

munificence or generosity, who overcomes those that act with hostility and opposition towards him: (MF:) pl. **صَنَادِيدُ**. (IAqr, A, L.) Accord. to some, the ن is augmentative; and the word is derived from **الصَّدَّ**, "the act of turning away;" and seems to have been formed to denote an intensive signification. (MF.) Also *Overcoming*, (K, TA,) and *great*. (TA.) **دَاءُ الصَّنَادِيدِ** is *The disease called الجَنْبُ*. (T in art. **جَنْبُ**.) — Also *A calamity; a misfortune; or a great, or formidable, event*: (TA:) pl. as above. (S, M, A, K.) Hence the saying of El-Hasan, **نَعُوذُ بِاللَّهِ مِنْ صَنَادِيدِ الْقَدَرِ** *We seek protection by God from the calamities, &c., of destiny*: (S, M:*) or from its great and overpowering afflictions. (L.) — Also, (accord. to the TA,) or **صَنْدُذُ**, (accord. to the K,) *An isolated ledge of a mountain*. (K, TA.) — **رِيحٌ صَنْدِيدٌ** *Violent wind*. (A, K.) — **بُرْدٌ صَنْدِيدٌ** *Vehement, or intense, cold*. (A, K.) — One says, **مَرَّتْ عَلَيْنَا صَنَادِيدُ** *Times of intense cold befell us*. (A.) [See also another ex. voce **صَخْدَانُ**.] — And **حَرٌّ صَنْدِيدٌ** *Vehement, or intense, heat*. (A.) One says **يَوْمٌ حَامِي الصَّنَادِيدِ** (Th, M, L,) or **الصَّنَادِيدِ** (A, K,) *A day of vehement, or intense, heat*. (Th, M, A, L, K.) — **غَيْثٌ صَنْدِيدٌ** *Rain consisting of large drops*: (S, K:) or that falls in large quantity: pl. **غَيُوثٌ صَنَادِيدُ**. (A.) And one says, **رَمَتِ السَّمَاءُ بِصَنَادِيدِ الْبَرَدِ** *The sky cast down large hail-stones*. (A.) — **الصَّنَادِيدُ مِنَ السَّحَابِ** *Great clouds*: (M:) or clouds that pour forth much rain, in large drops. (L.)

صندوق

صُنْدُوقٌ (S and Mqb in art. **صدق**, and K in a separate art.,) thus, with ص, accord. to ISk, (S,) and **صُنْدُوقٌ** (K,) or the latter is vulgar, (Mqb,) [A chest, coffer, or trunk: strangely expl. in the TA as meaning a جَوَاقِي:] and **زُنْدُوقٌ** and **سُنْدُوقٌ** are dial. vars. thereof: (K:) pl. **صَنَادِيقُ**. (S, Mqb, K.)

صَنَادِيقِي *A maker of صَنَادِيقُ [or chests, coffers, or trunks]*. (TA.)

صندل

Q. 1. **صَنْدَلٌ**, said of a camel, (IAqr, M, O, K,) and of an ass, (K,) *He was big in the head*, (IAqr, M, O, K,) and *hard, or strong, or hardy, and large*. (K.)

Q. 2. **تَصَنْدَلٌ** *He exerted himself in amatory conversation or dalliance with women*. (Ibn-'Abbād, O, K.) — And *He wore what is termed the صَنْدَلُ, a thing resembling the boot, with nails in the sole*. (Mqb.)

صَنْدَلٌ, applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also **صَنْدَلٌ** (M, K,) *Big in the head*: (S, O:) or *strong in make, big in the head*: (T, TA:) or *large, strong, big in the head*: (M:) or *big in the head, and hard, or strong, or hardy, and large*: (K:) or accord. to IDrd, **صَنْدَلٌ**, applied to a camel, signifies

hard, or strong, or hardy: (O:) the pl! of the former [or of each] is **صَنْدَلٌ**. (S, O.) — Also, i. e. **صَنْدَلٌ**, *A species of trees*, (S, O, Mqb,) or a *kind of wood*, (M, K,) *well known*, (Mqb,) of *sweet odour*, (S, M, O,) and of *several sorts*: (TA;) [i. e. *sandal-wood*]; *the best of which is the red, or the white, (K, TA,) or the yellow*: (TA;) *a discutient of tumours, beneficial as a remedy for palpitation and for the headache and for weakness of the hot stomach and for fevers*: (K, TA:) *the infusion of its sandalwood and the continual smelling of it weaken the venereal faculty*. (TA.) — It is also a Pers. word (**كَلِمَةٌ أَصَحِيَّةٌ**) [or rather an arabicized word from the Pers. **سَنْدَلُ**] signifying *A thing resembling the boot* (الخَفَّ), in the sole of which are nails: pl. **صَنْدَلٌ**. (Mqb.)

صَيْدَلَانِي i. q. **صَنْدَلَانِي**. (O, K.) See the latter, in art. **صدل**.

صَنْدَلٌ: see **صَنْدَلٌ**, above, in two places.

صنر

صَنْارٌ, as some say, or **صَنْارٌ** (M,) or both, but the former is the more common, (K,) *The kind of tree called ذَلْبُ [i. e. the plane-tree]*: (AHn, M, K:) n. un. with ة: (AHn, M:) a Pers. word, introduced into the Arabic language; (Lth, AHn, M;) or arabicized, from [the Pers.] **چَنَار**. (K.)

