

accord. to the reading given in the §, the verse means, *As though the croaking of the frogs in it, a little before daybreak, were the sounds of falling stones*: and this is correct. (TA.) — See also صَبِير.

صَبَارَةٌ: see the next preceding paragraph.

مَصْبُورٌ رَجُلٌ صَبُورٌ: see مَصْبُورٌ.

صَبِيرَةٌ: see صَبِيرٌ, last sentence.

أَبُو صَبِيرَةٍ: see صَبِيرَةٌ.

صَبَارَةٌ, [respecting the form of which see صَبَارَةٌ] (§, M, K,) and صَبَارَةٌ, without teshdeed, (Lh, M, K,) and صَبِيرَةٌ, (K,) The *intensity of the cold* (§, M, K) of winter: (§, M:) and [in an absolute sense] *intensity of cold*: (TA:) and صَبِيرَةٌ signifies also the *middle of winter*; (K;) and so صَبِيرَةٌ. (TA.)

أَمْرٌ صَبِيرٌ: see صَبِيرٌ, in two places. — (S, M, A, K) and أَمْرٌ صَبُورٌ, (K,) or the former only is meant in the K as having the first of the significations here following, (TA.) *A stony tract, of which the stones are black and worn and crumbling, as though burned with fire*; syn. حَرَّةٌ; (T, S, M, A, &c.) for which حَرٌّ is erroneously put in copies of the K: (TA:) from صَبِيرٌ, q. v.; (§, M;) or from صَبَارَةٌ: or, accord. to some, such as is level, abounding with stones, and difficult to walk upon: (M:) or the former is [the tract called] حَرَّةٌ لَيْلِي, and [that called] حَرَّةٌ النَّارِ: (El-Fezáree:) or it has the first of the above-mentioned significations, and signifies also a [mountain, or hill, such as is termed] هَضْبَةٌ: (ISk:) or smooth rock upon which nothing makes an impression: but the latter, accord. to Aboo-Amr Esh-Sheybánee, signifies a هَضْبَةٌ without a pass. (ISh.) — Also أَمْرٌ صَبِيرٌ (M, K) and أَمْرٌ صَبُورٌ (§, M, K) *A calamity, or misfortune: and a severe war*: (M, K:) or the latter, a *distressing case*.

(S.) One says, وَقَعُوا فِي أَمْرٍ صَبِيرٍ (M) and أَمْرٍ صَبُورٍ (§, M) *They fell into a calamity, &c.*: (M:) or the latter, *they fell into a distressing case*: (§:) or into a perplexing and distressing case, from which they could not escape, like the هَضْبَةٌ, above mentioned, without a pass: (Aboo-Amr Esh-Sheybánee:) but in some of the copies of the “Alfádh” [of ISk], أَمْرٌ صَبِيرٌ, as though derived from صَبَارَةٌ, signifying “stones.” (TA.)

صَبَارٌ: see صَبَارٌ.

أَمْرٌ صَبُورٌ: see صَبَارٌ, in three places.

صَبَارَةٌ *Rugged ground, rising above the adjacent part or parts, and hard*, (K, TA,) in which is no herbage, and which produces none: or i. q. أَمْرٌ صَبِيرٌ. (TA.) — See also صَبِيرٌ.

صَابِرٌ and صَبُورٌ, (M, K,) the latter of which is also applied to a female, without ة, (M,) and صَبِيرٌ (M, K) and صَبَارٌ, (M,) are epithets from صَبْرٌ “he was patient, or enduring.” (M, K:)

the five following epithets are said to denote different degrees of patience: صَابِرٌ is the most general of them [in signification, meaning simply *Patient, or enduring*]: مَصْطَبِرٌ signifies *acquiring patience; and tried with patience*: مَتَّصِبِرٌ, *constraining himself to be patient*: صَبُورٌ, *having great patience; [or very patient;] whose patience is greater than that of others; [as also صَبِيرٌ; or this signifies rendered patient, from صَبْرَةٌ;] denoting quality, or manner: and صَبَارٌ, having an intense degree of patience; [or having very great patience;] denoting measure, and quantity: the pl. of صَبُورٌ is صَبِيرٌ. (TA.) As an epithet applied to God, (Aboo-Is-hák [i. e. Zj],) الصَّبُورُ signifies *The Clement, or Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives, or defers*: (Aboo-Is-hák, K:) [it may be well rendered *The Long-suffering*:] it is an intensive epithet. (TA.) One says also, هُوَ صَابِرٌ عَلَى الْبُرْدِ † [He is a patient endurer of cold]. (A.)*

صَبِيرٌ; &c.: see art. صَبِيرٌ.

صَبِيرَةٌ: see صَبَارَةٌ.

صَابُورَةٌ *Ballast of a ship; the weight that is put in the bottom of a ship*. (TA.)

أَصْبِرٌ [More, and most, patient or enduring].

أَصْبِرٌ مِنْ حِمَارٍ [More patient than an ass] is a prov. (Meyd.) And one says, هُوَ أَصْبِرٌ عَلَى الْوَضْبِ مِنَ الْأَرْضِ † [He is more patient of beating than the ground]. (A.) [The fem.] صَبِيرِي is applied to a she-camel by Honeyf El-Hanátim [as meaning *Surpassingly patient or enduring*]. (IAqr, TA in art. بهي.)

