

termed tropically. (TA.) — **حَلَفَ صَبْرًا**: see 1.]  
 — See also **صَبْرٌ**.

**صَبْرٌ** (S, M, Mṣb, K) and **صَبْرٌ** (M, Mṣb, K)  
 The side of a thing: (S, M, K:) or a side rising  
 above the rest of a thing: (Mṣb:) or its upper  
 part, or top: (TA:) and the edge of a thing: (S,  
 M, K:) and its thickness: formed by transposi-  
 tion from **بَصْرٌ**: (S:) pl. **أَصْبَارٌ**, (S, M, Mṣb, K,) and  
 pl. **أَصْبَارَةٌ**. (Mṣb.) **أَصْبَارٌ** signifies The  
 sides of a vessel, (S,) and of a grave. (TA.)  
 And you say, He filled the drinking-cup, (S, M,  
 A, K,) and the measure, (A, TA,) **إِلَى أَصْبَارِهِ**  
 (S, M, A, K,) to its top, (S, M, K,) as also **إِلَى**  
**أَصْبَارِهِ**; (S;) or to its uppermost parts; (TA;) or  
 to its edges. (A.) And **أَخَذَهُ بِأَصْبَارِهِ** He took it  
 altogether. (S, M, A, Mṣb, K.) And **لَقِيَ الشَّدَّةَ نَقِيًّا**  
**بِأَصْبَارِهَا** + He met with complete distress, or ad-  
 versity. (Aṣ, S.) And in a trad., the tree called  
**سِدْرَةُ الْمُنْتَهَى** is said to be **صَبْرٌ الْجَنَّةِ** in the highest  
 part of Paradise. (A, TA.) — Also the former,  
 (S, M, K,) and **صَبْرٌ**, (M, K,) Land in which  
 are pebbles, (S, M, K,) not rugged. (S, M.)  
 Hence, **أَمْرٌ صَبْرٌ**, q. v. (S, M.) — See also **صَبِيرٌ**,  
 in two places.

**صَبْرٌ**: see **صَبْرٌ**: — and **صَبِيرٌ** in two places: —  
 and see also **صَبْرٌ**.

**صَبْرٌ** Ice; syn. **جَمْدٌ**: (A, Sgh, K:) and [its  
 n. un.] with **ة**, a piece thereof: (A, Sgh:) from  
**أَشْتَدَّ أَصْبَرُ** meaning **أَشْتَدَّ**. (A.)

**صَبْرٌ** (S, M, Mṣb, K) and **صَبْرٌ**, which latter is  
 allowable only in cases of necessity in poetry, (S,  
 Mṣb, K,) or it is allowable in other cases, as also  
**صَبْرٌ**, agreeably with analogy, (Ibn-Es-Seed,  
 Mṣb,) [*Aloes*]; a certain bitter medicine; (S,  
 Mgh, Mṣb;) the expressed juice of a certain  
 bitter tree; (M, K;) the expressed juice of a  
 certain tree of which the leaves are like the  
 sheaths of knives, long and thick, with a dusty  
 and dull hue in their greenness, of rough appear-  
 ance, from the midst of which there comes forth a  
 stalk whereon is a yellow flower, **ثَمِدٌ** [but what  
 this means I know not] in odour; (Lth, TA;) it  
 grows like the green **سَوْسَنٌ** [or lily], save that  
 the leaves of the **صَبْر** are longer and broader and  
 much thicker, and it contains very much juice;  
 (AḤn, M, O, TA;) it is crushed and thrown into  
 the presses, then bruised with pieces of wood, and  
 trodden with the feet until its expressed juice  
 flows, when it is left until it thickens, then it is  
 put into leathern bags, and exposed to the sun  
 until it dries: (AḤn, O:) the best sort is the  
**سُقَطْرِي** [i. e. of the Island of *Sukutra*]: and it  
 is also known by the name of **صَبْرَةٌ** [a name now  
 applied to the plant]: (TA:) the n. un. is **صَبْرَةٌ**  
 [and **صَبْرَةٌ** and **صَبْرَةٌ**]: and the pl. is **صَبْرٌ**. (M,  
 TA.) — [Accord. to Freytag, it signifies also  
*Myrrh*: but for this I know not any authority.]

