

† [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** 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 **صَبٌ**.

صَبِيبٌ, (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] **بَحْصٌ**, i. e. *in which is no delay, or intermission, nor any flagging*. (As, 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 **صَبِيبٌ**.

الأَصْبُ [app. a dial. var. of **الأَصْرُ**], an epithet applied to the month **رَجَبٌ**: (TA in art. **حَرَمٌ**;) 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.)].*

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

مَصْبُوبٌ: see **صَبِيبٌ**, first sentence.

صَبَا

1. **صَبَاً**, (S, M, K,) aor. ϵ , (M, K,) inf. n. **صَبُوً**, (S, M, K, [in the last of which it is implied that this verb in all its senses except the last has **صَبُوً** also for an inf. n., and likewise **صَبُوً** 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 **النَّابُ وَالظَّلْفُ** and **النَّابُ وَالظَّلْفُ**, the reading in the K, I find in the M **نَابُ الظَّلْفِ وَالظَّلْفُ**, 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 **صَبَاً** signifies the same; but this is not the case. (TA.) And **صَبَاتٌ** said of the **ثَنِيَّةٌ** [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 **صَبَاً**: (M, K;) or **تَصَبَّ الشُّجُورُ** *the stars come forth from their places of rising*: (AO, S;) or **صَبَاتُ الشُّجُورِ** *the stars appeared*: (TA:) and **اصْبَأُ التَّجْمُرُ** *the Pleiades [antonomastically called **التَّجْمُرُ**] rose*. (S.) — [Hence,] **صَبَاً**, (S, M, K,) or **صَبَاً مِنْ دِينِهِ إِلَى دِينٍ آخَرَ**, (AO, S, M, K,*) aor. ϵ , (M, M, K, K,) inf. n. **صَبُوً**, (S, M, K) and **صَبُوً**; and **صَبُوً**, (M, K,) aor. ϵ , (TA,) inf. n. **صَبُوً**; (CK [but not in the TA nor in my MS. copy of the K];) + *He departed from his religion to another religion*; (S, M, M, K, K;) like as the stars come forth from their place of rising. (AO, S.) And **صَبَاً**, (S,) or **صَبَاً فِي دِينِهِ**, aor. ϵ , inf. n. **صَبُوً**, (T, TA,) *He was, or became, a صَابِيٌّ [or Sabian]*. (T, S, TA. [See **صَابِيٌّ**, below.]) — And **صَبَاً عَلَيْهِمْ**, (S, M,) aor. ϵ , (S,) inf. n. **صَبُوً** and **صَبُوً**, *He came forth upon them*; (S, M;) as also **صَبَاً**: (M;) and accord. to IAqr, **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, **لَتَعُودَنَّ فِيهَا أَسَاوِدٌ صَبَاً**, [which see in art. **صَب**,] the said word being of the measure **فَعْلًا**, [originally **صَبَاً**,] and the ϵ being suppressed: (L in art. **صَب**;) and **صَبَاً عَلَيْهِمْ** signifies *he came upon them suddenly, not having knowledge of their place*. (K.) — One says also, **صَبَاً عَلَيْهِمُ الْعَدُوُّ**, (M, K, K,) aor. ϵ , inf. n. **صَبُوً**; (M;) as also **صَبِغٌ**: (TA;) *He guided to them (M, K) the enemy*: (K;) mentioned by IAqr, from AZ. (TA.) — And **قَدِمَ قَدِيمٌ إِلَيْهِ طَعَامٌ فَمَا صَبَاً وَلَا أَصْبَأُ** *Food was presented to him, and he did not put (M, K*) his hand (M) or his finger (K) into it, or upon it*: (M, K; [see also **صَبِغٌ**];) mentioned by IAqr. (M.) And **صَبَاً فِي الطَّعَامِ**, aor. ϵ , *He [app. a camel] put his head into the food*: as also **صَبِغٌ**. (O in art. **صَبِغٌ**.) And **صَبَاتٌ فِيهَا رَأْسَهَا** [or **فِيهِ**, *She put her head into it*]; like **صَبِغَتْ**. (TA in that art.)

4: see the preceding paragraph, in six places.

صَابِيٌّ [part. n. of **صَبَاً**: and as such signifying] *One who departs from his religion to another religion*. (M, K.) The Arabs used to call the Prophet **الصَّابِيُّ** [for **الصَّابِيٌّ**], because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, **مَصْبُوبٌ**, changing the ϵ to ω ; and the Muslims [collectively], **الصَّبَاةُ**, as though pl. of **الصَّابِيُّ**, without ϵ , like **فَضَاةٌ** and **غَزَاةٌ** pls. of **فَاضٌ** and **غَازٍ**. (TA.) And [the pl.] **الصَّابِيُونَ** in the Kur [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 **الصَّابِتَةُ** and **الصَّابِيُونَ**: and they assert that they are of the religion of **صَابِيُّ** the son of **شَيْثُ** [or **سَيْثُ**] the son of **آدَمُ**: their appellation may also be pronounced **الصَّابِيُونَ**, and thus **نَافِيٌّ** read it [in the Kur]: (M, K;) 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 **كِبْلَةُ** is towards the place whence blows the [south, or southerly, wind called] **جَنُوبٌ**: (Lth, T, TA:) [or] whose **كِبْلَةُ** 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 **كِبْلَةُ** is the **كَاغَبَةُ**: (MF:) and they assert that they are of the religion of **نُوحٌ**, (Lth, T, M, K,) lyingly: (Lth, T, M:) in the R it is said that they are thus called in relation to **صَابِيُّ** the son of **لَامَكُ** [or **لَامِخُ**], the brother of **نُوحٌ**: **بِقُدِّ** 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 **صَبَاً** “he departed from a religion;” or from **صَبَاً** “he inclined,” because of their inclining from truth to falsehood. (MF, TA.)

صَبِغٌ

1. **صَبِغَةً**, (S, Mgh, TA,) aor. ϵ , (Mgh, TA,) inf. n. **صَبِغٌ**; (S, TA;) and **صَبِغَةً**, (K, TA,) inf. n. **تَصْبِغٌ**; (TA;) *He gave him to drink a morning-draught, or what is termed a صَبِغٌ*; (S, Mgh, K, TA;) [and] so **صَبِغَةً صَبِغَةً**: (MA:) and the first [and second also] *he handed to him a morning-draught of milk or of wine*. (TA.) And **صَبِغَ الإِبِلَ**, 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 **صَابِغٌ**]. (Ham p. 66.) — [And accord. to Reiske, as stated by Freytag, **صَبِغٌ** 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. — **صَبِغٌ** as an inf. n. [of which the verb is **صَبِغٌ** accord. to a general rule] signifies *The being satiated, or having the thirst quenched, by a morning-draught, or what is termed a صَبِغٌ*. (L.) — And **صَبِغٌ**, aor. ϵ , inf. n. **صَبِغٌ** [in the CK (erroneously) **صَبِغٌ**] and **صَبِغَةً**, [He, or it, was of the colour termed **صَبِغَةً** meaning as expl. below: or] *it (hair) had whiteness naturally intermixed in it with redness*; as also **اصْبَاحٌ**, (K, TA,) inf. n.