صَنْارٌ (K,) or **صَنْارَةٌ** (S, O, M,) or the latter is not allowable, (TA,) *The head of a spindle*: (S, O, K;) i. e. (S) *the crooked, (S,) or slender, (M,) or slender and crooked, (TA,) piece of iron* (S, M, TA) *that is in the head of the spindle*: (M, TA:) or, accord. to Lth, the latter signifies *a woman's spindle*; and is a foreign word introduced into the Arabic language. (TA.) — See also **صَنْارٌ**.

صَنْوَرٌ *A niggardly man, of evil disposition*: (T, O, K:) mentioned by IAqr. (T, O.) [See also **صَنْارَةٌ**.]

صَنْارَةٌ: see the next paragraph.

صَنْارَةٌ: see **صَنْارٌ**. — Also *The handle of the [kind of shield called] حَجَفَةٌ*: (S, K:) pl. **صَنْانِيرُ**. (K.) — And *The ear*: (S, M, K:) of the dial. of El-Yemen. (S, M.) — Also *A man evil in disposition*: (M, K;) on the authority of IAqr; (M;) as also **صَنْارَةٌ**; (M, K;) on the authority of Kr: Abou-'Alce says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAqr, (TA,) *Bad in respect of أدَبُ [or discipline of the mind and manners, &c.], even though eminent, or celebrated, or well known*: (K, TA:) pl. as above. (TA.)

صنط

صَنْطٌ, thus pronounced by the people of Egypt, (TA,) a dial. var. of **سَنْطٌ**, q. v. (K.)

صنع

1. **صَنَعَ الشَّيْءَ**, aor. **صَنَعَ**, inf. n. **صُنِعَ** and **صَنَعُ**, *He made, wrought, manufactured, fabricated, or constructed, the thing*; syn. **عَمِلَهُ**: (K:) [or he made it, &c., skilfully, or well; for] **الصَّنْعُ** signifies **إِجَادَةُ الْفِعْلِ**; and every **صُنْعٌ** is a **فِعْلٌ**, but every **فِعْلٌ** is not a **صُنْعٌ**; and it is not predicated of [irrational] animals [unless tropically, (see **أَصْنَعُ**)] nor of inanimate things, like as **الْفِعْلُ** is. (Er-Rāghib, TA.) — [Hence,] **صَنَعَ** signifies also **صَنَعَ** *He fabricated speech or a saying or sentence or the like*: [he forged a word; and poetry, عَلَى نَوْعِ] **فُلَانٍ** *in the name of such a one*. (Mz, 8th نوع.) — And **صَنَعَ**, inf. n. **صُنِعَ** [and **صَنَعُ**] and **صَنِعَ**, [with the objective complement understood,] *He worked, or wrought; he practised, or exercised, an art, a craft, or a manufacture*. (MA.) — And **صَنَعَ إِلَيْهِ مَعْرُوفًا** (S, O, K,) aor. as above, (K,) inf. n. **صُنِعَ**, with damm, *He did to him a benefit, favour, or kind act*: and **صَنَعَ بِهِ صَنِيعًا** *he did to him an evil, or a foul, deed*: syn. **فَعَلَهُ**: (S, O, K:) and one says also [in the former of these two senses], **أَصْطَنَعَ** **عِنْدَهُ صَنِيعَةً**; (S, Mgh, K;) syn. **أَتَّخَذَهَا**; (K;) or **إِلَيْهِ**. (Mgh.) The saying **مَا صَنَعْتَ وَأَبَاكَ** means **مَعَ أَبِيكَ** [i. e. *What didst thou together with thy father?*]. (S.) The saying of the Prophet, **إِذَا لَمْ تَسْتَحْيَ فَاَصْنَعْ مَا شِئْتَ** [If thou be not ashamed, do what thou wilt,] is said to be an instance of an imperative phrase of which the meaning is predicative; i. e. it is as though he said, he who is not ashamed does what he will: (O, L, TA:*) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A'Obeid to be the right meaning. (L.) In the phrase **صَنَعَ اللَّهُ**, in the Kur [xxvii. 90, which may be rendered *By the doing of God*], **صَنَعَ** is in the accus. case as an inf. n.: but one may read it in the nom. case, meaning **ذَلِكَ** to be understood before it. (Zj, O, TA.) One says also, **صَنِعَ اللَّهُ** and **مَا أَحْسَنَ صُنْعَ اللَّهِ عِنْدَكَ** [How good is the doing of God with thee, or at thine abode!]. (K.) — And **صَنَعْتُ فَرَسِي**, inf. n. **صُنِعَ** and **صَنَعُ**, *I tended well my horse; or took good care of him*; (S, O, K, TA;) *supplied him with fodder, and fattened him*: and **صَنَعَ جَارِيَتَهُ** *he reared, or nourished, his girl, or young woman*: (TA:) and **صَنِعَتِ الْجَارِيَةُ** *the girl, or young woman, was treated [or nourished] well, so that she became fat*; as also **صَنِعَتْ**, inf. n. **تَصْنِيعٌ**. (K, TA:) or you say **أَصْنَعَ الْفَرَسَ**, (so accord. to my MS. copy of the K,) or **أَصْنَعَ الْفَرَسَ**, (so accord. to other copies of the K, and in the O, [in the CK **أَصْنَعَ الْفَرَسَ**]) without tesheed; [which seems to indicate that the right reading is **صَنَعَ**, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that **أَصْنَعَ الْفَرَسَ** is said by IKt to be a dial. var. of **صَنَعَهُ**]; (O, K;) and **الْجَارِيَةُ** **صَنِعَ**,