

(§, L, Mṣb, K,) *destitute of herbage*: pl. of the first **صَحَابِ**: (L:) and the first signifies a tract of land destitute of herbage, plain, or even, and containing small pebbles: (L:) or a smooth tract of land: (R, MF:) and **أَرْضٌ صَحَابِ** and **صَحَابَانٌ** a land destitute of everything, containing no trees, nor any depressed resting-place for water, said by AM to be seldom found except in the rising ground of a valley, or in a mountain near to such rising ground, and not so plain as what is termed **صَحْرَاءُ**. (L.) — [Hence, app., (see art. **تَرَاهُ**),] **تَرَاهَاتُ صَحَابِ**, and **تَرَاهَاتُ صَحَابِ**, [the latter preferred by J, as he says in the §,] † *What is vain, or false*; (§, K, TA;) like **تَرَاهَاتُ بَسَابِ**: (§:) or [rather] *vain, false, untrue things, that have no foundation*. (TA.)

**صَحُوعٌ** and **صَحُوعٌ** One who pursues, or investigates, minute things, and retains them in his memory (**يُحْصِيهَا**), and knows them. (K.)

**صَحَاخٌ**: see **صَحُوعٌ**.

**صَحُوعٌ**: see **صَحُوعٌ**.

**صَحَاخَانٌ**: see **صَحُوعٌ**, in two places.

**مُصِحٌّ** A man having his family and his cattle in a healthy, or sound, state; whether he himself be in health or sick: (L:) or *having his cattle in a healthy, or sound, state, after their having been affected by a plague, or murrain, or distemper*: pl. **مُصِحُونَ**. (§, L.) It is said in a trad., **لَا يُورِدَنَّ دُوَ عَاهَةَ عَلَى مُصِحٍّ** (§, L) i. e. *One whose camels are affected by a murrain, or distemper, shall by no means bring them to water immediately after one whose camels are in a healthy, or sound, state, so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined*. (L. [See also **مُعْرِضٌ**].)

**مَصْحَةٌ** A cause of one's being rendered healthy, or sound in body. (L, K.) So in the saying, **الصَّوْمُ مَصْحَةٌ** [Fasting is a cause of one's being rendered healthy]. (L, K.) One says also, **السَّرُّ مَصْحَةٌ** [Travel is a cause of one's becoming healthy]. (§, A.) And **أَرْضٌ مَصْحَةٌ** A land free from plagues, or any common, or epidemic, diseases; in which maladies are not common or frequent. (TA.)

**مُصِحِّعٌ** True, sincere, or honest, in love, or affection. (K.) And it is also said to signify *Counselling, or admonishing, or one who counsels or admonishes, faithfully, or sincerely*: so in a verse of Meleeh El-Hudhalee; as though used by poetic license for **مُصِحِّعٌ**. (L.) — And † *One who does, or says, vain, or false, things*. (A, K.)

### صحب

1. **صَحِبَهُ**, aor. **صَحَبَ**, inf. n. **صَحَابَةٌ** (§, A, Mṣb, K, &c.) and **صَحَابَةٌ** (§, A, K) and **صَحَابَةٌ** (K.) *He*

*associated, kept company, or consorted, with him*; (A, K;) [*he accompanied him*;] *he was, or became, his companion, associate, comrade, fellow, friend, or fellow-traveller*: (MA:) and **صَحِبَهُ** signifies the same. (TA. [See this latter verb below.]) — [Hence] one says, **صَحِبَكَ اللَّهُ** and **صَحَابَكَ** (A, TA,) [inf. n. of the former (in the TA inadvertently said to be of the latter) **صَحَابَةٌ**, (said in the TA to be with kesr), or **صَحَابَةٌ**, and, as will be shown by what follows, **صَحْبَةٌ** also,] † *May God guard, keep, protect, or defend, thee; may God be thy guardian, keeper, &c.*: (TA in explanation of the former:) and **أَحْسَنَ اللَّهُ صَحَابَتَكَ** (A, and Ham p. 449) or **صَحَابَتَكَ** (TA) † [*May God make the guarding, &c., of thee to be good*]. And (TA) [in like manner,] **فَلَانًا صَحِبَ** signifies † *He guarded, kept, or protected, such a one*; as also **صَحِبَهُ**: and *he defended such a one*; syn. **أَلْتَمَرُ أَصْحَابَنَا بِصَحْبَةٍ** (K, TA:) one says, **أَلْتَمَرُ أَصْحَابَنَا بِصَحْبَةٍ** † *O God, guard us with thy guarding in our journey, and make us to return with thy safeguard to our country, or land, &c.*; occurring in a trad.: (TA:) and **وَلَا هَرِمْنَا بِصَحْبُونَ** (A, TA,) in the Kur [xxi. 44], (TA,) means † *Nor shall they (i. e. the unbelievers, TA) be defended from us, (A, TA,) as expl. by Zj; (TA;) and preserved in safety: (A:) or, accord. to Katādeh, nor shall they be attended by good from us: or, as some say, it is from the phrase **صَحِبَكَ اللَّهُ** meaning as expl. above. (TA.) — See also 4, last sentence but one. — **صَحِبَ**, aor. **صَحَبَ**, (K,) inf. n. **صَحْبٌ**, (TK,) *He skinned a slaughtered animal*. (K.)*

3. **صَحِبَهُ**, (MA,) inf. n. **صَحَابَةٌ**, (KL,) i. q. **صَحْبَةٌ**; (TA;) *He associated, kept company, or consorted, with him*. (MA, KL.) See 1, first and second sentences. — And see the next paragraph, last sentence but one.

