

**صفر**: see the next preceding paragraph.

**صَعَّارٌ** *Proud, or haughty:* because he declines with his cheek, and turns away his face from people: occurring in a trad.: or the word as there used is **صَنَاعَرٌ**, or **صَنَاعَزٌ**, accord. to different relaters. (TA.)

<sup>٨</sup> صَبْرَى applied to a camel's hump, *Great*, or  
large, (K, TA,) and *round*. (TA.) — And أَحْمَرُ  
<sup>٩</sup> صَبْرَى *Intensely red.* (K.)

**صَبْرَةٌ** *Obliquity in going or march or course:* (S, K;) from **صَعْرٌ** [inf. n. of صَعِرَ]. (S.) — Also *A mark made with a hot iron upon the neck of a camel:* (S:) or of a she-camel (K) only: (TA :) *a mark of the people of El-Yemen, only made upon she-camels:* (Tedhkireh of Aboo'-Alee:) *not upon a camel whether male or female,* (K,) as it is said to be by A'Obeyd [and J]. (TA.) J was led into error by a verse of El-Museiyab (K) Ibn 'Alas; wherein he uses the phrase **بنَاجٌ عَلَيْهِ** [With a swift he-camel marked with the صَبْرَةٌ] ; (TA;) on hearing which, Tarafeh (K) Ibn-El-'Abd (TA) said, **فَدَ أَسْتَوْقَ الْجَمَلُ** [The male camel has assumed the characteristic of the female camel]. (K, TA.) El-Bedr El-Karafee urges that the term **صَبْرَةٌ**, used by J, includes the female; and that the masc. epithet [**بنَاجٌ**] is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.)

**أَصْعَرٌ** Having a wryness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (A, Mṣb,) by reason of pride, (A,) with a turning of the face on one side: (Mṣb:) or a camel having a disorder by reason of which he twists his neck, (K,) and distorts it: (TA:) sometimes the being so is natural (S, A, Mṣb, K) in a man (S, Mṣb) and in an ostrich; (S, A, Mgh;) and sometimes it is accidental: (Mṣb:) pl. **أَصْعَرٌ**. (TA.) — It occurs in a trad. as signifying Such as withdraws himself [from others, through pride]; syn. **ذَاهِبٌ**: (S, TA:) [thought by Ibr D to be a mistake for **ذَاهِبٌ إِلَيْهِ**: but this seems to me improbable:] or such as turns away his face, by reason of pride: (IAth:) and in another trad. as signifying such as turns away from the truth, and is faulty. (TA.)

**مَصْرُورٌ**, (S.) in the **Kَمْصُرُورٌ**, said to be like **مَكْرُورٌ**, but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, **Hard**, or severe. (S., K.) A poet says,

\* وَقَدْ قَرِبُوا مُضْعَرًا \* [And they had performed a hard night-journey to water]. (S, TA.)

**مُصْعَرٌ** [Made round: and simply, round]. A rájiz says,

سُودَ كَحْبَتِ الْفَلْعَلِ الْمُصَعَّرِ [Black, like the round grains of pepper]. (S.)

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1. صَعْدَةُ, aor. = and <sup>2</sup>, (K,) inf. n. صَعْدَةٌ and صَعْدَوْتُ, (TA,) a dial. var. of صَعْدَةٌ; and so is صَعْدَةُ of صَعْدَلٍ. (K, \* TA.) See art. **بَعْدَ**.

4 : see what here precedes.

q. v.

- صُقْ**  
1. صَعَقَتْهُمُ الْسَّمَاءُ (S, O, K,) aor. = (K,) inf. n.  
أَعْقَبَهُمُ الْأَنْجَى (O, K,) The *shu-* remote them with what is

[And صَعْقَةٌ signifies the same.] — صَعْقَةٌ is quasi-pass. of the verb in the phrase above; (Z, TA in art.; سُرْفٌ) signifying *He was smitten by a صَاعِدَةٌ*; (TA in art.; صَعْقٌ as also صَعْقَةٌ; (K) and TA in that art.;) and so صَعْقَةٌ and صَعْقٌ. (O in that art.) — And صَعْقٌ, (S, O, Mṣb, K,) aor. =, (Mṣb, K,) inf. n. صَعْقٌ, (Mṣb,) or صَعْقَةٌ, (S, O,) or both, and صَعْقٌ, (K,) and تَصْعَاقٌ, (S, O, K;) *He (a man, S, O) swooned, or became insensible, (S, O; Mṣb, K, TA,) and lost his reason, (TA,) in consequence of a sound that he heard, (Mṣb, TA,) such as the vehement sound of the fall of a wall or the like or of a part of a mountain; (TA;)* as also صَعْقٌ. (Mṣb, TA.\*). — And صَعْقَةٌ and صَعْقٌ, aor. =, inf. n. صَعْقٌ and صَعْقَةٌ, (A.) فَصَعْقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الارضِ, in the Kur [xxxix. 68], means *And those in the heavens and those upon the earth shall die: (S, TA:) or shall fall down dead, or in a swoon: (Bd:) or shall lose their reason. (TA.)* — And صَعْقَتِ الرُّكْبَهُ, inf. n. صَعْقٌ, *The well fell in ruins, or to pieces; or collapsed. (TA.)* — صَعْقٌ [as an inf. n.] signifies *The sounding of thunder: and صَعْقٌ, aor. =, inf. n. صَعْقَةٌ, is said of a bull, meaning *He bellowed, or lowed: (TA:) and likewise of a man [app. as meaning 'he bel- lowed, or roared]. (ISk, TA in art. ام.)**

— And *He*, or it, killed, or slew, him. (T.A.)

