

changing the ط into ص, but not *صَبَرَ*, for ص is not to be incorporated into ط; (§;) and likewise *صَبَرَ*; (M, K;) both syn. with *صَبَرَ*; (M;) or *صَبَرَ* signifies *he constrained himself to be patient*; (§, TA;) [or *he took patience*: and *اصطبر*, *he acquired patience*; and *he was tried with patience*: see *صَابِرٌ*.] One says, *صَبَرَ فُلَانٌ عِنْدَ الْمُصِيبَةِ* Such a one was patient on the occasion of affliction. (§.) And *صَبَرْتُ عَلَى مَا أُكْرَهُ* [I was patient of, or I endured with patience, or bore with, what I dislike]. (A.) And *صَبَرْتُ عَمَّا أَحَبُّ* [I endured with patience the withholding of myself, or the being debarred, from what I love, or like; or I was patient of the loss, or want, of what I love, or like]: (A:) and *صَبَرْتُ عَلَيْهِ* [I constrained myself to endure with patience the withholding myself, or the being debarred, from it, or him; or I constrained myself to be patient of the loss, or want, of it, or him]. (L, voce *تَجَلَّدَ*.) And *أَفْضَلُ الصَّبْرِ التَّصَبُّرُ* [The most excellent kind of patience is the constraint of oneself to be patient]: a saying of 'Omar. (IAgr.) And *بَدَنِي لَا يَصْبِرُ* [My body will not be patient of cold, or will not endure patiently cold]. (A.) And *صَبْرٌ* signifies also *The being bold or daring* [in enduring, or attempting, a thing]. (TA.) — Also *He made him, or it, firm, or fast; or bound, or tied, him, or it, firmly, or fast.* (TA.) [Hence,] *صَبَرَهُ عَلَى الْقَتْلِ*, inf. n. as above, *He confined him, namely, a man, and other than man, [with bonds or otherwise,] (K, TA,) alive, (TA,) and shot, or cast, at him until he died: (K, TA:) or he set him up for slaughter: (M:) and you say also, قَتَلَهُ صَبْرًا; (S, M, Mṣb, K;) and صَبْرَهُ; meaning he confined him (i. e. a man) to die, until he died; and in like manner you say اصبره; (S;) which latter signifies also he slew him in retaliation. (T in art. *بَوَأَ*.) And قَتَلَ صَبْرًا He (i. e. any living thing) was confined alive, and then shot at, or cast at, until he was put to death: (§:) or he (any living thing) was bound until he was put to death: (Mṣb:) or he (a man) was bound hand and foot, or held by another man, until he was beheaded: (Mgh:) or he was slain [deliberately,] not on the field of battle, nor in war or fight, nor by mistake: (A'Obeyd:) and صَبَرَ he was confined, (A,) or held and confined, (B,) to be put to death. (A, B.) صَبَرَ الرُّوحَ [signifies *The confining the living, and shooting, or casting, at him until he dies*; as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning *the act of gelding, or castrating.* (A, TA.) — Also, (§, Mṣb,) aor. and inf. n. as above, (Mṣb,) *He confined him to make him swear, until he swore, or took an oath; as also اصبره: (S:) or he made him to swear a most energetic oath; (Mṣb;) as also صَبَرَ يَمِينَهُ*, (A, Mgh,) which is a tropical phrase: (A:) and اصبره على يمين (TA in art. *بَلَّتْ*) or اصبره على يمين (TA in the present art.) *he (the judge, or governor,) constrained him to swear, or take an oath.* (TA.) And صَبَرَ He was confined, or held in custody, in order that he might be made to swear, or take an oath. (A.) And حَلَفَ صَبْرًا He*

swore, or took an oath, being confined, or held in custody, (§, M,) by the judge, or governor, (M,) in order that he might be made to do so. (§, M.) And صَبَرَ يَمِينًا He swore, or took an oath: (TA in art. *بَلَّتْ*;) and he compelled one to take an oath. (Mgh.) — See also 2. — Also *He clave to him; namely, a man; syn. لَزِمَهُ.* (M, K.) — *صَبَرَ مِنْهُ*: see 8. — *صَبَرْتُ*, (§, [thus in my copies, without any complement,]) or *صَبَرْتُ بِهِ*, (M, Mṣb, K,) aor. 2, inf. n. صَبَرَ (§, M, Mṣb, K) and *صَبَارَةٌ*, (§, Mṣb, K,) *I became responsible, or surety, for him, or it.* (§, M, Mṣb, K.) — And *أُضِرْنِي* Give thou to me a surety. (§, K.) — *صَبَرُوا طَعَامَهُمْ*, (so in the CK, [agreeably with an explanation of the pass. part. n. *مَضْبُورٌ*, q. v.,]) or *صَبَرُوهُ*, (so in the M, and in my MS. copy of the K, [both probably correct,]) *They collected their wheat together without measuring or weighing it; made it a صَبْرَةٌ* [q. v.]. (M, K.)

