

should be without teshdeed, like سَقَاطَةٌ &c., and so it is written in the L as relating to wool.] *What has become much split, of hair, and what has fallen off and become scattered, thereof, (K), and so of wool. (L, TA.)*

منصاح *Flowing, or flowing copiously, running upon the surface of the ground; (K, TA;) applied to rain-water. (TA.) — And Herbage of which the blossoms have appeared. (TA.) [See a verse cited voce مُرْتَفِقٌ.]*

صوح

4. اصاخ له (S, A, K, TA) and ائبه (A, TA,) inf. n. اصاخه (TA.) *He listened to him, or it. (S, K, TA.) [See a verse of Aboo-Du-ád (cited here as an ex. in the S and TA) voce ناشد.] — And اصاخ signifies also † He was silent, or spake not, or ceased from speaking: so in the saying, اصاخ فلان على حق فلان, meaning † Such a one was silent respecting the right, or due, of such a one, that he might take it away. (A, TA.) [And it is said that] it signifies thus in the prov., اصاخ اصاخة الينده للناشد, i. e. He was silent with the silence of the frequent chider of camels [or of him who drives and chides many camels] to one making known, or giving information of, a thing lost: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd. [But the verse cited voce ناشد suggests another rendering, which I think preferable. In Freytag's "Arab. Prov." i. 718, للناشد is omitted.]*

صود

2. صود الصاد, inf. n. تصويد, *He wrote the صاد [i. e. the letter ص]. (K.)*

صَاد *The name of one of the letters of the alphabet. (M, L. [See art. ص.] — [It is also The title of a سورة, the thirty-eighth chapter of the Kur-án.] If you make it a sign of the سورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say صَاد, with kesr, because of the concurrence of two quiescent letters [in the former case]; and you may say صَاد, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say, قرأت صادا [I read, or recited, the chapter ص]: and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixty-eighth chapter]. (Msb.) — Accord. to ISd, its medial radical letter is originally و: (L:) accord. to IJ, it is ي. (MF.) — See also art. صيد.*

صور

1. صاره, aor. يصور, (S, M, K,) inf. n. صور, (M, K,) *He made it (a thing, M, K, or, as some say, specially the neck, M) to incline, or lean; (S, M, K;) as also صاره, aor. يصير; (S;) and اصاره:*

(S, M, Msb, K:) or *he demolished it, threw it down, or pulled it down to the ground; as also اصاره. (K.) One says, of a man, يصور عنقه الى الشيء. He inclines his neck to the thing. (Lth.) And صرت الى الشيء, and اصرته, I inclined, or bent, the thing to, or towards, me. (El-Ahmar.) And صرت الغصن لاجتنبي الثمر [I inclined, or bent, the branch, that I might pluck, or gather, the fruit]. (A.) And قلوب لا قلوب لا تصورها + [Hearts which the ties of relationship do not incline]. (TA, from a trad.) فصرتن إليك, in the Kur [ii. 262], means *And turn them towards thee; and so فصرتن: (Akh, S, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means cut them, and divide them, in pieces; (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus, فخذ إليك أربعة من الطير فصرتن. (S.) One says also, صر لي, and صر وجهك لي, Turn thou thy face towards me. (Akh, S.) And صار وجهه, aor. يصور, (M, K,) and يصير, (K,) *He turned his face towards a person or thing. (M, K.) And هو يصور معروفه الى الناس [He turns his beneficence towards men]. (TA.) — [Agreeably with a statement cited above, it is said that] صاره, aor. as above, (S, K,) and so the inf. n., (TA,) signifies also *He dissected it; or cut it, or divided it, in pieces. (S, K, TA.) — And hence, (TA,) صار الحكم + He (the judge, A, TA) decided the judgment. (S, A, TA.) — [Freytag states, on the authority of the Kitáb el-Addád, that صار, aor. as above, has two contr. significations: He separated, or dispersed: — and He collected.] — See also 2. — صار also signifies He (a man, M) uttered a cry, or sound. (M, K.) — صور, (M, A, K,) [aor. يصور,] inf. n. صور, (S, M, A,) *He, (Lth,) or it, (a thing, M, Msb, K, or a man's neck, M, A,) inclined, or leaned; (Lth, S, M, A, K;) as also انصار: (S, M, Msb, K;) it bent; or was, or became, crooked. (A.) One says, في عنقه صور, or In his neck is an inclining; and a bending, or crookedness. (A.) — And صور as an attribute of a man signifies also † An inclining, or inclination; (S;) a desiring, or desire. (S, Msb.)*****