أَصْبِرَةٌ *Sheep or goats, and camels, that return in the evening and morning to their owners, not remaining away from them*: (M, K:*) [a pl.] having no sing.: (K:) [ISd says,] I have not heard any sing. of it. (M.)

مَصْبُورٌ [pass. part. n. of 1, q. v. *Confined, &c.* —] *Confined [with bonds or otherwise]*, (K,) or set up, (M,) to be put to death: (M, K:) and رَجُلٌ صَبُورٌ *a man confined*, (K,) or set up, (M,) to be put to death: (M, K;) i. q. مَصْبُورٌ لِلْقَتْلِ: (Th, M, K:) and مَصْبُورَةٌ, applied to a beast (بهيمة, A), *confined [or bound] to be put to death [and in that state killed by arrows or the like]*; i. q. مَحْبُوسَةٌ عَلَى الْمَوْتِ: such is forbidden to be eaten. (S, A.) — Also *Made into a صَبْرَةٌ, like a صَبْرَةٌ of wheat; so gathered or collected together*. (TA.)

مَصْطَبِرٌ: see صَابِرٌ. [مصطبر is expl. by Reiske as signifying *Collecta caro* (ὄγκος τῆς σαρκός): mentioned by Freytag: if so, it is app. مَصْطَبِرٌ: see its verb.]

صَابِرٌ: see مَتَّصِبِرٌ.

صبع

1. صَبَعٌ, aor. ٤, (AZ, S, K,) inf. n. صَبَعٌ,

(AZ, S,) *He pointed at him, or towards him, with his finger, (بِأَصْبَعِهِ,) disparagingly*: (AZ, S, K:) or, as some say, *he meant some evil thing to him when he (the latter) was inadvertent, not knowing*. (TA.) — And صَبَعٌ فَلَانًا عَلَى فَلَانٍ *He directed such a one to such a one by pointing, or indication*: (§, K:) because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. (TA.) One says, مَا صَبَعَكَ عَلَيْنَا *What directed thee to us?* (TA.) And صَبَعٌ بَيْنَ الْقَوْمِ *He directed others to the people, or party*. (TA.) Of one who magnifies himself, or acts proudly, in his government, or administration, one says, *in his government, or administration, one says, أَذْرَكَتْهُ أَصَابِعُ الشَّيْطَانِ † [app. meaning *The Devil has directed him*]: and أَذْرَكَتْهُ أَصَابِعُ الشَّيْطَانِ [The fingers of the Devil have reached him]. (TA. [See the pass. part. n. below.] — And one says, قَرَّبَ إِلَيْهِ طَعَامًا فَمَا صَبَعَ فِيهِ *Food was presented, or offered, to him, or was placed, or put, before him, and] he did not put his finger into it*. (TA.) [See also صَبَأٌ, near the end.] — And صَبَعٌ الدَّجَاجَةَ, (O, K,) inf. n. as above, (TA,) *He inserted his finger into the hen in order that he might know if she were [near] laying an egg or not*: (O, K:) mentioned by Z. (TA.) — And صَبَعٌ الْإِنَاءَ *He put his finger upon the vessel so that what was in another vessel flowed upon it [into the former vessel]*: (A'Obeyd, S, O, K:) or, as some say, *he put together his two fingers, [or two of his fingers,] then discharged, or let flow, what was in the vessel, of wine, or beverage, into a thing with a narrow head [or mouth]*: or, accord. to Az, *he discharged, or let flow, what was in the vessel, of wine, or beverage, between the extremities of [either of] his two thumbs and fore fingers, in order that it might not become scattered, and pour forth copiously*. (TA.) — And صَبَعَهُ, inf. n. as above, *He hit, or hurt, his finger*. (TA.) — صَبَعٌ عَلَى الْقَوْمِ, inf. n. as above, meaning *He came forth upon the people, or party, is said to be originally صَبَأٌ, with ٤*. (TA.)*

[4. اصبع, followed by عَلَى, is said by Freytag, as on the authority of Meyd, to signify *He (a pastor) fed and managed well his cattle*: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, عَلَى مَا شِئْتَهُ لِلرَّاعِي عَلَى مَا شِئْتَهُ, q. v. infra.]

صَبَعٌ † *Self-magnification, or pride*; (O, K, TA;) *such as is consummate*; (TA;) and *haughtiness, or insolence, or vain glory*; (O, TA;) and مَصْبَعَةٌ signifies the same. (O, K, TA.)

صَبَعٌ i. q. صَبَعٌ [q. v.]: the ع being substituted for the ح. (MF on the letter ع.)

أَصْبَعٌ and أُصْبِعٌ and أُصْبِعٌ and أُصْبِعٌ and أُصْبِعٌ (S, O, Msh, K) and أُصْبِعٌ and أُصْبِعٌ (O, Msh, K) and أُصْبِعٌ and أُصْبِعٌ, the ٤ being thus trebly vowelled, and the ب likewise (Msh, K) with every one of the vowelings of the ٤, (K,) and أُصْبِعٌ also, (Msh, K,) of all which forms the