

a ewe having a black breast, (M, A, K,) the rest of her being white. (M.) — † A horse that out-reaches others (IAqr, M, A, K) with his breast: (TA:) IAqr does not mention the breast. (M, TA.) [Accord. to rule, this should be مُصَدَّرٌ, as is shown by a verse cited above: see 5.] — † An arrow thick in the part called the صَدْر. (M, A, K.) — And المَصَدَّرُ is a name applied to † The first of the arrows termed غُفْل (M, K,) which have no notches, and to which is assigned no portion [and no fine, in the game called المَيْسِر]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lh, M. [See السَّفِيحُ and المَنْحِجُ.])

مَصْدُورٌ A man (A &c.) having a complaint of the chest. (S, A, Mgh, Msb.) 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbah, on its being said to him, How long wilt thou utter this poetry? replied,

لَا بَدَّ لِلْمَصْدُورِ مِنْ أَنْ يَسْعَلَ

To him who has a complaint of the chest, there is no avoiding coughing. (TA. [See also نَفَثُ.]) — It is also often used as meaning † Grieved, afflicted, or vexed. (TA in art. نَفَثُ.)

صدر

1. صَدَعَهُ (S, Msb, K,) aor. ع, (Msb, K,) inf. n. صَدَعٌ (S, \*Msb, K,\*) He clave, split, slit, or cracked, it [i. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see صَدَعٌ below;)] or so generally; syn. شَقَّه (S, Msb, K;) as also صَدَعَهُ [but app. in an intensive sense, or relating to a number of objects,] inf. n. تَصَدَّعٌ: (TA:) or so as to divide it in halves: or so that it did not separate. (K.) — [Hence,] one says, صَدَعَهُ صَدَعُ الرِّدَاءِ [He slit it, or rent it, as with the slitting, or rending, of the garment called رِدَاء]. (TA.) — And صَدَعُ الْفَلَاةِ † He traversed, or crossed, the desert; [as though he clave it;] (S, Msb, K, TA;) and in like manner, هَذَا الطَّرِيقُ يَصْدَعُ فِي هَذَا النَّهْرِ the river. (TA.) And هَذَا الطَّرِيقُ يَصْدَعُ فِي † [This road extends through such and such a land]. (TA.) And صَدَعُ اللَّيْلِ inf. n. as above, † He journeyed during [or through] the night. (IKtt, TA.) — صَدَعٌ also signifies The act of separating, or dispersing, or scattering; (Msb;) and so تَصَدَّعٌ; (S, O;) syn. تَفْرِيقٌ [with which each is probably syn. in other, but similar, senses]. (S, O, Msb.) One says, صَدَعُ الشَّيْءِ He, or it, separated, or dispersed, or scattered, the thing. (TA.) And صَدَعَتِ الْقَوْمَ inf. n. صَدَعٌ, † I separated, or dispersed, or scattered, the people, or party. (Msb.) And صَدَعْتَهُمُ النَّوَى means [in like manner] فَرَّقْتَهُمُ [i. e. † The place that was the object of the journey separated them from their homes &c.]; and so صَدَعْتَهُمُ; whence التَّصَدَّاعُ [as an inf. n., like التَّصَدِّيعُ]. (TA.) And صَدَعْتُ الْعَنَمَ صَدَعَتَيْنِ † I separated, or divided, the sheep, or the goats, into two flocks or herds.

(S, TA.) — [And hence,] صَدَعْتُ الشَّيْءَ † I made the thing distinct [as though separate from others], apparent, manifest, evident, clear, or plain: whence the saying of Abou-Dhu-eyb in a verse cited in art. فَيْضُ, conj. 4. (S.) — And صَدَعُ بِالْحَقِّ † He spoke the truth openly, or aloud, (S, Msb, K, TA,) distinguishing, or discriminating, between it and falsehood: and thus Kh has expl. the verb as used in the verse of Abou-Dhu-eyb above referred to. (TA.) And صَدَعُ بِالْأَمْرِ (K, TA,) aor. and inf. n. as above, (TA,) † He made known the affair, or case, by speaking of it. (K, TA.) — فَاصْدَعْ بِمَا تَوَمَّرُ in the Kur [xv. 94], means † Therefore cleave thou, or divide thou, their congregation, [app. by separating the believers from the unbelievers, with that wherewith thou art charged, (به being understood after تَوَمَّرُ) i. e.,] with the declaration of the unity [of God]: (IAqr, O, Msb, K:) or † distinguish thou therewith between the truth and falsehood: (AO, O, Msb, K:) or † dispense thou among them in their collective state [that wherewith thou art charged, i. e.] the announcement [of the unity &c.]: (TA:) or † reveal thou, or make manifest, (Fr, Zj, S, Msb, K, TA,) that with which thou art charged, (Zj, Msb, TA,) and fear not any one, (Zj, TA,) or the ordinance, i. e., (Fr, TA,) thy religion; (Fr, S, TA;) ما [with what follows it] being held by Fr, who thus explains the phrase, to occupy the place of an inf. n., namely, الأَمْرُ: (TA:) or † utter thou openly, or aloud, (O, K, TA,) that with which thou art charged, meaning, accord. to Ibn-Mujáhid, (TA,) the Kur-án: (O, K, TA:) in the R it is said to be from الصَّدِيعُ meaning “the daybreak;” ignorance being likened to the darkness of night, and the Kur-án to light that cleaves that darkness: (TA:) or † order thou, or ordain, or decree, [that with which thou art charged, i. e.,] the truth: and † decide thou according to the ordinance [prescribed to thee]: (O, K, TA:) or † direct thy course by that [revelation] with [the preaching of] which thou art charged: (O, K, TA:) so says Th, on the authority of an Arab of the desert; accord. to whom, (O, TA,) — صَدَعٌ فَلَانًا † He directed his course to such a one because of his generosity. (Th, O, K, TA.) — صَدَعُ بِالْأَمْرِ (K, TA,) aor. and inf. n. as above, (TA,) also signifies † He hit, or attained, with the affair, its proper place [or object]. (K, TA.) — And صَدَعْتُ إِلَى الشَّيْءِ (AZ, S, K,) aor. as above, (AZ, S,) inf. n. صَدُوعٌ, † I inclined to the thing. (AZ, S, K,\*) — And صَدَعَهُ عَنْهُ † He, or it, turned him away from him, or it. (K.) One says, مَا صَدَعَكَ عَنْ هَذَا الْأَمْرِ † What turned thee away from this affair? (S, O, TA:) and some say, مَا صَدَعَكَ, with the pointed غ, which is better. (O, TA.) — See also the next paragraph. — And see صَادِعٌ, last sentence.

