

in the nom. case and its predicate in the accus.]. (T.) You say, *صَارَ زَيْدٌ رَجُلًا* Zeyd became a man; or attained to the state, or condition, of a man. (TA.) And *صَارَ زَيْدٌ غَنِيًّا* Zeyd became rich, not having been so. (Mgh.) And *صَارَ الْعَصِيرُ خَمْرًا* The expressed juice became wine. (Mgh.) [And *صَارَ لَا شَيْءَ عِنْدَهُ* He became in a state, or condition, in which there was not anything in his possession. And *صَارَ يَفْعَلُ كَذَا* He became in the state, or condition, of doing such a thing; i. e. he became occupied, or engaged, in doing such a thing; or he set about, began, commenced, took to, or betook himself to, doing such a thing; like *جَعَلَ*. And *صَارَ لَا يَفْعَلُ شَيْئًا* He became in the state, or condition, of not doing anything; or he became unoccupied in doing anything. And *صَارَ لَا يَتَكَلَّمُ* He became in the state of not speaking; he became speechless. And *صَارَ يَتَفَكَّرُ* He became in a state of reflection upon such a thing; he began to reflect upon such a thing.] — One says also, *صَارَ الْأَمْرُ إِلَى كَذَا* (M, A, Mgh, K,) aor. as above, (TA,) inf. n. *مَصِيرٌ* (S, M, A, Mgh, K,) which is anomalous, being regularly *مَصَارٌ*, like *مَعَارٌ* (S,) and *صِيرٌ* and *صِيرُورَةٌ* (M, A, K,) i. e. *رَجَعَ إِلَيْهِ* (Mgh): [but this is a loose explanation; the meaning being, *The thing, or affair, or case, came eventually (see صِيرٌ) to such a state, or condition:*] the difference between *مَصِيرٌ* and *مَرْجِعٌ* is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bd in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] — *صَارَ* also signifies *He, or it, attained in respect of place:* so in the saying, *صَارَ زَيْدٌ إِلَى عَمْرٍو* [Zeyd came, or went, or pursued a course that brought him, to Amr]. (TA.) *صَارَتْ إِلَى فُلَانٍ* [I came, &c., to such a one] is similar to the phrase in the Kur [iii. 27] *وَأَلَى اللَّهِ الْآخِرُ* [And to God, as the ultimate object, is the transition, or course, of every human being]. (S.) [Hence, *صَارَ إِلَى الْأُمُورِ*, in the Kur xlii. last verse, which Bd explains by adding the words *بِإِتْفَاعِ الْوَسَائِلِ وَالتَّعَلُّقَاتِ*; the meaning being, *Verily to God are things, or events, referrible, mediately and dependently: in the Expos. of the Jel expl. as meaning تَرْجِعُ*.] — [And in like manner one says, *صَارَ لَهُ كَذَا* Such a thing came to, betided, or befell, him, or it: and hence, he, or it, came to have, or became possessed of, such a thing.] — And *صَارَ فِي أَرْضٍ فَلَاةٍ* [He became, or came to be, meaning he found himself, in a desert, or waterless, land]; i. q. *وَقَعَ فِيهَا*. (Mgh in art. *وقع*.) And *صَارَ فِي الرَّبِيعِ* [He entered, lit. became in, the season called ربيع]; i. q. *أَرَبَعَ* [which is expl. in the S as signifying *دَخَلَ فِي الرَّبِيعِ*. (K in art. *ربيع*.)] = *صِيرٌ* signifies also *The returning of seekers after herbage to the watering-places.* (O, K.) And one says, *صَارَ الرَّجُلُ*, aor. *يَصِيرُ*, [inf. n. *صِيرٌ*.] *The man stayed, or abode, at the water.* (TA.) And

*صَارَ النَّاسُ الْمَاءَ* The people stayed, or abode, at the water. (M, K, TA.) = *صَارَهُ*, (S,) first pers. *صَرَّتُهُ*, (M,) aor. as above, (S,) inf. n. *صِيرٌ*, (K,) a dial. var. of *صَارَهُ* having for its aor. *يَصُورُهُ*, [q. v.,] (S.) *He cut it; (S, M, K;) and clave it, or split it. (M.)* — And in like manner, [i. e. as a dial. var. of *صَارَهُ* having for its aor. *يَصُورُهُ*,] *He made it to incline, or lean.* (S.) You say, *صَارَ وَجْهَهُ*, aor. *يَصِيرُ*, (M,) as also *يَصُورُ*, (M and K in art. *صور*.) *He turned his face towards a person or thing. (M.)* And *صَرَّتْ عُنُقَهُ* I twisted his neck. (M.) [Respecting the phrase *إِلَيْكَ فُصِرْتُمْ* in the Kur ii. 262, accord. to one reading, see 1 in art. *صور*.] — *حَبَسَهُ*, aor. *يَصِيرُ*, inf. n. *صِيرٌ*, signifies also *حَبَسَهُ* [He confined, restricted, &c., him, or it]. (Mgh.)