**صَبْرٌ**: see **صَبْرٌ**.

**صَبْرَةٌ**: see **صَبْرَةٌ**: — and see **صَبْرَةٌ**, in two  
 places. — Also *Urine, and dung of camels and*

*other beasts, compacted together in a watering-  
 trough.* (K.) — **أَبُو صَبْرَةٍ**, (so in a copy of the  
 M,) or **أَبُو صَبْرَةٍ**, (so in the K and TA,) A  
 certain bird; (M, K;) red in the belly, black in  
 the head and wings and tail, the rest of it being  
 red; (M;) thus in the L; (TA;) or red in the  
 belly, black in the back and head and tail; (K;) thus  
 in the Tekmileh: (TA:) [but] AḤat says, in  
 “the Book of Birds,” **أَبُو صَبْرَةٍ**, which is [the  
 same as] **أَبُو صَبْرَةٍ**, is [a bird] red in the belly,  
 black in the head and wings and tail, the rest of  
 it being red, of the colour of **صَبْرٌ**: and the pl. is  
**صَبْرَاتٌ** and **صَبْرَاتٌ**. (O.)

**صَبْرَةٌ** A quantity collected together, of wheat  
 [&c.], without being measured or weighed, (S,\*  
 M, Mṣb, K,) heaped up: (TA:) pl. **صَبْرٌ**. (S,  
 Mṣb.) You say, **أَشْتَرَيْتُ الشَّيْءَ صَبْرَةً** I bought  
 the thing without its being measured or weighed.  
 (S, Mṣb.) — And **Reaped grain collected together;**  
 or **wheat collected together in the place where it**  
**is trodden out:** (M, TA:) or **when trodden out**  
**and thrashed.** (Mṣb in art. **كَدَسَ**.) — And  
**Wheat sifted (M, K) with a thing resembling a**  
**سَرْدَنٌ** [or **سَرْدَنٌ**, which is a Pers. word, here app.  
 meaning a kind of net]. (M.) — And **Rough, or**  
**rugged, stones, collected together:** pl. **صَبْرٌ**. (M,  
 K.) [See also **صَبْرَةٌ**.]

**أَبُو صَبْرَةٍ**: see **صَبْرَةٌ**.

**صَبْرٌ**: see **صَبْرَةٌ**, in two places.

**صَبْرٌ** (M, K) and **صَبْرٌ** (K) The fruit of a kind  
 of tree, intensely acid, having a broad, red stone,  
 brought from India, said to be (M) the tamarind,  
 (M, K,) used as a medicine. (M.)

**صَبْرٌ** A stopper [of a bottle]; syn. **سِدَادٌ**. (K.  
 [See 4, last sentence.]) — And The fruit of a  
 certain acid tree. (K. [But in this sense it is  
 probably a mistake for **صَبْرٌ**, q. v.]

**صَبْرٌ**: see **صَابِرٌ**, in four places.

**صَبِيرٌ**: see **صَابِرٌ**, in two places. — Also A  
 surety. (S, M, Mṣb, K.) You say, **هُوَ بِهٖ صَبِيرٌ**  
 He is a surety for him, or it. (TA.) — And  
**صَبِيرٌ قَوْمٌ** The chief, head, director, conductor, or  
 manager, of the affairs of a people, or party:  
 (M, K:) he who is patient for, and with, a people,  
 or party, in [the managing of] their affairs:  
 (A:) pl. **صَبِيرَاءٌ**. (M.) — [And accord. to Golius,  
 A solitary man, having neither offspring nor  
 brother: but app. a mistake for **صَبِيرٌ**, which is  
 thus expl. in the S in this art.] — Also, (S, M,  
 K,) and **صَبْرَةٌ**, (M,) A white cloud; (M, K;) and  
 so **صَبْرٌ** and **صَبْرٌ**, of which the pl. is **أَصْبَارٌ**:  
 (K:) or white clouds; (M, K;) as also **أَصْبَارٌ**, pl.  
 of **صَبْرٌ** and **صَبْرٌ**: (Fr, Yaḥkoob, S:) or white  
 clouds that scarcely ever, or never, give rain:  
 (S:) or clouds, (M, K,) or white clouds, (Aṣ, S,) that  
 become disposed one above another (Aṣ, S,  
 M, K) in the manner of steps: (Aṣ, S, M:) or a  
 dense cloud that is above another cloud: (M, K:) or  
 a stationary portion of cloud: (K:) or a

