

صَبَّاحٌ. (TA.) = صَبَحَ, aor. ٤, inf. n. صَبَاحَةٌ, [q. v.] *He was, or became, beautiful, comely, pretty, or elegant*; (S, A, K, TA;) as some say, peculiarly in the face: (TA:) or *he was, or became, bright* (Mṣb, TA) in the face. (Mṣb.)

2. تَصَبُّحٌ, (S,) or صَبَّحَهُ, (K,) inf. n. تَصَبُّحٌ, (TA.) *He came to him, or to them, in the morning, in the time termed the صَبَّاحُ*; (S, K;) as also [صَبَّحَهُ, or] صَبَّحَهُ, aor. ٤: (K:) the teshdeed in the former does not imply muchness, or frequency: (S:) and صَبَّحَهُ الْخَيْلُ and صَبَّحَهُ النَّاسُ *The horsemen came to them at daybreak, at the time termed the صَبَّاحُ*: (TA:) but Aboo'Adnán says that there is a difference between صَبَّحْنَا and صَبَّحْنَا بِكَذَا; which is this: you say, صَبَّحْنَا بِكَذَا [We came in the morning to such a town, or country], and صَبَّحْنَا فَلَانًا [We came in the morning to such a one], with teshdeed; and صَبَّحْنَا فِي شَرِّهَا or صَبَّحْنَا فِي أَهْلِهَا خَيْرًا *We came in the morning to its people, or inhabitants, with good or with evil, without teshdeed*; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of ب suppressed]: you say also, صَبَّحَهُ بِكَذَا; and you may also say, صَبَّحَهُ كَذَا, as well as صَبَّحَهُ كَذَا; *He came to him in the morning with such a thing.* (L.) — And صَبَّحَكَ اللَّهُ بِخَيْرٍ (S, * A, Mṣb) or بِالْخَيْرِ (TA) † [*May God visit thee in the morning with good, or good fortune, or happiness; or make thee to be in, or during, the morning attended with good, &c.; i. e. make thy morning good, or happy; or grant thee a good, or happy, morning*]: a prayer for the person thus addressed. (Mṣb.) — And عَمِرَ صَبَّاحًا صَبَّحْتُهُ *I said to him صَبَّاحًا* [expl. below, see صَبَّاحٌ]; (S;) and صَبَّحْتُهُ *he said to them صَبَّاحًا*: (K:) or صَبَّحْتُهُ means *I said to him صَبَّاحًا* [expl. above]. (Mṣb.) — See also 1, first sentence. — [Hence,] صَبَّحْتُ الْقَوْمَ اللَّيْلَةَ, inf. n. as above, *I journeyed with the people, or party, by night until I brought them in the morning to the water.* (K.) — صَبَّحْتَنِي *Such a one declared, or told clearly, to me the truth*; syn. مَحَضَّنِي. (A, TA. [See صَبَّحٌ.]) = تَصَبُّحٌ as a subst., see below.

4. اصْبَحَ *He entered upon the time of morning termed صَبَّاحُ* [which means both dawn and forenoon]; (S, * Mṣb: [in the former this meaning is indicated, but not expressed:]) or *he entered upon the time of daybreak, or dawn, the time termed صَبَّاحُ*. (L, K.) By the following words of Esh-Shemmák,
 وَقَبْلُ الْمُنَادِي أَصْبَحَ الْقَوْمُ أَدْلَجِي

is meant, [*And the saying of the crier is,*] *The people, or party, have nearly entered upon the time of dawn: prosecute the night-journey; for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قَدْ بَلَغْنَا; and when travellers are near the time of day-* Bk. I.

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break, they say, أَصْبَحْنَا. (T, L.) — [Hence,] † *He awoke from sleep in the جَوْفُ* [i. e. last third, or last sixth,] *of the night.* (A, TA.) [And simply † *He awoke*: for] one says to the sleeper, أَصْبِحْ, meaning † *Awake thou from sleep.* (A, TA.) And one says also, أَصْبِحْ يَا رَجُلُ, meaning † *Become roused, O man,* (A, K, * TA,) *from thy heedlessness or inadvertence,* (A, TA,) and see thy right course, (K, TA,) and what will rectify thy state. (TA.) And أَصْبِحْ لَيْلٌ † [*Become morning, O night*]: a prov.: (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) — [Also *He, or it, became in the morning in any particular state or condition*: in this sense, and in that next following, an incomplete, i. e. a non-attributive, verb.] — And [hence, simply,] *He, or it, became*; syn. صَارَ. (S, K.) One says, اصْبَحَ عَلِيمًا *He became knowing, or learned.* (S, TA.) Thus, فَأَصْبَحُوا ظَاهِرِينَ, in the Kur lxi. last verse, means *And they became victorious.* (Bd.) And فَأَصْبَحَ يَقْلِبُ كَفَيْهِ, in the Kur xviii. 40, [*And he became in a state, or condition, in which he turned over his hands; i. e. and he became repentant, or grieved for what he had done.* (A in art. قلب, and Bd.)] And فَأَصْبَحُوا لَا تَرَى إِلَّا مَسَاكِينَهُمْ, in the Kur xlvi. 24, i. e. [*And they became in a condition such that, if thou wert present in their country, thou wouldst not see aught save their dwelling-places; or, as Hamzeh and Ks read, لَا تَرَى إِلَّا مَسَاكِينَهُمْ*] [there was not to be seen aught save their dwelling-places]. (Bd.) [أَصْبَحَ يَفْعَلُ كَذَا] is of frequent occurrence, meaning *He became occupied, or engaged, in doing such a thing; he betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing.* — [Also *He performed the prayer of daybreak.*] It is said in a trad., أَصْبَحُوا بِالصَّبْحِ, meaning *Perform ye the prayer of daybreak in the time of daybreak.* (L.) — See also 8. — Also *He acted gently.* (TA in art. مارَوْشُ: see an ex. in a verse cited voce مارَوْشُ.) = اصْبَحَ مِصْبَاحًا *He trimmed a lamp, or wick; or prepared it properly for use.* (TA.) — See, again, 8. = اصْبَاحٌ as a subst., see صَبَّحَ, in two places.