2: see 1, in three places. — [Freytag adds two other explanations of صَدَعٌ: namely, “Immisit,” followed by an accus. and فِي; taken by inference from the Ham p. 196, l. 12 from the bottom: and “Rupit, perdidit;” from Reiske’s additions to Golius: but both of these require consideration.]

— [صدعٌ also signifies † It affected him with headache; as though it made his head to split.] One says, صَدَعَنِي أَزِيرُ الرَّحَى † [The sounding of the mill-stone affected me with headache]. (A and TA in art. اج.) And صَدَعٌ, inf. n. تَصَدَّعٌ, † He (a man, S) was, or became, affected with صداع [or headache]; (S, O, K; [see the Kur lvi. 19;]) and صَدِعٌ [without teshdced], pass. part. n. مَصْدُوعٌ, is allowable in poetry. (O, K.)

5. تَصَدَّعٌ, of which اِصْدَعٌ is a var.: (O, K:) see 7, in four places. — Also It became separated, or dispersed, or scattered. (K.) One says, تَصَدَّعَ الْقَوْمُ † The people, or party, became separated, or dispersed, or scattered. (S, Msb, TA.) And تَصَدَّعُوا عَنِّي † They became separated, &c., from me. (TA.) — يَوْمَئِذٍ يَصَّدَّعُونَ in the Kur [xxx. 42], means On that day they shall become separated into two parties, a party in Paradise and a party in Hell. (Zj, O, TA.) And one says, تَصَدَّعَ السَّحَابُ † The clouds became [scattered, or] dissundered. (TA.) And تَصَدَّعَتِ الْأَرْضُ بَفْلَانٍ † Such a one, fleeing, became concealed in the earth or land [as though it became cloven with him]. (O, K, and Ham pp. 136 and 418.) = تَصَدَّعَ لَهُ: see تَصَدَّأُ, in art. صَدَأُ.

7. انصدع [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] It became cloven, split, slit, or cracked; or, in an intrans. sense, it clave, split, slit, or cracked; syn. انشق (S, Msb, K:) [or so as to become divided in halves: or so that it did not separate: (see again 1, first sentence:)] as also تَصَدَّعٌ [but app. in an intensive sense, meaning it became cloven &c., or it clave &c., much, or in several places]. (O, K.) One says, تَصَدَّعَتِ الْبَيْضَةُ وَلَمْ تَتَفَلَّقْ [The egg cracked, or rather cracked in several places, but did not split apart]. (AZ, S in art. قَيْضُ.) And تَصَدَّعَ الثَّوْبُ The garment, or piece of cloth, became slit or rent, or much slit or rent; i. q. انصاح. (Msb in art. صِيحُ.) And انصدعت الأرض بالنباتات The earth clave with, or became cloven by, the plants, or herbage; as also تَصَدَّعَتْ. (TA.) And انصدع الصبح † The dawn broke; like انفجر, and انفلق. (TA.)

صَدَعٌ [originally an inf. n.] A cleft, split, slit, or crack, (Lth, S, O, K, TA,) [generally] in a hard thing, (Lth, O, K, TA,) such as a glass vessel, and a wall, and the like of these: pl. صُدُوعٌ. (TA.) Hassán says, satirizing El-Háarith Ibn-'Owf El-Murree,

وَأَمَانَةُ الْمُرِّيِّ حَيْثُ لَقِيَتْهُ  
مِثْلَ الزُّجَاجَةِ صَدَعَهَا لَمْ يُجْبِرْ

[And the fidelity of the Murree, where (meaning wherever) thou meetest him, is like the glass vessel, of which the crack is not repaired]. (O, TA.) — And A part, or portion, separated, of a thing, (O, K, TA,) of sheep or goats, and the