2. صور [inf. n. تصوير,] *He formed, fashioned, figured, shaped, sculptured, or pictured, him, or it; (S, M, K;) and تصور signifies the same; (Msb, and Bq in iii. 4;) and so does صار, accord. to Aboo-Alee, in the saying,*

بناه وصلب فيه وصارا

[Which (referring to a church) he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work]. (M.) One says, صور الله صورة حسنة [God formed him a goodly, or beautiful, form]. (S.) — See also 5, in two places.

4: see 1, in three places.

5. تصور *He, or it, was, or became, formed,*

*fashioned, figured, shaped, sculptured, or pictured. (S, M, K, TA.) — And [hence,] تصور لي [and تصور لي, like تخيل لي and تخيل لي,] It appeared to my mind, or imagination, (S, Msb,) as an image, or a picture. (Msb.) — See also 2. — [Hence,] تصور شيئا *He imagined a thing; imaged it in the mind; as also صوره; [like تخيله and خياله;] he imagined, or conceived, the form of the thing. (S.) [تصور in logic signifies The forming of an idea; conception, perception, or apprehension; sometimes qualified by the epithet ساذج i. e. simple.] — Also He (being pierced with a spear or the like) inclined, to fall: (S;) or he (being struck) fell: (M, K;) or he, or it, fell, or alighted. (TA.)**

7. انصار: see صور. — Also *It (a thing) became demolished, and cut, or divided, in pieces: (O:) it (a mountain) became demolished, and fell: (Sgh, TA:) it cracked, and split. (TA.)*

8. اصطاره *He doubled it, or folded it; or he bent it; syn. كناه. (O.)*

صار: see صير, below, in two places.

صور *Small palm-trees: (M, K;) or a collection of small palm-trees: (S, M, K;) a word having no proper sing.: (S, M;) [but see صورة:] pl. صيران: (Sh, M, K;) and other trees: pl. as above. (Sh, TA.) — Also The root of a palm-tree, (M, K,) or of a palm-trunk. (M.) — And The bank, or side, of a river or rivulet. (M, K.) — And The side of the neck. (O, K, TA. [In the CK, والبيت is erroneously put for البيت.]) — And The forelock: so in the saying of a rájiz,*

كان عرفا مائلا من صور

[As though a mane inclining from his forelock]. (S.)

صور *A horn: (S, M;) and a horn in which one blows: (S, M, K;) so in the Kur [vi. 73, &c.], يوم ينفخ في الصور [i. e. On the day when the horn shall be blown in]: El-Kelbee says, I know not what is الصور: and it is said to be pl. of صورة, like as بئر is of بئر; [or rather a coll. gen. n., of which صورة is the n. un.]; i. e., [the phrase means] when the souls shall be blown into the forms of the dead: and El-Hasan read في الصور: (S, L, TA:) this is related on the authority of AO; but AHeyth asserts him to have said wrong. (L, TA.)*

صور inf. n. of صور [q. v.]. (M, A.) — Also *An itching (أكال) in the head. (IAqr, TA.) [See also صورة.]*

صارة *The head, (O,) or the upper, or uppermost, part, (K,) of a mountain: (O, K;) and صويرة [with ة] has been heard from the Arabs as its dim. (TA.) — See also صوار.*

صورة † *An inclination, or a desire. (TA.) You say, أرى لك إليه صورة, I see thee to have a loving inclination to him. (A.) And ما بي إليها صورة, I have not any inclination to, or desire for, her.*