5. تَصَبَّحَ *He slept in the morning; or first part of day, before sunrise.* (S, Mṣb, K.) — And *He ate such food as is termed a صَبَّحَةٌ*. (K, TA.) It is said in a trad., مَنْ تَصَبَّحَ بِسَبْعِ تَمْرَاتِ عَجْوَةٍ *He who eats as a صَبَّحَةٌ seven dates of the sort called عَجْوَةٌ*. (TA.) — See also 8, in two places.

6. يَتَصَبَّحُ and فَلَانٌ يَتَصَبَّحُ [Such a one affects to be beautiful, comely, pretty, or elegant: the latter verb is here added as an explicative of the former: see صَبَّحَ]. (A, TA.)

8. اصْطَبَّحَ *He drank a morning-draught, or what is termed a صَبَّوحٌ*; (S, K, TA;) [and] so

اصْبَحَ. (Mṣb. [Thus in my copy of the Mṣb, but probably a mistranscription, for the former is the verb well known in this sense, and is not in that copy.]) It is said in a trad., مَا لَنَا صَبِيٌّ يَضْطَبِّحُ [We have not a child that drinks a morning-draught]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the draught. (TA.) — And i. q. أُسْرَجَ [as meaning *He lighted a lamp or wick, or himself or another with a lamp &c.*]; (K, TA;) and so اصْبَحَ (A, TA) [in the former sense], as in the phrase اصْبَحَ مِصْبَاحًا [he lighted a lamp or wick]; (A;) and اصْبَحَ alone has this meaning, i. e. أُسْرَجَ سِرَاجًا. (TA, from a trad.) [But it is used often in the latter sense:] one says, الشَّمْعُ الَّتِي يَضْطَبِّحُ بِهَا *Candles are of the things with which one lights [himself, or others]*; syn. يُسْرَجُ: (S:) [and in like manner † تَصَبَّحَ; for] one says, هُوَ يَتَصَبَّحُ بِالشَّمْعِ [He lights himself, or others, with candles]: (A:) [and in like manner also † اصْتَبَّحَ; for] one says, اصْتَبَّحَ بِالصَّبَّاحِ (S, MA, Mgh, Mṣb, K, *) *He lighted [himself, or another,] with the lamp, or wick*; (MA;) syn. أُسْرَجَ; (S;) or اسْتَسْرَجَ: (K:) [hence it appears that † اصْطَبَّحَ and † اصْتَبَّحَ and † تَصَبَّحَ may be aptly rendered *he employed it as a means of light*; and thus the second of these three verbs, is expl. in treatises on practical law:] one says also, اصْتَبَّحَ بِالدَّهْنِ [He employed oil as a means of light; or] *he made the lamp, or wick, to give light by means of oil*: (Mgh, Mṣb:) and it is said in a trad. respecting the several sorts of fat (شُحُوم) of carrion, بِهَا النَّاسُ يَسْتَصْبِحُ *The people [employ them as means of light; or] make their lamps, or wicks, to give light by means of them.* (TA.)

10: see the next preceding paragraph, in four places.

11: see 1, last sentence but one.

صَبَّاحٌ (S, A, Mṣb, K, &c.) and صَبَّاحٌ (Mṣb, K) and إِصْبَاحٌ (Mṣb, * K) and صَبَّاحَةٌ (Mṣb, * K) and مُصْبِحٌ (K [or perhaps the last should be مُصْبِحٌ, q. v.]) *Daybreak, or dawn*; syn. فَجْرٌ; (S, A, Mṣb, K;) i. e. (so in the Mṣb, but in the K “or”) *the beginning, or first part, of day*: (Mṣb, K:) † إِصْبَاحٌ is an inf. n. [inf. n. of أَصْبَحَ] used in the sense of صَبَّاحٌ, in the Kur vi. 96, (Jel) and is similar to بُكَارٌ; (TA;) [and مُصْبِحٌ is the n. of place and time from أَصْبَحَ:] the pl. of صَبَّاحٌ is أَصْبَاحٌ; (K;) and thus some read in the Kur vi. 96. أَتَيْتُهُ لِصَبْحِ، One says, أَصْبَحَ. [I came to him] in the morning (صَبَّاحُ) [of the last] of five days; (K;) i. e., of a fifth day; (TK;) [or rather, of a fifth night, as the last word is fem.]; like as one says, لَيْسِي خَامِسَةً. (S.) — 207.