

(TA, from a trad.) — And *An itching, or itch, (حكة)* in the head: (A:) or an affection like *حكة* in a man's head, occasioning a desire to be loused. (S, M, K.) [See also *صَوَّرَ*.] — And *A palm-tree.* (IAar.) [See also *صَوَّرَ*.]

صُورَة *Form, fashion, figure, shape, or semblance*; syn. *شَكْل*, (M, K,) and *مِثَال*; (Msb;) the external state of a thing; (IAth;) that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things; as the *صورة* of a man, and of a horse, and of an ass. (B.) — And *An effigy; an image, or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the likeness of any of God's creatures, animate or inanimate*: it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a *صورة*. (Mgh.) [See also *تَصَاوِير*.] — [Hence, *A mental image; or a resemblance, of any object, formed, or conceived, by the mind; an idea: a meaning of frequent occurrence in philosophical works &c.*] — And *Species*; syn. *نَوْع*. (K.) — And *The essence of a thing; that by being which a thing is what it is; or the property, or quality, or the aggregate of properties or qualities, whereby a thing is what it is*; syn. *حَقِيقَة*: (IAth:) [specific character;] that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things; as the *صورة* by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes: (B:) a quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing; or the state, condition, or case, of a thing; syn. *صَفَة*: (IAth, Msb, K:) as when you say, *صُورَة الْمَرْءِ كَذَا* [The quality, &c., of the thing is of such a kind]: (IAth, Msb:) and *صُورَة الْمَسْأَلَةِ كَذَا* [The description, statement, or form, of the question is of such a kind]: (Msb:) and so in the saying of the Prophet, *رَبِّي فِي صُورَةِ أَحْسَنِ صُورَةٍ* [My Lord came to me to-night in a most goodly state]; or *صورة* may here refer to the Prophet, and may mean external state, or manner of being, or condition. (IAth.) — And *The mode, or manner, of an action.* (IAth.) — The pl. is *صُورَات* (S, M, Msb, K) and *صُور* and *صُور*; (S, M, K;) the second of which is rare, and by some disallowed. (MF.) — The saying of the Prophet *خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ* may mean that God created Adam in the *صورة* [or form &c.] that He, namely, God, originated and ordained; or in the *صورة* proper to him, namely, Adam. (M.) — *صورة* signifies also *The face*: so in a trad. cited voce *مُحَرَّم*; in which it is said that the *صورة* is pronounced sacred, i.e. that it is not to be slapped: and in another, in which it is said that the Prophet disliked marking the *صورة* with a hot iron. (TA.)

صَوَّرَ: see the next paragraph, in four places.

صَوَار *A herd of [wild] bulls or cows*; (S, M, Bk. I.)

Msb, K; as also *صَوَّار* and *صَيَّار* [the latter in the CK written *صَيَّار* and *صَوَّار* [in some copies of the K erroneously written *صَوَّار*, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (S, M) and second and third (M) *صَيَّارَان*. (S, M.) — Also *A sweet odour*; and so *صَوَّار*. (M, K.) — And *A vesicle (وَعَاءَة) of musk*; (S, Msb;) as also *صَوَّار*, (Msb,) and *صَيَّار*, (S,) and *صَارَة* [also] signifies [the same, i.e.] a *فَارَة* or *فَارَة* of musk: (O, K:) or *صَوَّار* and *صَوَّار* signify a small quantity of musk: (M, K:) or a piece, or portion, thereof: (M:) and *صَوَّار* signifies also *musk [itself]*: (TA:) pl. *أَصُورَة*. (M, K.) [Said in the M to be Pers.] — *الصَوَّارَانِ* *The two corners of the mouth*; (O, K;) called by the vulgar *الصَوَّارَيْنِ*, (O, TA,) or *الصَوَّارَيْنِ*. (O in art. صمغ.)

صَيَّار: see the next preceding paragraph, in two places.

صَوَّيرَة [with ة] a dim. of *صَارَة* [q. v.]. (TA.)

صَيَّرَ *Goodly in صورة* [i.e. form &c.]; (Fr, S, K;) as also *صَارَ*. (TA in art. شور.) One says *رَجُلٌ صَيَّرَ شَيْئًا* (Fr, S) and *صَارَ شَيْئًا* (TA ubi suprâ) *A man goodly in صورة* [or form &c.] and in *شَارَة* [i.e. appearance or apparel &c.]. (Fr, S.) [See also *صَيَّرَ* in art. شور.]

صَوَّار *A sparrow (عَصْفُور) that answers when called.* (S, M, K.)

صَوَّار: see *صَوَّار*, first sentence.

أَصَوَّرَ *Inclining*: (M, K:) pl. *صُور*. (M.) One says *رَجُلٌ أَصَوَّرَ* *A man having an inclining, or a bending, or crooked, neck.* (A.) And *هُوَ أَصَوَّرَ إِلَى كَذَا* *He is inclining his neck and face towards such a thing.* (A.) — [And hence,] *† Having an inclination, or a desire*, (S, M, Msb,) to, or for, (إِلَى,) a friend, or an object of love. (M.)

