

اصميت is as above, with the disjunctive alif; and also with the conjunctive [i. e. **أَصِمْتُ**]: (O, K:) it is imperfectly decl., (S, MF, TA,) because combining the quality of a proper name with the fem. gender or with the measure of a verb: (MF, TA:) it is said that the desert, or waterless desert, is thus called because in it one fears much; as though everyone [therein] said to his companion, **اصميت** [i. e. **أَصِمْتُ** or **أَصِمْتُ**, "Be thou silent"]; like as they say of a **مَهْمَه** that it is so called because a man [therein] says to his companion, **مَهْمَه**: (MA:) [for] accord. to some the word **إَصِمْتُ** is an imperative changed into a subst., and hence the **ا** is disjunctive, and it may be with **kesr** accord. to a dial. var. [of the imperative] that has not reached us: accord. to Yāḳoot, it is the name of a particular desert; but others say that the proper name [of that desert] is **إَصِمْتُ**. (**وَحْش** in art. **وَحْش**.) (TA in art. **وَحْش**.)

إَصِمْتُ: see the next preceding paragraph.

مُصَمِّتٌ [primarily signifies *Made*, or *rendered*, *silent*, *mute*, or *speechless*. — And hence,] *Solid*; *not hollow*; *having no cavity*. (A'Obeid, S, M, Mgh, Mṣb, K.) [For that which is without a cavity is generally non-sonorous.] — And A door, (S, M, Mgh, Mṣb, K,) and a lock, (M, K,) closed, or locked, (S, M, Mgh, Mṣb, K,) so that one cannot find the way to open it. (S, M, K.) A poet says,

• وَمِنْ دُونَ لَيْلَى مُصَمِّتَاتِ الْمَقَاصِرِ •

[And in the way to Leylā are what are closed, &c., of chambers to which the owner alone has access: **مَقَاصِرٌ** being used by poetic license for **مَقَاصِيرٌ**, pl. of **مَقْصُورَةٌ**.] (TA.) — Also A garment, or piece of cloth, of one, unmixed, colour. (M, Mgh, K.) The garment thus termed that is disliked is That of which the warp and woof are both of silk: or such as is woven of undressed silk, and then dressed, and dyed of one colour: (Mgh:) [or] such as is termed **مُصَمِّتٌ مِنْ خَزَرٍ**, i. e. consisting entirely of silk, not mixed with cotton nor with other material, was forbidden by the Prophet. (TA.) — [Hence,] **فَرَسٌ مُصَمِّتٌ** A horse of one, unmixed, colour; in which is no colour differing from the rest: (S, A, TA:) pl. **خَيْلٌ مُصَمِّتَاتٌ**. (TA.) And **أَذْهَرُ مُصَمِّتٌ** [applied to a horse] + Black unmixed with any other colour. (TA.) — [Hence also,] **إِنَاءٌ مُصَمِّتٌ** + A vessel not silvered, or not ornamented with silver. (Mgh.) And **بَيْضَةٌ مُصَمِّتَةٌ** + A helmet made of one piece. (AO, TA in art. **بَيْضٌ**.) And **حُلِيٌّ مُصَمِّتٌ** + A woman's ornament that is not intermixed with another: or, accord. to Aḥmad Ibn-'Obeid, that has stuck fast upon its wearer, so that it does not move about; such as the armlet, and the anklet, and the like. (TA.) — The **فَهْدٌ** [or lynx, an animal proverbial for much sleeping,] is said to be **مُصَمِّتُ التَّوْمَرِ** [app. meaning A heavy sleeper]. (A, TA.) — **الْحُرُوفُ الْمُصَمِّتَةُ** are All the letters [of the Arabic alphabet] except those called **الْحُرُوفُ الدَّلَالَةُ** [or **الْحُرُوفُ الدَّلَالَةُ**]; (M, TA;) i. e. (TA) all the letters except those

comprised in the phrase **مُرْ بِنَفْلٍ**. (K, TA.) [What is here rendered "except" (i. e. **مَا عَدَا**) is said by MF to be omitted in most of the copies of the K.] — See also **مُصَمِّتٌ**.

مُصَمِّتٌ Tongue-tied; (O, TA;) not speaking: (TA:) applied to a sick man [when he is unable to speak]: (O, TA:) and **أَصَمْتُ** [signifies the same,] i. q. **أَبْهَمْتُ** and **مُهِمْتُ**. (So in copies of the K in art. **بَهْمٌ**. [In one of the explanations which I have given of **مُهِمْتُ**, in consequence of an omission (to be supplied in Book II.), **أَصَمْتُ** is made syn. with **مُصَمِّتٌ**].)

أَلْفٌ مُصَمِّتٌ + A thousand completed; (M, K;) like **مُصَمِّتٌ**; (M;) as also **مُصَمِّتٌ**. (K.)

مُصَمِّتٌ [A silencer, or quieter: and hence, —] One who cares for another's complaint. (M, Meyd, TA.) One says, (M, Meyd, TA,) i. e. a **rajjiz** says, addressing a camel belonging to him, (**Har** p. 642,)

• إِنَّكَ لَا تَشْكُو إِلَى مُصَمِّتٍ •
• فَاصْبِرْ عَلَى الْحِمْلِ الثَّقِيلِ أَوْ مِتْ •

[Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden, or die]. (M, Meyd, TA.) **تَشْكُو إِلَى غَيْرِ مُصَمِّتٍ**, i. e. [Thou complainest] to one who cares not for thy case, is a proverb. (Meyd.)

