness. (A.)* — And **صَوْرٌ** as an attribute of a man signifies also † *An inclining, or inclination; (S;) a desiring, or desire. (S, Msb.)*

2. **صَوَّرَ** [inf. n. **تَصْوِيرٌ**,] *He formed, fashioned, figured, shaped, sculptured, or pictured, him, or it; (S, M, K;) and تَصَوَّرَ signifies the same; (Msb, and Bd in iii. 4;) and so does صَارَ, accord. to Aboo-Alee, in the saying,*

بَنَاهُ وَصَلَّبَ فِيهِ وَصَارًا

[Which (referring to a church) he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work]. (M.) One says, **صَوَّرَهُ اللَّهُ صُورَةً حَسَنَةً**, *[God formed him a goodly, or beautiful, form]. (S.)* — See also 5, in two places.

4: see 1, in three places.

5. **تَصَوَّرَ** *He, or it, was, or became, formed,*

*fashioned, figured, shaped, sculptured, or pictured. (S, M, K, TA.)* — And [hence,] **تَصَوَّرَ لِي** [and **تَخَيَّلَ لِي** and **تَخَيَّلَ لِي**] *It appeared to my mind, or imagination, (S, Msb,) as an image, or a picture. (Msb.)* — See also 2. — [Hence,] **تَصَوَّرَ شَيْئًا** *He imagined a thing; imaged it in the mind; as also صَوَّرَهُ; [like تَخَيَّلَهُ and تَخَيَّلَهُ]; he imagined, or conceived, the form of the thing. (S.)* [تَصَوَّرَ in logic signifies *The forming of an idea; conception, perception, or apprehension; sometimes qualified by the epithet سَادِحٌ i. e. simple.*] — Also *He (being pierced with a spear or the like) inclined, to fall: (S:)* or *he (being struck) fell: (M, K:)* or *he, or it, fell, or alighted. (TA.)*

7. **انْصَارَ**: see **صَوَّرَ**. — Also *It (a thing) became demolished, and cut, or divided, in pieces: (O:)* it (a mountain) became demolished, and fell: (Sgh, TA:) *it cracked, and split. (TA.)*

8. **اِصْطَارَهُ** *He doubled it, or folded it; or he bent it; syn. ثَنَاهُ. (O.)*

**صَارَ**: see **صَيَّرَ**, below, in two places.

**صَوْرٌ** *Small palm-trees: (M, K:)* or *a collection of small palm-trees: (S, M, K:)* a word having no proper sing.: (S, M: [but see صَوْرَةٌ:] pl. **صَيْرَانٌ**: (Sh, M, K:) and *other trees: pl. as above. (Sh, TA.)* — Also *The root of a palm-tree, (M, K,) or of a palm-trunk. (M.)* — And *The bank, or side, of a river or rivulet. (M, K.)* — And *The side of the neck. (O, K, TA.)* [In the CK, **وَاللَّيْثُ** is erroneously put for **وَاللَّيْثُ**.] — And *The forelock: so in the saying of a rájiz,*

كَأَنَّ عُرْفًا مَائِلًا مِنْ صَوْرِهِ

[As though a mane inclining from his forelock]. (S.)

**صُورٌ** *A horn: (S, M:)* and *a horn in which one blows: (S, M, K:)* so in the Kur [vi. 73, &c.], **يَوْمَ يَنْفُخُ فِي الصُّورِ** [i. e. *On the day when the horn shall be blown in*]: El-Kelbee says, I know not what is **الصُّورُ**: and it is said to be pl. of **صُورَةٌ**, like as **بُئْرٌ** is of **بُئْرَةٌ**; [or rather a coll. gen. n., of which **صُورَةٌ** is the n. un.;] i. e., [the phrase means] *when the souls shall be blown into the forms of the dead: and El-Hasan read فِي الصُّورِ: (S, L, TA:)* this is related on the authority of AO; but AHeyth asserts him to have said wrong. (L, TA.)

**صَوَّرَ** inf. n. of **صَوَّرَ** [q. v.]. (M, A.) — Also *An itching (أَكَالٌ) in the head. (IAar, TA.)* [See also **صَوْرَةٌ**.]

**صَارَةٌ** *The head, (O,) or the upper, or uppermost, part, (K,) of a mountain: (O, K:)* and **صَوْرَةٌ** [with ء] *has been heard from the Arabs as its dim. (TA.)* — See also **صَوَّرَ**.

† **صَوْرَةٌ** *An inclination, or a desire. (TA.)* You say, **أَرَى لَكَ إِلَيْهِ صَوْرَةً**; *I see thee to have a loving inclination to him. (A.)* And **مَا بِي إِلَيْهَا صَوْرَةٌ**, *† I have not any inclination to, or desire for, her.*