2. *صَبَرَهُ*, (M, Mṣb, K,) inf. n. *تَصَبَّرَ*, (TA,) *He urged him, or made him, to be patient, by a promise of reward: or he said to him, Be thou patient: and اصبره he made him to be patient: (Mṣb:) or the former, he commanded him, or enjoined him, to be patient; as also اصبره: (M, K:) and the first, he required of him that he should be patient: (Sgh, TA:) and اصبره, he attributed to him (جعل له) patience; (M, K;) as also اصطبره. (TA.) — See also 1, second sentence. — *صَبَرُوا طَعَامَهُمْ*: see 1, last sentence. — *صَبَرَ الشَّيْءَ*, inf. n. as above, *He heaped up the thing.* (O.) — [صَبَرَ also signifies *He embalmed a dead body with صَبِرٌ*, meaning accord. to Freytag *myrrh*; but for this I know not any authority: he mentions the verb as occurring in this sense in "Hamak. Waked." p. 94, last line. — Also *He ballasted a ship: used in this sense in the present day.* See *صَابِرَةٌ*.]*

3. *صَابَرَهُ*, (A, MA,) inf. n. *مُصَابِرَةٌ*, (A, K) and *صَابَرًا*, (K,) [*He vied with him in patience, or endurance; as shown in what follows: or] he acted patiently with him: (MA:) صَابَرُوا* in the Kur iii. last verse means *Vie ye in patience, or endurance: (Ksh, Bd, Jel:*) or in this instance, in the saying اصبروا وصابروا وربطوا*, the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [be ye patient] with yourselves, and [vie ye in patience] with your hearts in enduring trial with respect to God, and [remain ye steadfast] with your minds in desire for God: or [be ye patient] with respect to God, and [vie ye in patience] with God, and [remain ye steadfast] with God. (B, TA.) [See also 3 in art. *رَبَطَ*.]

4. *اصبره*: see 1, latter half, in four places: — and see 2, in two places. — *مَا أَصْبَرَهُ* [How patient, or enduring, is he!] — *مَا أَصْبَرَهُمْ عَلَى النَّارِ* [in the Kur ii. 170] means *How bold are they [to encounter the fire of Hell]! (K:) or how bold are they to do the deeds of the people of the fire [of Hell]! (TA:) or how much do they occupy*

themselves in doing the deeds of the people of the fire [of Hell]! (K:) this last explanation is in the Tekmileh. (TA.) — *اصبره* also signifies *He (the judge, A, TA, or the Sultán, El-Aḥmar, TA) retaliated for him.* (El-Aḥmar, A, TA. [See 8.]) — *اصبر* [intrans.] *It (a thing) was, or became, hard; syn. اشْتَدَّ.* (A. [See *صَبِرٌ*.]) — *He fell into what is termed صَبْرٌ*, (K, TA,) i. e. a calamity: and he became in what is termed *صَبْرٌ*, i. e. a حَرَّةٌ. (TA.) — *He sat upon the صَبِير*, (K, TA,) i. e. the mountain. (TA.) — *It (milk) was, or became, very sour, inclining to [the flavour of صَبِرٌ, i. e.] bitterness.* (K.) — *He ate the صَبِيرَةَ*, (IAgr, K,) i. e. the thin, round cake of bread so called. (TA.) — And *He stopped the head of a flask, or bottle, with a صَبَار*, (K, TA,) i. e. a stopper. (TA.)

5: see 1, near the middle of the paragraph, in four places.

6. *تَصَابَرٌ* [relating to a number of persons] signifies *The being patient, or enduring, one with another.* (KL.) [You say, *تصابروا They were patient, or enduring, one with another.*] — And *تصابروا على فلان* *They leagued together, and aided one another, against such a one.* (Ibn-Buzurj, TA in art. *ضَفَرَ*.)

8. *اصطبر*, and its var. *اصبر*: see 1, former half in three places. — *اصطبر منه* *He retaliated by slaying him, or wounding him, or the like; (A, K;) and so صبر منه. (TA.) — [And accord. to Reiske, It was collected: (mentioned by Freytag:) app. as quasi-pass. of 1 in the last of the senses assigned to it above.] اصطبره: see 2.*

10. *استصبر* *It (a vapour, TA) became dense.* (K, TA. [See *صَبِيرٌ*.])

R. Q. 1, accord. to the §, *صَبِرٌ*: see art. *صَبِرٌ*.

صَبِرٌ [inf. n. of 1, q. v. — Used as a simple subst.,] *Patience, or endurance; contr. of جَزَعٌ: (M, K:) or restraint of oneself, or of one's soul, from impatience.* (§. [Several other explanations of this word are shown by explanations of the verb.]) — *شَهْرُ الصَّبْرِ* *The month of fasting: (K:) fasting being called صَبْرٌ because it is self-restraint from food and beverage and sexual intercourse. (TA, from a trad.) — قَتَلَ صَبْرًا, and قَتَلَهُ صَبْرًا: see 1.] — *يَمِينُ الصَّبْرِ* *The oath for which the judge, or governor, [in the CK الحَكْمُ is erroneously put for الحَكْمُ,] holds one in custody until he swears it: (M, K:) or the oath that is obligatory (K, TA) upon the swearer, (TA,) and which the swearer is compelled to take, (Mgh, K,) he being confined by the Sultán until he do so: (Mgh,* TA:) such an oath is also termed *يَمِينٌ مَضْبُورَةٌ*: (Mgh:) [i. e.] the term *مَضْبُورَةٌ* is applied to an oath, (§, K, TA,) meaning one on account of which a man is confined, in order to make him swear it; (TA; [and this seems to be indicated by the context in the § and K;]) but the man being *مَضْبُورٌ*, and not the oath, the latter is thus**