

† [During many a night have I guided in the right way young men infused with the remains of drowsiness that made them to bend their necks from side to side], صَبَابٌ may be put for صَبَابَةٌ; or it may be pl. of the latter, [or rather a coll. gen. n. of which صَبَابَةٌ is the n. un.,] like as شَعِيرٌ is of شَعِيرَةٌ: the poet uses this word metaphorically, in relation to drowsiness, like as he has used the word سَقُوا. (M, L, TA.) One says also لَمْ أُدْرِكْ إِلَّا صَبَابَةً [I did not attain, or obtain, of life, save a small remainder and small remains]. (A, TA.)

صَبَابٌ: see صَبُوبٌ: and see also صَبٌ.

صَبْبٌ, (M, K,) applied to a camel, (M,) Thick, or big, and strong; as also صَبَابٌ, (M, K, TA, in the CK صَبَابٌ) so applied; (M;) and صَبَابٌ, (K,) likewise so applied. (TA.)

صَبَابٌ: see what next precedes. — Also, applied to a [journey such as is termed] قَرْبٌ, Hard, or severe: (M, TA:) and, applied to a [journey such as is termed] غَمَسٌ, i. q. بَصَابٌ (Aḡ, S, K) and حَصَابٌ, i. e., in which is no delay, or intermission, nor any flagging. (Aḡ, TA.) = And الصَّبَابُ also signifies What remains of the thing: or what is poured out from it; (K, TA;) i. e., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.)

صَبَابٌ: see صَبْبٌ.

الْأَصْبُ [app. a dial. var. of الْأَصْمُ], an epithet applied to the month رَجَبٌ: (TA in art. حَوْمٌ:) see مُحَرَّمٌ.

[مَصْبٌ] A place where water, or the like, pours out or forth, from a river into another river or into the sea &c., or from a tank or a gutter &c., and from high ground into a valley (see ضَاجِعَةٌ); and a sink, or sink-hole: pl. مَصَابٌ (occurring in the S and K in art. رَفَقٌ, &c.).]

[مَصْبَابٌ, accord. to Reiske, signifies A ship: so says Freytag: but for this I find no authority.]

مَصْبُوبٌ: see صَبِيْبٌ, first sentence.

صَبَا

1. صَبَا, (S, M, K,) aor. ʿ, (M, K,) inf. n. صَبُوْهُ, (S, M, K, [in the last of which it is implied that this verb in all its senses except the last has صَبٌ: also for an inf. n., and likewise صَبُوْ as a syn. form, but this I do not find authorized by any other lexicon,]) said of the tush (S, M, K) of a camel (S, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a cloven hoof, (K, [but this, I doubt not, is a mistake, for in the place of النَّابِ وَالظَّلْفِ وَالصَّبَا, the reading in the K, I find in the M صَبَا نَابِ الظَّلْفِ وَالصَّبَا, and the like in the L,]) It grew forth; (M, K;) or its point, or extremity, grew

forth: (S:) and accord. to the K, it appears that صَبَا signifies the same; but this is not the case.

(TA.) And صَبَاتٌ said of the ثَنِيَّةُ [i. e. a central incisor] of a boy, It grew forth. (S.) — Also, said of a star, (M, K,) and of the moon, (M,) It rose; and so صَبَا: (M, K:) or تَصَبُّ النُّجُومُ the stars come forth from their places of rising:

(AO, S:) or صَبَاتُ النُّجُومِ the stars appeared:

(TA:) and اصْبَأُ النُّجُومُ the Pleiades [antonomastically called النُّجُومُ] rose. (S.) — [Hence,]

صَبَاً مِنْ دِيْنِهِ إِلَى دِيْنٍ آخَرَ, (S, M, K,) or صَبَاً, (AO, S, Mṣb,*) aor. ʿ, (M, Mṣb, K,) inf. n.

صَبُوْهُ (S, M, K) and صَبٌ; and صَبُوْهُ, (M, K,) aor. ʿ, (TA,) inf. n. صَبُوْهُ; (CK [but not in the TA nor in my MS. copy of the K];) + He

departed from his religion to another religion; (S, M, Mṣb, K;) like as the stars come forth from their place of rising. (AO, S.) And صَبَاً, (S,) or صَبَاً فِي دِيْنِهِ, aor. ʿ, inf. n. صَبُوْهُ, (T, TA,) He

was, or became, a صَبِيْبٌ [or Sabian]. (T, S, TA. [See صَبِيْبٌ, below.]) — And صَبَاً عَلَيْهِمُ, (S, M,) aor. ʿ, (S,) inf. n. صَبٌ and صَبُوْهُ, He came forth

upon them; (S, M;) as also اصْبَأُ: (M:) and accord. to IAḡar, صَبَاً عَلَيْهِ he came forth, or went

forth, upon him, or against him: and he inclined against him with enmity: (TA:) or he came, or came forth, upon him unexpectedly: whence, he