صَج

صَجَجٌ [Lamps of the kind called] **قَنَادِيلٌ** [pl. of **قَنَدِيلٌ**]: one of which is called **صَجَجَةٌ**: (S, K:) [in the K, the former word is called pl. of the latter; but it is a coll. gen. n.:] an Arabic word, an exception to the rule that **ص** and **ج** cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (**رُومِيٌّ**), arabicized: (S:) Esh-Shemmāk says,

• وَالشَّجَرُ مِثْلُ الصَّجَجِ الرُّومِيَّاتِ •

[And the asterism, meaning the Pleiades, like the Greek lamps]: (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.)

صَمَخ

1. **صَمَخَهُ**, (S, A, L, K,) aor. **صَمَخَ**, inf. n. **صَمَخٌ**, (L,) He hit, or hurt, his **صِمَاخٌ** [i. e. his ear-hole, or his ear]: (S, A, L, K:) and, accord. to Sh, **صَمَخَهُ الشَّمْسُ** The sun smote, or hurt, his **صِمَاخٌ**. (TA.) — **صَمَخَتِ الشَّمْسُ وَجْهَهُ** The sun smote, or hurt, his face: or [in the CK "and"] fell vehemently upon it. (A'Obeid, K.) — **صَمَخَ عَيْنَهُ**, (ISk, K,) aor. and inf. n. as above, (ISk,) He struck his eye with his fist: (ISk, K:) in some of the lexicons, with his hand. (TA.) — And **صَمَخَ أَنْفَهُ** He crushed, or bruised, his nose. (Lh, TA.) [See also what next follows.]

صَمَخٌ inf. n. of 1 [q. v.]. (L.) — Also Any

blow that leaves a mark; accord. to AZ, upon the face. (TA.)

صِمَاخٌ The ear-hole: (S, A, Mgh, K:) the hole, (Mṣb,) or inner hole, (L,) of the ear, that penetrates to [the interior of] the head: (L, Mṣb:) and **أَصْمُوحٌ** signifies the same: (L, K:) of the dial. of Temeem: (L:) and **صِمَاخٌ** is a dial. var., (S, L,) as also **أَصْمُوحٌ**: (L:) and, (S, L, Mṣb, K,) as some say, (S, L, Mṣb,) the ear itself: (S, L, Mṣb, K:) pl. **أَصْمُوحَةٌ**, (L, Mṣb,) a pl. of pauc., (L,) and **أَصْمَاخٌ**, (A,) [also a pl. of pauc.,] and **ضَرَبَ اللَّهُ عَلَى صِمَاخِ** and **صِمَاخِ**. (L.) One says, **عَلَى أَصْمِخَتِهِمْ**, meaning God made him, and them, to sleep: phrases similar to **ضَرَبْنَا عَلَى آذَانِهِمْ** in the Kur [xviii. 10: see art. **ضَرَبَ**]. (L.) And **هَذَا كَلَامٌ يُؤْلِمُ أَصْمَاخِي** [This is speech that pains my ears]. (A.)

صَمُوحٌ [Having merely an ear-hole; as distinguished from **أُذُونٌ**, meaning "having an ear," i. e. "having an external ear"]. (Mṣb in art. **بَيْضٌ**.)

صِمَاخٌ: see **أَصْمُوحٌ**.

صَد

1. **صَدَّه**, (S, M, A, Mgh,) aor. **صَدَّ**, (S, Mgh,) inf. n. **صَدٌّ**; (S, M, Mgh, K;) and **صَدَّ إِلَيْهِ**; (M, A;) He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse to him, or it; syn. **قَصَدَهُ**: (S, M, A, Mgh, K:) and so **صَدَّه**. (M in art. **سَد**.) One says, **صَدَّ إِلَيْهِ فِي الْحَوَائِجِ** He repaired, betook himself, or had recourse, to him in exigencies; syn. **قَصَدَ**. (M.) And **صَدَّ الْأَمْرَ**, (A,) or **صَدَّ صَدَّ الْأَمْرَ**, (M,) He betook himself to the thing, or affair; aimed at it; sought it, or endeavoured after it; or intended, or purposed, it; syn. **قَصَدَ**; (A;) or **قَصَدَ قَصَدَهُ**. (M.) And **تَصَدَّدَ** **لَهُ بِالْعَصَا** He betook himself to him or towards him, or aimed at him, with the staff, or stick; syn. **قَصَدَ**. (M.) And **تَصَدَّدَ رَأْسَهُ بِالْعَصَا** He aimed (عَمِدَ) at the main part of his head with the staff, or stick. (M.) — Hence, **صَدَّ لَهُ** He faced it directly; directed his face exactly towards it. (Mgh.) — And **He pointed towards it**. (Mgh.) — And **هِيَ أَمَكَّتَنِي مِنْهُ غَرَّةٌ** I sprang and betook myself towards him, watching until heedlessness on his part made me to have him within my power. (L, from a trad. respecting the slaying of Aboo-Jahl.) — And **صَدَّه بِالْعَصَا**, (A,) inf. n. **صَدٌّ**, (K,) He struck him, or beat him, with the staff, or stick. (A, K.) — **الصَّدُّ** also signifies **التَّصَبُّ** [The setting up, or erecting, a thing]: (K:) one says **صَدَّه** He set it up, or erected, it. (TK.) — And **صَدَّتْ وَجْهَهُ الشَّمْسُ**, (TK,) inf. n. **صَدٌّ**, (K,) The sun scorched his face. (K, TK.) — **صَدَّ الْقَارُورَةُ**, (M, K,) aor. **صَدَّ**, (M,) or **صَدَّ**, (K,) but this is