

† [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 **سُقُوا**. (M, L, TA.) One says also **لَمْ أُدْرِكْ إِلَّا صَبَابَاتٍ** and **إِلَّا صَبَابَاتٍ مِنَ الْعَيْشِ إِلَّا صَبَابَةٌ** [I did not attain, or obtain, of life, save a small remainder and small remains]. (A, TA.)

**صَبَابٌ**: see **صَبُوبٌ**: and see also **صَبٌّ**.

**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] **قَرَبٌ**, *Hard, or severe*: (M, TA:) and, applied to a [journey such as is termed] **خَسٌّ**, 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 **الْأَصْرُ**], 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 **صَبِيبٌ**, first sentence.

## صَبَا

1. **صَبَا**, (S, M, K,) aor. ʿ, (M, K,) inf. n. **صَبُوهُ**, (S, M, K, [in the last of which it is implied that this verb in all its senses except the last has **صَبٌّ** also for an inf. n., and likewise **صَبُو** 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** and **صَبَا الظَّلْفِ وَالنَّابِ**, the reading in the K, I find in the M **نَابُ الظَّلْفِ وَالنَّابِ**, 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 **تَنِيَّةُ** [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 النُّجُومُ** or **صَبَا النُّجُومُ** *the stars come forth from their places of rising*:

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

(TA:) and **صَبَا النُّجُومِ** *the Pleiades* [antonomastically called **النَّجْمُ**] *rose*. (S.) — [Hence,]

**صَبَا**, (S, M, K,) or **صَبَا** **إِلَى دِينٍ آخَرَ**, (AO, S, Mṣb,\*) aor. ʿ, (M, Mṣb, K,) inf. n.

**صَبُوهُ** (S, M, K) and **صَبٌّ**; and **صَبُوهُ**, (M, K,) aor. ʿ, (TA,) inf. n. **صَبُوهُ**; (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 **صَبَا**, (S,) or **صَبَا فِي دِينِهِ**, aor. ʿ, inf. n. **صَبُوهُ**, (T, TA,) *He was, or became, a صَبِيٌّ* [or *Sabian*]. (T, S, TA.

[See **صَابِيٌّ**, below.]) — And **صَبَا عَلَيْهِمُ**, (S, M,) aor. ʿ, (S,) inf. n. **صَبٌّ** and **صَبُوهُ**, *He came forth upon them*; (S, M;) as also **صَبَا**: (M:) and accord. to IAḡr, **صَبَا 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 **صَبَا** in the saying of the Prophet,

**لَتَعُودَنَّ فِيهَا أَسَاوِدٌ صَبَا**, [which see in art. **صَبٌّ**,] the said word being of the measure **فَعَلَا**, [originally **صَبَا**,] and the ʿ being suppressed: (L in art. **صَبٌّ**;) and **صَبَا عَلَيْهِمُ** signifies *he came upon them suddenly, not having knowledge of their place*.

(K.) = One says also, **صَبَا عَلَيْهِمُ الْعَدُوُّ**, (M, \* K,) aor. ʿ, inf. n. **صَبٌّ**; (M;) as also **صَبَعَ**; (TA;) *He guided to them* (M, K) *the enemy*: (K:) mentioned by IAḡr, from AZ. (TA.) — And **قَدِمَ**

**إِلَيْهِ طَعَامٌ فَمَا صَبَا وَلَا أَصْبَا** *Food was presented to him, and he did not put* (M, K\*) *his hand* (M) or *his finger* (**إِصْبَعُهُ** K) *into it, or upon it*: (M, K; [see also **صَبَعَ**:] mentioned by IAḡr. (M.)

And **صَبَا فِي الطَّعَامِ**, aor. ʿ, *He* [app. a camel] *put his head into the food*: as also **صَبَعَ**. (O in art. **صَبَعَ**.) And **صَبَاتٌ فِيهَا رَأْسَهَا** [or **فِيهِ**, *She put her head into it*]; like **صَبَعَتْ**. (TA in that art.)

4: see the preceding paragraph, in six places.

**صَابِيٌّ** [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 **الصَّابِي** [for **الصَّابِي**], because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, **مَصْبُوبٌ**, changing the ʿ to و; and the Muslims [collectively], **الصَّبَابَةُ**, as though pl. of **الصَّابِي**, without ʿ, like **غَزَاةٌ** and **قَاضٍ** and **غَازٍ**. (TA.)

And [the pl.] **الصَّابِيُونَ** 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, **صَابِيٌّ**, 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 **الصَّابِيَّةُ** and **الصَّابِيُونَ**: and they assert that they are of the religion of Šābi the son of Sheyṭh [or Seth] the son of Adam: their appellation may also be pronounced **الصَّابِيُونَ**, and thus Nāfi' read it [in the Kūr]: (Mṣb:) or the **صَابِيُونَ** 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 (من [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 Kaḡbeh: (MF:) and they assert that they are of the religion of Noah, (Lth, T, M, K,) lyingly: (Lth, T, M:) in the R it is said that they are thus called in relation to Šābi 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.)

**صَبَحٌ** 1. **صَبَحَهُ**, (S, Mgh, TA,) aor. ʿ, (Mgh, TA,) inf. n. **صَبَحٌ**; (S, TA;) and **صَبَحَهُ**, (K, TA,) inf. n. **تَصْبِيحٌ**; (TA;) *He gave him to drink a morning-draught, or what is termed a صَبُوحٌ*; (S, Mgh, K, TA;) [and] so **صَبَحَهُ صَبُوحًا**: (MA:) and the first [and second also] *he handed to him a morning-draught of milk or of wine*. (TA.)

And **صَبَحَ الْإِبِلَ**, 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 **غَارَةٌ** to be to him a morning-draught: see **صَابِحٌ**. (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. = **صَبَحٌ** as an inf. n. [of which the verb is **صَبَحَ** accord. to a general rule] signifies *The being satiated, or having the thirst quenched, by a morning-draught, or what is termed a صَبُوحٌ*. (L.) = And **صَبَحٌ**, aor. ʿ, inf. n. **صَبَحٌ** [in the CK (erroneously)

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