says, the word صَبَاً in the saying of the Prophet, لَتَعُوْدُنَّ فِيْهَا اَسَاوِدٌ صَبَاً, [which see in art. صَب.] the said word being of the measure فَعْلًا, [originally صَبَاً,] and the ʿ being suppressed: (L in art. صَب:) and اصْبَأُهُمُ signifies he came upon them

suddenly, not having knowledge of their place. (K.) = One says also, صَبَاً عَلَيْهِمُ الْعَدُوْ, (M, * K,) aor. ʿ, inf. n. صَبٌ; (M;) as also صَبَعٌ; (TA;) He

guided to them (M, K) the enemy: (K:) mentioned by IAḡar, from AZ. (TA.) — And قَدِمَ عَلَيْهِمُ الطَّعَامُ, (M, K,*) Food was presented to him, and he did not put (M, K,*) his hand (M)

or his finger (صَبَعَهُ K) into it, or upon it: (M, K, [see also صَبَعٌ:]) mentioned by IAḡar. (M.) And صَبَاً فِي الطَّعَامِ, aor. ʿ, He [app. a camel]

put his head into the food: as also صَبَعٌ. (O in art. صَبَع.) And صَبَاتٌ فِيْهَا رَأْسَهَا [or فِيْهِ, She put her head into it]; like صَبَعَتْ. (TA in that art.)

4: see the preceding paragraph, in six places.

صَبِيْبٌ [part. n. of صَبَا: and as such signifying] One who departs from his religion to another religion. (Mṣb.) The Arabs used to call the Prophet الصَّبِيْبِ [for الصَّبِيْبِ], because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, مَصْبُوْبٌ, changing the ʿ to و; and the Muslims [collectively], الصَّبَابَةُ, as though pl. of الصَّبِيْبِ, without ʿ, like غَزَاةٌ and قَاضٍ and غَزَاةٌ. (TA.)

And [the pl.] الصَّبَابُوْنَ in the Kūr [v. 73, &c.,] is said by Zj to mean Those who depart from one religion to another. (TA.) — Then this appella-

tion, صَبِيْبٌ, was applied to [Any individual of] a certain sect of the unbelievers, [the Sabians,] said to worship the stars secretly, and openly to profess themselves to belong to the Christians: they are called الصَّبَابَةُ and الصَّبَابُوْنَ: and they assert that they are of the religion of Šábi the son of Sheyṭh [or Seth] the son of Adam: their appellation may also be pronounced الصَّبَابُوْنَ, and thus Náfi' read it [in the Kūr]: (Mṣb:) or the صَبَابُوْنَ are a certain class of the people who possess revealed scripture: (S:) or a people whose religion resembles that of the Christians, except that their kibleh is towards the place whence blows the [south, or southerly, wind called] جَنُوبٌ: (Lth, T, TA:) [or] whose kibleh is from (مِنْ [or this may mean some point of]) the place whence blows the [north, or northerly, wind called] شِمَالٌ at midday: (M, K:) or, accord. to some, their kibleh is the Kaqbeh: (MF:) and they assert that they are of the religion of Noah, (Lth, T, M, K,) lyngly: (Lth, T, M:) in the R it is said that they are thus called in relation to Šábi the son of Lámak [or Lamech], the brother of Noah: Bḡ says, it is said that they are worshippers of the angels: and it is said that they are worshippers of the stars: and that their appellation is Arabic; from صَبَا "he departed from a religion;" or from صَبَا "he inclined," because of their inclining from truth to falsehood. (MF, TA.)

صَبَحَ

1. صَبَحَهُ, (S, Mgh, TA,) aor. ʿ, (Mgh, TA,) inf. n. صَبَحٌ; (S, TA;) and صَبَحَهُ, (K, TA,) inf. n. تَصْبِيْحٌ; (TA;) He gave him to drink a

morning-draught, or what is termed a صَبُوْحٌ; (S, Mgh, K, TA;) [and] so صَبَحَهُ صَبُوْحًا: (MA:) and the first [and second also] he handed to him a morning-draught of milk or of wine. (TA.)

And صَبَحَ الْاِبِلَ, aor. and inf. n. as above, He watered the camels in the morning, between day-break and sunrise. (TA.) — And both are said respecting a غَارَةٌ [meaning + He made a hostile, or predatory, incursion upon him in the morning; as though he made the غَارَةَ to be to him a morning-draught: see صَبِيْحٌ. (Ḥam p. 66.) —

[And accord. to Reiske, as stated by Freytag, صَبَحٌ signifies He drank in the early morning: but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.] — See also 2, in five places. = صَبِيْحٌ as an inf. n. [of which the verb is صَبِيْحٌ accord. to a general rule] signifies The being satiated, or having the thirst quenched, by a morning-draught, or what is termed a صَبُوْحٌ. (L.) = And صَبِيْحٌ, aor. ʿ, inf. n. صَبِيْحٌ [in the CK (erroneously) صَبِيْحٌ and صَبِيْحَةٌ, [He, or it, was of the colour termed صَبِيْحَةٌ meaning as expl. below: or] it (hair) had whiteness naturally intermixed in it with redness; as also اصْبَاَحَ, (K, TA,) inf. n.

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