

(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.* (IAar.) [See also *صَوْرٌ*.]

صورة Form, fashion, figure, shape, or semblance; syn. *شكّل*, (M, K,) and *مثال*; (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 *تصاویر*.] — [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. *نوع*. (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. *حقیقة*: (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. *صفة*: (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 *صور* (S, M, Msb, K) and *صور* and *صور*; (S, M, K;) the second of which is rare, and by some disallowed. (MF.) — The saying of the Prophet *خلق الله آدم على صورته* 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 *محرّم*; 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.)

صور: see the next paragraph, in four places.

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

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

صيار: see the next preceding paragraph, in two places.

صورة [with ء] a dim. of *صارة* [q. v.]. (TA.)

صير Goodly in *صورة* [i. e. form &c.]; (Fr, S, K;) as also *صار*. (TA in art. شور.) One says *رجل صير شير* (Fr, S) and *صار شار* (TA ubi supra) *A man goodly in صورة [or form &c.] and in شارة* [i. e. appearance or apparel &c.]. (Fr, S.) [See also *شير* in art. شور.]

صور A sparrow (*عصفور*) that answers when called. (S, M, K.)*

صور: see *صور*, first sentence.

أصور Inclining: (M, K:) pl. *صور*. (M.) One says *رجل أصور* *A man having an inclining, or a bending, or crooked, neck.* (A.) And *هو أصور* *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.)

تصاویر [pl. of *تصوير* and *تصويرة*] Effigies, images, or statues; pictures; and the like. (S, Mgh.) [See also *صورة*.]

مصور [A sculptor; and a painter, or limner, or the like]. *المصور* 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. *أصوعه*, (O, K,) [from *صاعة*] aor. *صعته*, (K,) inf. n. *صوع*, (TA,) *I measured it with the صاع [q. v.].* (O, K.) One says, *هذا طعام يصاع* i. e. [This is wheat] that is measured [with the صاع]. (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 *أصعته*, aor. *صعته*, (K in art. صمع,) inf. n. *صيع*, (TA in that art.,) signifies the same. (K in that art.) One says, *صعنت الأقران*, and *غيرهم*, † *I came to the antagonists, and others, from their sides:* (K, TA:) of a courageous man, or a courageous armed man, one says, *يصوع أقرانه* † *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,) *يصوع الإبل*, (S, O,) or *ماشيته*, (Lth,) or *إبله*, (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 *يصوع أقرانه*, said of a courageous man, or a courageous armed man, means *he charges upon his antagonists and disperses them;* and *يصوع إبله*, said of a pastor, *he disperses his camels in the place of pasture;* and *يصوع المعز*, said of a he-goat, *he disperses the [she-] goats;* and *صاع الغنم*, aor. as above, and so the inf. n., *he dispersed the sheep or goats;* (TA;) and *اصاع الغنم*, inf. n. *اصاعة*, signifies thus likewise: (Lh, TA in art. اصيع:) Lh also says that *صعنت الغنم*, aor. *أصوعها*, inf. n. *صوع*, and *صعنتها*, aor. *أصيعها*, inf. n. *صيع*, both signify *I dispersed the sheep or goats:* (O in art. اصيع:) or, accord. to IKtt, *صاع إبله*, 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 *صعنت القوم*, aor. *أصوعهم*, (Lh, O in art. اصيع,) inf. n. *صوع*, (TA in that art.,) *I urged, or incited, the people, or party;* (Lh, O and TA in that art. ;) and so *صعنت القوم*, (Lh, O and K in that art.,) aor. *أصيعهم*, (Lh, O ibid.,) inf. n. *صيع*. (TA ibid.) — [And *صاع الكرة* *He propelled the ball with the صولجان.* (See *صاع* below, last sentence.)] — And *صاعت النحل*, (K,) [app. for *صاعت النحل* *صاعت النحل*,] aor. *تصوع*, (O,) inf. n. *صوع*, (TA,) *The bees followed [as though driving along] one another.* (O, K.) — And *صاع الشيء*, inf. n. *صوع*, *He folded, or doubled, the thing; twisted it; or bent it.* (IKtt, TA.)

2. *تصويع*, (K,) inf. n. *صوعت موضعا*, (O, K,) *She (a woman) prepared a place, such as is termed صاعة, (O, K, TA,) and made it even,* (TA,) for the separating and loosening of cotton. (O, K.) — *صوعت الريح التبات* *The wind dried up, or caused to dry up, the plants, or herbage;* (O, K;) as also *صوخته*. (TA.) — *صوع الشيء* *He made the thing pointed in its head.* (Ibn-'Abbád, O, K.) — And *He rounded the thing in its*