

(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 *صَوْرٌ*.]— And *A palm-tree. (IAqr.)* [See also *صَوْرٌ*.]

*صَوْرَةٌ* Form, fashion, figure, shape, or semblance; syn. *شَكْلٌ*, (M, K,) and *مِثَالٌ*; (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 *تَصَاوِيرٌ*.]— [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. نَوْعٌ. (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. حَقِيقَةٌ. (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. *صِفَةٌ*: (IAth, Msb, K:) as when you say, *صورة الأمر كذا* [The quality, &c., of the thing is of such a kind]: (IAth, Msb:) and *صورة المسألة كذا* [The description, statement, or form, of the question is of such a kind]: (Msb:) and so in the saying of the Prophet, *أتاني الليلة ربي في أحسن صورة* [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 *صَوْرٌ* (S, M, Msb, K) and *صَوْرٌ* and *صَوْرٌ*; (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 مُحَرَّمٌ*; 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.)

*صَوْرٌ*: see the next paragraph, in two places.

Msb, K;) as also *صَوَارٌ* and *صِيَارٌ* [the latter in the CK written *صِيَارٌ*] and *صَوَارٌ* [in some copies of the K erroneously written *صَوَارٌ*, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (S, M) and second and third (M) *صِيَارٌ*. (S, M.)— Also *A sweet odour; and so صَوَارٌ*. (M, K.)— And *A vesicle (وعاء) of musk; (S, Msb;) as also صَوَارٌ*, (Msb,) and *صِيَارٌ*, (S,) and *صَارَةٌ* [also] signifies [the same, i. e.] a *فَارَةٌ* or *فَارَةٌ* of musk: (O, K:) or *صَوَارٌ* and *صَوَارٌ* signify a small quantity of musk: (M, K:) or a piece, or portion, thereof: (M:) and *صَوَارٌ* signifies also *musk* [itself]: (TA:) pl. *أَصْوَرَةٌ*. (M, K.) [Said in the M to be Pers.]— *الصَوَارِيانِ* The two corners of the mouth; (O, K;) called by the vulgar *الصَوَارِيانِ*, (O, TA,) or *الصَوَارِيانِ*. (O in art. صَمِغ.)

*صِيَارٌ*: see the next preceding paragraph, in two places.

*صَوِيرَةٌ* [with ء] a dim. of *صَارَةٌ* [q. v.]. (TA.)

*صَيْرٌ* Goodly in *صورة* [i. e. form &c.]; (Fr, S, K;) as also *صَارٌ*. (TA in art. شور.) One says *رَجُلٌ صَيْرٌ شَيْرٌ* (Fr, S) and *صَارٌ شَارٌ* (TA ubi supra) *A man goodly in صورة [or form &c.] and in شارة* [i. e. appearance or apparel &c.]. (Fr, S.) [See also *شَيْرٌ* in art. شور.]

*صَوَارٌ* A sparrow (*عَصْفُورٌ*) that answers when called. (S, M, K.)\*

*صَوَارٌ*: see *صَوَارٌ*, first sentence.

*أَصُورٌ* Inclining: (M, K:) pl. *صَوْرٌ*. (M.) One says *رَجُلٌ أَصُورٌ* *A man having an inclining, or a bending, or crooked, neck. (A.)* And *هُوَ أَصُورٌ* *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, (إلى) a friend, or an object of love. (M.)*

*تَصَاوِيرٌ* [pl. of *تَصْوِيرٌ* and *تَصْوِيرَةٌ*] Effigies, images, or statues; pictures; and the like. (S, Mgh.) [See also *صورة*.]

*مَصُورٌ* [A sculptor; and a painter, or limner, or the like]. *المَصُورُ* 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. *أَصُوعَةٌ*, (O, K,) [from *صَاعَةٌ*], aor. *أَصُوعَةٌ*, (K,) inf. n. *صُوعٌ*, (TA,) *I measured it with the صَاع [q. v.]. (O, K.)* One says, *هَذَا طَعَامٌ يَصَاعُ* *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 *صُعْتُهُ*, aor. *أَصِيعُهُ*, (K in art. صَمِغ.) inf. n. *صَمِغٌ*, (TA in that art.,) signifies the same. (K in that art.) One says, *صَعْتُ الْأَقْرَانَ*, and *غَيْرُهُمْ*, *† 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 الْمِعْزَ*, 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 اصَاعَ الْغَنَمَ*, inf. n. *اصَاعَةٌ*, signifies thus likewise: (Lh, TA in art. صَمِغ.) Lh also says that *صَعْتُ الْغَنَمِ*, aor. *أَصُوعَهَا*, inf. n. *صُوعٌ*, and *صَعْتُهَا*, aor. *أَصِيعَهَا*, inf. n. *صَمِغٌ*, both signify *I dispersed the sheep or goats: (O in art. صَمِغ.)* 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-'Abbád,\* O,\* K.)*— And *صَعْتُ الْقَوْمِ*, aor. *أَصُوعُهُمْ*, (Lh, O in art. صَمِغ.) inf. n. *صُوعٌ*, (TA in that art.,) *I urged, or incited, the people, or party; (Lh, O and TA in that art.;) and so صَعْتُ الْقَوْمِ*, (Lh, O and K in that art.,) aor. *أَصِيعُهُمْ*, (Lh, O ibid.,) inf. n. *صَمِغٌ*. (TA ibid.)— [And *صَاعَ الْكَرَّةِ* *He propelled the ball with the صَوْلَجَانِ*. (See *صَاعٌ* below, last sentence.)]— And *صَاعَتِ النَّحْلُ*, (K,) [app. for *صَاعَتِ النَّحْلُ* *صَاعَتِ النَّحْلُ*], aor. *تَصُوعٌ*, (O,) inf. n. *صُوعٌ*, (TA,) *The bees followed [as though driving along] one another. (O, K.)*— And *صَاعَ الشَّيْءِ*, inf. n. *صُوعٌ*, *He folded, or doubled, the thing; twisted it; or bent it. (IKtt, TA.)*

2. *تَصْوِيعٌ*, (O, K,) inf. n. *تَصْوِيعٌ*, (K,) *She (a woman) prepared a place, such as is termed صَاعَةٌ*, (O, K, TA,) and made it even, (TA,) for the separating and loosening of cotton. (O, K.)— *صَوَعَتِ الرِّيحُ التَّبَاتَ* *The wind dried up, or caused to dry up, the plants, or herbage; (O, K;) as also صَوَعَتْهُ*. (TA.)— *صَوَعُ الشَّيْءِ* *He made the thing pointed in its head. (Ibn-'Abbád, O, K.)*— And *He rounded the thing in its*

*صَوَارٌ*: see the next paragraph, in four places.

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