2. *صِيرَهُ كَذَا* He made him, or it, to be in such a state, or condition; or he made him, or it, to be such a thing; [as also *أَصَارَهُ*;] syn. *جَعَلَهُ*. (S.) You say, *صِيرَنِي لَهُ عَبْدًا* and *أَصَارَنِي* [He made me to be to him a slave]. (A.) — [And *إِلَى صِيرَةٍ* *صَارَهُ* and *أَصَارَهُ* He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition; brought, or reduced, him, or it, thereto.] 'Omeyleh El-Fezáree said to his paternal uncle Ibn-'Ankà, *مَا أَذَى أَصَارَكَ*, *إِلَى مَا أَرَى يَا عَمْرٍو* [What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?]. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, *صِيرَهُ إِلَيْهِ* and *أَصَارَهُ* [meaning *He, or it, made him to come, or brought him, to him, or it; i. e., to a person, or place, or to a state, or condition:*] (M, K:) and *أَصَارْتَنِي إِلَيْهِ الْحَاجَةُ* and *صِيرْتَنِي إِلَيْهِ الْحَاجَةُ* [Want, or need, or necessity, made me to come, or brought me, to him, or it]. (A.) And [hence,] *صِيرَ إِلَيْهِ الْأَمْرُ* He committed to him the thing, or affair; syn. *فَوَضَّ إِلَيْهِ*. (M in art. *فوض*.) [And *صِيرَ لَهُ كَذَا* He made such a thing to come to, betide, or befall, him, or it: and consequently, he made him, or it, to have, or become possessed of, such a thing.] — *تَصِيرٌ* is also by word, or covenant, as well as by deed. (Bd in ii. 20.) [You say, *صِيرَهُ كَذَا* meaning *He asserted, or pronounced, him, or it, to be in such a state, or condition; or to be such a thing: in which case, also, it is syn. with جَعَلَهُ*, whereby it is expl. in the S. And *صِيرَ لَهُ كَذَا* He asserted, or pronounced, such a thing to belong to him, or it; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing: and appointed or assigned, to him, or it, such a thing.]

4: see 2, in six places.

5. *تَصِيرُ أَبَاهُ* He became like his father. (S, M, K.)

*صِيرٌ*: see what next follows.

*صِيرٌ* The ulterior or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case; (S, M, O, Mgh, K;) as also *صِيرٌ* (O, K) and

*مَصِيرٌ* (S, O, Mgh, TA) and *مَصِيرَةٌ* (TA) and *صِيرُورٌ* (S, M, K,) of the measure *فِعْعُولٌ*, (S,) and *صِيرُورَةٌ*. (K.) — The verge, brink, or point, of an affair, or event. (M, K.) You say, *أَنَا عَلَى صِيرٍ مِنْ أَمْرِ كَذَا* I am on the verge of such an affair, or event. (M.) And *أَنَا عَلَى صِيرٍ مِنْ حَاجَتِي* I am at the point of [attaining] the object of my want. (M.) And *أَنَا عَلَى صِيرٍ مِنْ قَضَائِ حَاجَتِي* I am at the point of accomplishing my want. (A.) And *فُلَانٌ عَلَى صِيرٍ أَمْرٍ* Such a one is at the point of accomplishing an affair. (S.) = A water at which people stay, or abide; (M, O, K;) as also *صِيرَةٌ*. (TA.) = A crevice of a door. (S, M, A, Mgh, K.) It is said in a trad., *مَنْ نَظَرَ فِي صِيرِ بَابٍ فَفَقَّتَتْ عَيْنُهُ قَبْلَ أَنْ يَدْخُلَ* [Whosoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulet is to be expected]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) = [The condiment, made of small fish, called] *صَحْنَةٌ*: (S, M, K:) or [a condiment, or the like,] resembling *صَحْنَةٌ*: (M, K:) or what is called in Pers. *ماهی آوّه* [jelly of salted fish]; as also *صَحْنَةٌ*: (Mgh voce *صحنه*;) and the small salted fish of which *صَحْنَةٌ* is made: (Kr, M, K:) or the young ones of fish: [a coll. gen. n.:] n. un. with *ة*: (Mgh:) thought by IDrd to be Syriac; (TA;) by IATH, to be Pers., as also *صَحْنَةٌ*. (TA in art. *صحن*.) = Also The *أُسْفَفُ* [properly bishop] of the Jews. (O, K.) = See also the next paragraph.

*صِيرَةٌ*, (S, M, Mgh, K,) accord. to A'Obeyd *صِيرَةٌ*, with fet-h, but Az says that this is a mistake, (TA,) An enclosure (*حَظِيرَةٌ*) for sheep or goats (S, M, Mgh, K) and for cows or bulls, (M, K,) constructed of wood and stones (M, TA) and of branches of trees; (TA;) as also *صِيَارَةٌ* (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdád: (TA:) pl. of the former *صِيرٌ* (S, M, Mgh, K) and [coll. gen. n.] *صِيرٌ*. (M, K.) = See also *صِيرٌ*.

*صِيَارٌ* The *صَنَجٌ*; (O and TA in this art., and TS and K and TA in art. *صبر*;) i. e. the stringed instrument thus called: (TS and TA in that art., and O and TA in the present art. :) [this is the right meaning, as is shown by the latter of the two verses cited voce *صِيَارَةٌ* but,] accord. to AHeyth, (O,) the sound of the *صَنَج*. (O and K in the present art.) = See also art. *صور*.

*صِيَارَةٌ*: see *صِيرَةٌ*. = Also i. q. *صِيَارَةٌ* [q. v., signifying Stones, &c.]. (M in art. *صبر*.)

*صِيرٌ* A grave. (AA, O, K. [Perhaps so called as being the ulterior abode.]) One says, *هَذَا صِيرُ فُلَانٍ* This is the grave of such a one. (O.) = And A company (*جَمَاعَةٌ*). (O, K.) = See also art. *صور*.

*صِيرَةٌ* A thing, upon the head of a *قَارَةٌ* [or small isolated mountain or the like], resembling the [heap of stones, piled up as a sign of the way, called] *أَمْرَةٌ*, except that it is cased, and the *أَمْرَةٌ* is