

thing incumbent on thee which is not really so. (TA.) — See also **صَبَّاحٌ**, in three places. — Accord. to Lth, it signifies [absolutely] *Wine*. (T, TA.) — And *The quantity of milk of a camel that is drawn at dawn, or in the first part of day; and so* **صَبَّحَةٌ**. (TA.) — Also A she-camel that is milked at dawn, or in the forenoon, (Lh, AHeyth, K,) or in the morning, or first part of day, before sunrise; and so with *ة*. (K.)

**صَبِيحٌ** (S, A, Mgh, Mṣb, K) and **صَبَّاحٌ** (Ks, S, K) and **صَبَّاحٌ** and **صَبَّاحَانٌ** (K) *Beautiful, comely, (S, A, Mgh, K,) pretty, or elegant; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or bright (Mṣb, TA) in the face: (Mṣb:) the first is expl. by Lth as signifying fair of face: fem. صَبِيحَةٌ and صَبَّاحَةٌ: and the pl. of صَبِيحٌ and صَبَّاحٌ, and of their fems. here mentioned, is صَبَّاحٌ. (L, TA.)*

**صَبَّاحَةٌ** *Beauty, comeliness, prettiness, or elegance; (S, A, K;) as some say, peculiarly in the face: (TA:) or brightness in the face: (Mṣb:) it is said that صَبَّاحَةٌ is in the face; وَضَاءَةٌ, in the skin; جَمَالٌ, in the nose; حَلَاوَةٌ, in the eye; مَلَاخَةٌ, in the mouth; ظَرْفٌ, in the tongue; رَشَاقَةٌ, in the stature; لَبَاقَةٌ, in the qualities of the mind; and that the completion of beauty is in the hair. (L, TA.) [See 1, last sentence.]*

**صَبِيحَةٌ**: see **صَبَّاحٌ**: and **صَبَّاحٌ**, in two places.

**صَبَّاحِيٌّ** *Intensely red blood: (K, TA:) from صَبَّاحٌ signifying one "whose hair is overspread with redness." (TA.) — أَسِنَّةٌ صَبَّاحِيَّةٌ Wide spear-heads. (K, TA. [In the CK the latter word is without teshdeed.]) ISd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also مَصْبُوحٌ.]*

**صَبَّاحٌ**: see **صَبِيحٌ**.

**صَابِحٌ** [*Giving to drink a morning-draught, or what is termed a صَبُوحٌ: act. part. n. of 1, q. v.: see also Ham p. 66. And] One who waters his camels in the morning, between day-break and sunrise. (TA. [See صَبَّحَةٌ.] — And † One who makes a hostile, or predatory, incursion upon a people in the morning; as though he made it to be to them a صَبُوحٌ. (Ham p. 66.) — الْحَقُّ الصَّابِحُ † The plain, manifest, clear, truth. (K, TA.)*

**أَصْبَحُ** *Of a black colour inclining to redness: (K:) or having redness intermixed in his black hair: (Sh, TA:) or whose hair, or beard, has a red hue overspreading it: (Aboo-Naṣr, Sh, TA:) or having hair intensely red: (TA:) it is nearly the same as أَصْبَبُ: (Lth, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning having whiteness naturally intermixed in it with redness; (K, TA;) of whatever kind it be: (TA:) fem. صَبَّاحَةٌ: (K:) and pl. صَبَّاحٌ: (TA:) and hence [accord. to some] **صَبَّاحٌ** meaning "the dawn;" for, as Az says, the colour of the*

true dawn inclines a little to redness. (TA.) [Hence, because of his colour,] **الْأَصْبَحُ** signifies *The lion. (K.)* In the phrase **أَسْوَدٌ صَبَّاحٌ**, the epithet is added as a corroborative. (Z, TA.) — And the fem., **صَبَّاحَةٌ** signifies *A female conspicuous, or clear, or fair, in the جَبِينِ [or side of the forehead]. (TA.)*

**سَيَاطُ أَصْبَحِيَّةٍ** *A whip: (S, K:) and سَيَاطُ أَصْبَحِيَّةٍ certain whips: (AO, S, TA:) so called in relation to دُوْ أَسْبَحٌ, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer. (TA.)*

**إِصْبَاحٌ**: see **صَبَّاحٌ**, in two places. — It is said to signify also *Darkness; contr. of صَبَّاحٌ*, which is its primary signification: and accord. to Esh-Shereeshee, *redness of the hair. (Har p. 284.)*

**أَصْبُوحَةٌ**: see **صَبَّاحٌ**, in two places.

**تَصْبِيحٌ** *The morning meal, that is eaten between daybreak and sunrise; syn. غَدَاءٌ: (A, K:) a subst. of the measure تَفْعِيلٌ, (K, TA,) similar to تَرْغِيْبٌ &c.: pl. تَصَابِيحٌ. (A, TA.) One says, قَرَّبَ إِلَى الضُّيُوفِ تَصَابِيحَهُمْ [He brought near to the guests, or put before them, their early morning-meals]. (A, TA.)*