تَصَاوِير [pl. of *تَصَوِير* and *تَصَوِيرَة*] *Effigies, images, or statues; pictures; and the like.* (S, Mgh.) [See also *صورة*.]

مُصَوِّر [A sculptor; and a painter, or limner, or the like]. *المُصَوِّر* as an epithet of God, *The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude.* (TA.)

صوع

1. **أَصَوَّعَ**, (O, K,) [from *صَاعَهُ*,] aor. *أَصَوَّعَ*, (K,) inf. n. *صَوَّعَ*, (TA,) *I measured it with the صَاع [q. v.].* (O, K.) One says, *هَذَا طَعَامٌ يُصَاعُ* i.e. [This is wheat] that is measured [with the صَاع]. (O.) — And *† [I collected it together, like as the measurer collects the corn &c. in the measure: and the contr., i.e.] I dispersed it, or scattered it*; (S, O, K;) in which sense it is [said

to be] tropical; (TA;) and *أَصَوَّعَهُ*, aor. *أَصَوَّعَهُ*, (K in art. صمغ,) inf. n. *صَوَّعَ*, (TA in that art.,) signifies the same. (K in that art.) One says, *صَوَّعْتُ الْأَقْرَانِ*, and *غَيْرَهُمْ*, *† I came to the antagonists, and others, from their sides*: (K, TA:) of a courageous man, or a courageous armed man, one says, *يَصُوعُ أَقْرَانَهُ* *† He comes to his antagonists from their sides*; (S, O, TA;) and the like is cited in the T from Lth; or as meaning *he encompasses their sides*; (TA;) or *he collects together his antagonists (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) and of a man, (S, O,) or a pastor, (Lth, IKtt, Z,) يَصُوعُ الْإِبِلَ*, (S, O,) or *مَاشِيَتَهُ*, (Lth,) or *إِبِلَهُ*, (IKtt, Z,) *† He comes [to the camels or] to his cattle [or to his camels] from their sides*; or *he encompasses their sides*; (Lth, TA;) or *he collects them together (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) but Az says that the foregoing explanations by Lth are wrong; that يَصُوعُ أَقْرَانَهُ*, said of a courageous man, or a courageous armed man, means *he charges upon his antagonists and disperses them*; and *يَصُوعُ إِبِلَهُ*, said of a pastor, *he disperses his camels in the place of pasture*; and *يَصُوعُ الْمَعَزَ*, said of a he-goat, *he disperses the [she-] goats*; and *صَاعَ الْغَنَمِ*, aor. as above, and so the inf. n., *he dispersed the sheep or goats*; (TA;) and *صَاعَ الْغَنَمِ*, inf. n. *إِصَاعَة*, signifies thus likewise: (Lh, TA in art. صمغ:) Lh also says that *صَاعَ الْغَنَمِ*, aor. *أَصَوَّعَهَا*, inf. n. *صَوَّعَ*, and *صَغَبَهَا*, aor. *أَصِغَبَهَا*, inf. n. *صَغَبَ*, both signify *I dispersed the sheep or goats*: (O in art. صمغ:) or, accord. to IKtt, *صَاعَ إِبِلَهُ*, said of a pastor, has two contr. meanings; *he collected together his camels from every side*; and also *he dispersed his camels.* (TA.) — Also *I frightened him.* (Ibn-'Abbād, O, K.) — And *صَغَبْتُ الْقَوْمَ*, aor. *أَصَوَّعْتُهُمْ*, (Lh, O in art. صمغ,) inf. n. *صَوَّعَ*, (TA in that art.,) *I urged, or incited, the people, or party*; (Lh, O and TA in that art.;) and so *صَغَبْتُ الْقَوْمَ*, (Lh, O and K in that art.,) aor. *أَصِغَبْتُهُمْ*, (Lh, O ibid.,) inf. n. *صَغَبَ*. (TA ibid.) — [And *صَاعَ الْكُرَةِ* *He propelled the ball with the صَوْفَجَان*. (See *صَاعَ* below, last sentence.)] — And *صَاعَتِ النَّحْلُ*, (K,) [app. for *صَاعَتِ النَّحْلُ*,] aor. *تَصَوَّعَ*, (O,) inf. n. *صَوَّعَ*, (TA,) *The bees followed [as though driving along] one another.* (O, K.) — And *صَاعَ الشَّيْءِ*, inf. n. *صَوَّعَ*, *He folded, or doubled, the thing; twisted it; or bent it.* (IKtt, TA.)

2. **تَصَوَّيْعَ**, (O, K,) inf. n. *تَصَوَّيْعَ*, (K,) *She (a woman) prepared a place, such as is termed صَاعَة*, (O, K, TA,) and made it even, (TA,) for the separating and loosening of cotton. (O, K.) — *صَوَّعَتِ الرِّيحُ الثَّبَاتَ* *The wind dried up, or caused to dry up, the plants, or herbage*; (O, K;) as also *صَوَّعَتْهُ*. (TA.) — *صَوَّعَ الشَّيْءَ* *He made the thing pointed in its head.* (Ibn-'Abbād, O, K.) — And *He rounded the thing in its*