**صَعْقٌ**: see the next paragraph.

**صَعْقٌ** is an inf. n. of **صَعْقٌ** [q. v.]: (Msb, K:) and primarily signifies *A swooning, or becoming insensible, in consequence of a vehement sound that one hears; and sometimes, such that one dies in consequence thereof:* — afterwards often used as meaning *Death.* (TA.) — [Also] *Vehement of sound or voice:* (O, K:) and *vehement of braying of an ass;* used in this sense by Rubeh; (O, \*TA;) and said by Az to be originally  
↓ **صَعْقٌ**. (TA.)

**صَاعِقٌ** *Expecting, or looking for, a thunderbolt.* (Ibn' Abbád, O, K.)—Also *Swooning, or becoming insensible;* (K, TA;) and so **مَصْعُوقٌ**; or the latter signifies *dying suddenly:* and the former, *swooning, or becoming insensible, and losing his reason, in consequence of a sound*

*that he has heard, such as the vehement sound of the fall of a wall or the like or of a part of a mountain.* (TA.) — *And Dying, or dead.* (TA.) — *Also, (K, TA,) or صَعْدُ الصَّوْتِ, (S, O,) Ve- hement in voice, (S, O, K, TA,) and in braying; (TA;) applied to an ass.* (S, O, TA.)

**صَاعِدَةٌ** : see **صَاعِدَةٌ**. — Also The sound proceeding from a **صَاعِدَةٌ** [or thunderbolt]. (TA.) — **الصَّاعِدَةُ الْأُولَى** means The first blast [of the horn on the day of resurrection]. (Mṣb.) — And **صَاعِدَةٌ** also signifies A death. (TA.)

**صَاعِقٌ** A camel meagre in his marrow. (Ibn-'Abbád, O.)

**صَاعِدَةٌ** [A thunderbolt; i. e.] a thing descending from the thunder, that smites not anything but it alters it and burns it: (Mṣb:) or fire that falls from the sky, (AZ, S, O, K,) in vehement thunder: (AZ, S, O:) or fire that God sends with vehement thunder: (TA:) or the scourge (**مُسْرَاقٌ**) that is in the hand of [the angel who is] the driver of the clouds, and that comes not upon anything but it burns it: (O, K:) or a vehement sound from a thundering with which falls a piece of fire: or the sound of thunder: (TA:) Wahb Ibn-Munabbih, being asked respecting it, whether it were a tangible thing or fire or what else, answered that he thought no one knew it except God: (O, TA:) accord. to some, (TA,) it signifies also the cry, or vehement cry, or shout, [that is an efficient] of punishment: (S, O, K:) and death; (O, K;) so accord. to Katádeh (O, TA) and Mukátil: (TA:) or a cause of death: (Zj, TA:) and any destructive punishment: (O, K:) and **صَاعِدَةٌ** and **صَاعِقَةٌ** are dial. vars. thereof: (TA:) the pl. is **صَوَاعِقٌ**. (O, Mṣb, TA.)

صَعْقٌ : مَصْعُوقٌ

صل

١. صَعْلَ, aor. = (كَ) inf. n. صَعْلَ (TA.) *He, or it, was, or became, such as is termed* صَعْلَ *and أَصْعَلُ meaning as expl. below; as also أَصْعَالٌ*. (K, TA.) One says, أَصْعَالَتْ النَّخْلَةُ meaning *The palm-tree was, or became, slender in the head.* (IDrd, O, TA.)

11: see the preceding paragraph, in two places.

**صَعْلَة** *Small in the head; applied to a man, (As, S, O,) and to an ostrich; (S, O;) as also اَصْعَلُه* ▶ **صَعْلَةٌ** ▶ *applied to a woman: (S:) or small in the head and long and slender in the neck; applied to a man: (Sh, TA:) or صَعْلَةٌ* and its fem. اَصْعَلْهُ and its fem. ▶ **صَعْلَةٌ**, such as is slender in the head and neck, of mankind, and of ostriches, and [in like manner] of palm-trees: (K, \*TA:) or, accord. to As, only the first is applied to a man, and its fem. (with ة) to a woman: but IB says that others mention اَصْعَلَةٌ ▶ as applied to a woman; and accord. to this, one applies اَصْعَلْهُ to a man. (TA.) And **شَعْلَةٌ** *A palm-tree that is crooked, and bare in the lower parts of its branches: (S, O,*