**مَصْبُوحٌ** (S, Mṣb, and some copies of the K,) formed from the unaugmented verb, (S, Mṣb,) and **مُصْبِحٌ** (S, Mṣb, K,) formed from the augmented verb **أَصْبَحَ** (S, Mṣb,) *The place of entering upon the time of morning called صَبَّاحٌ: and the time of entering upon the same: (S, Mṣb, K:) or the former signifies i. q. صَبَّاحٌ, and the time thereof, and the place thereof. (Marg. note in a copy of the S.) See also صَبَّاحٌ.*

**مُصْبِحٌ**: see the next preceding paragraph: and see also **صَبَّاحٌ**, in two places.

**مُصْبِحٌ**: see the paragraph here following, in four places.

**مِصْبَاحٌ** *A lamp: or its lighted wick: syn. سِرَاجٌ: (S, K:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bd, L, Jel,) or a large, bright, or brilliant, سِرَاجٌ: (Bd:) and **مُصْبِحٌ** signifies a lamp: (L:) [the pl. of this is **مَصَابِيحٌ**: and] the pl. of **مِصْبَاحٌ** is **مَصَابِيحٌ**. (Mṣb.) — **أَعْلَامُ الْكَوَاكِبِ الْمَصَابِيحِ النُّجُومِ** [i. e. † The stars, or asterisms, that are signs of the way to travellers]. (L, TA.) — Also *A large [drinking-vessel of the kind called] قَدَحٌ; (AHn, K;) and so **مُصْبِحٌ**: (K:) or **مَصَابِيحٌ** [the pl. of the former] signifies the [vessels called] **أَقْدَاحٌ** [pl. of قَدَحٌ] with which one drinks the morning-draught called **صَبُوحٌ**. (S.) — And *A she-camel that remains in the morning in the place where she has lain down, (S, K, TA,) not going forth to pasture,***

(S, TA,) until the sun has risen high, (S, K, TA,) by reason of her strength (K, TA) and her fatness: (TA:) the quality thus described is approved: (As, S, TA:) and such a she-camel is also termed **مُصْبِحٌ**: pl. of the former as above. (TA.) — And *A wide spear-head; (K, TA;) [app. of such as are termed **أَسِنَّةٌ صَبَّاحِيَّةٌ**]; as also **مُصْبِحٌ**. (TA.)*

**مُصْطَبِحٌ** *Drinking a morning-draught, or what is termed a صَبُوحٌ. (S, K. [See also صَبَّاحَانٌ, first sentence.]*

صبر

1. **صَبَّرَهُ**, aor. , (S, M, A, K,) inf. n. **صَبْرٌ**, (M, K,) *He confined him; held him in custody; detained, retained, restrained, or withheld, him, or it; (S, M, A, K;) عَنْهُ from it. (M, A, K.) [Accord. to a copy of the A, **صَبَّرَهُ** signifies the same; but this may be a mistranscription. Hence,] **صَبَّرْتُ نَفْسِي** *I restrained, or withheld, myself, or my soul; (S, Mgh;) عَلَى كَذَا [to endure such a thing]. (Mgh.) 'Antarah says, mentioning a battle in which he was engaged,**

• **فَصَبَّرْتُ عَارِفَةَ لِذَلِكَ حَرَّةً**  
• **تَرَسُو إِذَا نَفْسَ الْجَبَانِ تَطَلَّعَ**

meaning *حَبَسْتُ نَفْسًا صَابِرَةً* [i. e. *And I restrained thereat a soul patient and ingenuous, that is firm when the soul of the coward yearns: the last word (for تَطَلَّعَ) I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home]. (S.) [And hence,] **صَبَّرَ** is also used intransitively: (Mṣb:) [or as a trans. verb of which the objective complement, namely, **نَفْسُهُ**, is understood:] you say, **صَبَّرَ**, aor. and inf. n. as above, (S, M, Mṣb, K,) *He was, or became patient, or enduring; contr. of جَزَعٌ: (M, K:) or he restrained, or withheld, himself, or his soul, from impatience: (S, Mṣb:) or he restrained, or withheld, himself, or his soul, from impatience, and his tongue from complaint, and his members from broil: or, accord. to Dhu-n-Noon, he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found: or, as some say, he endured trial, or affliction, with good manners: or he was contented in trial, or affliction, without show of complaint: or he constrained himself to attempt things that he disliked: or, accord. to 'Amr Ibn-'Othmán, he maintained constancy with God, and received his trials with an unstrained mind: or, accord. to El-Khowwāq, he steadily adhered to the statutes of the Kur-án and the Sunneh: or, as some say, he was content to perish for gaining the approval of him whom he loved: or, accord. to El-Hareeree, he made no difference between a state of ease, comfort, and affluence, and a state of affliction; preserving calmness of mind in both states: (B:) and you also say **أَصْبَبِرُ**, (S, M, Mṣb, K,) and **أَصْبِرُ**, (S, M, K, TA, [in the CK, erroneously,])**