portion of cloud which one sees as though it were  
**مَصْبُورَةٌ**, i. e. detained; but this explanation is of  
 weak authority: or, accord. to AḤn, clouds  
 remaining stationary a day and a night; as  
 though detained: (M:) or clouds in which are  
 blackness and whiteness: or, as some say, clouds  
 slow in motion, by reason of their heaviness and  
 the abundance of their water: (Ḥam p. 786:) the  
 pl. of **صَبِيرٌ** is the same as the sing., (M,) or it is  
**صَبِيرٌ**. (S, M, K.) — And **صَبِيرٌ**, A mountain:  
 (O, K:) or **الصَّبِيرُ** is the name of a particular  
 mountain. (TA.) — [And accord. to Freytag, as  
 from the K, in which I do not find this meaning,  
 A hill consisting of stones.] — Also **صَبِيرٌ**, (K,) i. e.  
 (TA) the **صَبِيرُ** of a **حَوَانٌ** [or table, or thing  
 upon which one eats], (M, A, TA,) A thin,  
 round cake of bread, which is spread beneath the  
 food that one eats: (M, A, K:) or (K, TA, but  
 in the CK “and”) upon which the food to be  
 eaten at a wedding-feast is ladled (K, TA) by  
 the maker of the bread: (TA:) also called **صَبْرَةٌ**.  
 (K.)

**صَبْرَةٌ**: see the next paragraph: — and see  
**صَبْرَةٌ**.

**صَبْرَةٌ** (S, M, K) and **صَبْرَةٌ** and **صَبْرَةٌ** (K)  
 Stones: (S, M, K:) or smooth stones: (TA:) or  
**صَبْرَةٌ** signifies, (M,) or **صَبْرَةٌ** signifies also, (K,) a  
 piece of stone, or portion of stones: or of iron.  
 (M, K.) A poet says, (S,) namely, El-Aḡshà,  
 (M,) or 'Amr Ibn-Milkaṭ Et-Tá-ee, addressing  
 'Amr Ibn-Hind, who had a brother slain, (IB,)

\* مَنْ مَبْلَغٌ عَمْرًا بَانَ الْمَرْءُ لَمْ يَخْلُقْ صَبْرَةً \*

(so in the S; but in the M and TA this verse is  
 given differently, with **شَيْبَانٌ** and **أَنَّ** in the places  
 of **عَمْرًا** and **بَانَ**; and it is said in the M that  
 accord. to one relation the last word is **صَبْرَةٌ**,  
 [with **ي**,] which, it is added, is like **صَبْرَةٌ** in  
 meaning;) [i. e. *Who will tell 'Amr, or Sheybán,*  
*that man was not created stones?*] but IB says  
 that the last word is correctly **صَبْرَةٌ**, with **kesr** to  
 the **ص**; and the poet means, man is not stone,  
 that he should patiently endure the like of this:  
 (TA:) [J says,] accord. to one relation, the last  
 word is **صَبْرَةٌ**, with **fet-h**, which is pl. of **صَبْرٌ**,  
 the **ة** being affixed to denote its being a pl. pl.,  
 for **صَبْرٌ** is pl. of **صَبْرَةٌ**, signifying strong, or hard,  
 stones: [and he adds,] El-Aḡshà says,

\* قَبِيلَ الشُّبْحِ أَصْوَاتُ الصَّبَارِ \*

(S:) but IB says that **صَبْرٌ** and **صَبْرَةٌ** are not pls.  
 of **صَبْرَةٌ**; for **فَعَالٌ** is not a pl. form, but **فَعَالٌ**, with  
**kesr**, like **جَبَارٌ** and **جَبَالٌ**: (TA:) [and it is said  
 that] the verse from which this is cited is not by  
 El-Aḡshà, and is correctly and completely as  
 follows:

\* كَأَنَّ تَرْتِمَ الْهَاجَاتِ فِيهَا \*

\* قَبِيلَ الشُّبْحِ أَصْوَاتُ الصَّبَارِ \*

by **الصَّبَارِ** being meant the **صَنْجُ**, (TṢ, K, TA,) the  
 stringed instrument thus called: (TṢ, TA:)