4. **أَصْحَبْتَهُ فَلَانًا** [*I made such a one to be a companion, or an associate, to him*]. (A.) And **أَصْحَبْتُهُ الشَّيْءَ** † [*I made the thing to be [as it were] a companion to him*; (§, K, TA;) and so **أَصْحَبْتُهُ الْكِتَابَ**; as in the saying, **أَصْحَبْتُهُ الْكِتَابَ** † *I made the book, or writing, &c., to be [as it were] his companion*. (§, TA.) — And **أَصْحَبَهُ** † *He did to him that which caused him to be a companion, or an associate, to him*. (A, TA.) — And † *He left upon it, namely, a skin, its hair, (§, A,) or its wool; not subjecting it to the process termed **عَطْنٌ***. (§.) — See also 1, in three places. — **صَحِبَ**, intrans., *He (a man) became one having a companion, or an associate*: (K, TA: [in the latter said to be tropical; but, I think, without reason:]) and *he was, or became, one having companions, or associates*. (TA.) — And [hence,] † *He (a man) had a son who had attained to manhood (§, A, TA) and so become like him*; (TA;) i. e. *he was alone, and became one having a companion*; (A;) or as though his son became his companion. (TA.) — And † *He (a camel, and a horse or similar beast, §, TA, or an animal, and a man to a man, A, TA\*) became tractable, submissive, or obsequious, after being refractory, or incontinent*; (§, A, TA;) [and so

**صَحِبَ**, as is implied by an explanation of its part. n. **صَحَابٌ**; and **صَحِبَ**, for] hence, (A,) one says also, **أَسْتَضَعْتُ ثَرًا** † [*He was refractory, or incontinent: then he became tractable, submissive, or obsequious*]: (A, TA:) and accord. to A'Obeyd, one says, **أَصْحَبْتُ الرَّجُلَ**, from **الصَّحْبَةُ**, and **أَصْحَبْتُ** [app. **أَصْحَبْتُ**], meaning † *I became tractable, submissive, or obsequious, to the man*. (TA.) — And, said of water, † *It became overspread with [the green substance termed] **طَحْلِبٌ***. (§, A.)\*

5. **يَتَّصِبُ مِنَّا** † *He is ashamed, or bashful, with respect to us; or shy of us*; (K, TA;) i. e. *he is ashamed to sit with us, or shy of sitting with us*. (Ibn-Buzurj, TA.) And **يَتَّصِبُ مَا يَتَّصِبُ** † *Such a one does not guard himself against anything, and is not ashamed to do it, or shy of doing it, does not shun it, or avoid it*. (A.)

6: see the next paragraph, in two places.

8. **اصطحبوا**, (§, A, K,) originally **اصتحبوا**, (§,) *They associated, kept company, or consorted, one with another*; (§, A, K;) as also **تصاحبوا**: (A:) and in like manner **اصطحبها** and **تصاحبها** said of two men. (TA.) — **اصطحبها**: see 1.

10. **استصحبه** *He desired him, or demanded him, as a companion, an associate, a comrade, or a friend*: (MA:) or *he invited him to associate, keep company, or consort, with him*: and *he clave to him*: (A, K:) [*he chose him, or took him, as a companion, &c.*: and] *he had him with him*. (MA.) — [Hence,] one says, **أَسْتَضَعْتُ كِتَابًا لِي** † [*I made a book a companion to me; or I made a book belonging to me my companion*]. (A, L, TA.) And **أَسْتَضَعْتُ الْكِتَابَ** † *I carried the book &c. with me*. (Mṣb.) And one says of anything, **استصحبته** as meaning † *It clave, adhered, or held-fast, to it; namely, another thing*; (IF, §, Mṣb, TA;) or *coalesced, or united, with it*. (§, TA.) [See an ex. in a verse cited voce **رَامِكُ**.] — See also 4, second sentence: — and see the last sentence but one of the same paragraph.

**صَاحِبٌ**: see **صَحْبٌ**.

**صَحْبَةٌ** an inf. n. of **صَحِبَهُ** [q. v.]. (§, A, Mṣb, K, &c.) — [As a simple subst., *Companionship*. Hence, **لَهُ صَحْبَةٌ**, often occurring in biographies as meaning *He had companionship with the Prophet*; i. e. he was one of the Companions of the Prophet. And **خَرَجْتُ صَحْبَةَ الرَّسُولِ**, frequently occurring in trads., meaning *I went forth in the companionship of the Apostle, or in company with the Apostle*. Hence also] one says, **حَمَلْتُ الْكِتَابَ** † [*I carried the book with me*]. (Mṣb.) **صَحْبَةُ السَّفِينَةِ** [The companionship of the ship] is a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Har p. 258.) — See also **صَاحِبٌ**, of which it is a quasi-pl. n.

**صَحَابَةٌ** an inf. n. of **صَحِبَهُ** [q. v.]. (§, A, K.)