

accordance with a usage generally allowable] (S, TA) and **مُصَابَةٌ** (K, TA,) † [generally] means *He afflicted him with, or by, such a thing; or gave pain to him thereby.* (M, K: * in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, **أصابه بِشَرٍّ** † *He afflicted him with evil; or did evil to him:* and **أصابه بِمَكْرُوهٍ** † *He afflicted him with, or did to him, an abominable, or an evil, thing or action:* and **أصابه بِقَوْلٍ قَبِيحٍ** † *He afflicted him with, or said to him, a foul saying:* and **أصابه بِذُحُلٍ** † *He punished him by blood-revenge:* and **أصابه بِبَرَضٍ** † *He, (i. e. God,) or it, (a thing,) affected him with disease; or rendered him diseased:* and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which “*affecit*” (a Latin equivalent of **أصاب**) occurs; as in “*honore affecit*,” meaning “*honoravit*.”] El-Háarith Ibn-Khuld El-Makh-zoomce says,

- * **أَظْلَمُوا إِذْ مَضَاكُمْ رَجُلًا**
- * **أَهْدَى السَّلَامَ تَحِيَّةً ظَلَمَ**

† [O Dhuleymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny]: IB says that this verse is not of El-'Arjee, as El-Harreece imagined it to be: the correct reading is **أَظْلَمُوا**, as above: **ظلم** is an apocopated form of **ظَلَمَةٌ**; which is the dim. of **ظَلُومٌ**: some read **أَظْلَمُوا**: and some, **أَسْلَمُوا**: [the verse is cited accord. to this last reading in the S:] **أَظْلَمُوا** is governed in the accus. case by **مَضَاكُمْ** [as an inf. n.]: and **ظَلَمَ** is the enclitic of **إِنْ**. (L, TA.) **أَصَابَهُمُ الدَّهْرُ بِنُفُوسِهِمْ وَأَمْوَالِهِمْ** † means *Time, or fate, afflicted them by destruction, or extirpation, among themselves and their cattle, or possessions.* (M.) [In the K, **الإصابة** is expl. as signifying **الإحتياج**: but the right reading is evidently **الإحتياج**, as Ibr D has remarked in the margin of my copy of the TA; so that **أصاب** signifies † *He destroyed, or extirpated;* agreeably with an explanation in the sentence next preceding above, from the M.] **مَنْ يَرِدُ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ** † occurring in a trad., means *Him whom God intendeth good He trieth with afflictions, that He may recompense him for them.* (TA.) And one says, **مَا كُنْتُ مُصَابًا وَلَقَدْ أَصِبتُ** † [app. meaning *I was not affected with weakness of intellect, or madness, and I have become affected therewith:* see **مُصَابٌ**, below]. (IAar, TA.)

5. **تصوب** [quasi-pass. of 2]: see 1, in three places.—Also *It was, or became, lowered, or depressed;* syn. **تَسَفَّلَ**. (A.)

[6. **تصاوب**, accord. to Freytag, signifies *He, or it, was well directed:* but for this he names no authority.]

7: see 1, first sentence.

10. **استصوبه** and **استصابه** signify the same, (S, M, A, Mṣb, K,) † *He saw it, considered it, or held it, to be right;* (M, Mṣb, TA;) namely, his

deed, (S, Mṣb,) or his opinion, (M, TA,) or his saying: (A:) Th says, **استصبتُه** is the regular form; but the Arabs say, **استصوبت رأيك**. (M, TA. [See also 4, latter half.])

صَابٌ *A certain species of tree, from which, when it is pressed, there issues what resembles milk, a drop of which sometimes spirts into the eye, producing an effect like that of a flame of fire, and in some instances weakening the sight:* (M, TA:) or a certain kind of bitter tree; (As, T, M, K, TA;) one of which is termed **صَابَةٌ** (M, K: * [in the latter it is said that **صَابٌ** is the pl. of **صَابَةٌ**; but properly speaking, the former is a coll. gen. n., and the latter is its n. un.:]) or the expressed juice of a kind of bitter tree: (S:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the expressed juice of the **صِير** [or **aloes**]. (M.)

صَوْبٌ an inf. n. used as a subst. (Mṣb) meaning *Rain;* (Lth, Mṣb;) and so **صَيَّبَ**, which is originally [**صَيَّبَ**, i. e.] of the measure **فَعِيلٌ** from **الصَّوْبُ**: (Bd in ii. 18:) or **صَيَّبَ** is an epithet applied to clouds (**غَيْمٌ**, Sh, O, or **سَحَابٌ**, S, Mṣb) meaning *having rain,* (O,) i. q. **ذُو صَوْبٍ**: (S, Mṣb:) or **صَوْبٌ** and **صَيَّبَ** and **صَيَّبٌ** [the last of which is written in the CK **صَيَّبٌ**] all signify the same, (M, K,) as epithets applied to rain, meaning *pouring forth:* (M:) or **صَيَّبٌ**, which is originally of the measure **فَعِيلٌ**, [being altered from **صَيَّبٌ**,] means *rain pouring forth much, or abundantly:* (IDrd, O:) [**صَائِبٌ**, also, is applied as an epithet to rain, like **صَوْبٌ** and **صَيَّبٌ**; and] in the phrase **صَيَّبَانِ الْمَطَرِ**, accord. to Abu-l-'Alà, **صَيَّبَانِ** is pl. of **صَائِبٌ**; or it may be an inf. n., like **جَرْمَانِ**: and if one say **صَيَّبَانِ**, with fet-h, the meaning is, *what has poured forth of rain, notwithstanding the ي in it, for similar to this are رَيْحَانٌ from الرَّوْحُ and عَيْدَانٌ (meaning “tall” palm-trees) from العَوْدُ.* (Ham p. 796.) = Also *Course, or tendency;* syn. **قَصْدٌ**: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, **أَقْمِرْ صَوْبَكَ** [*Rectify thy course*]: and in the phrase **فَلَانٌ مُسْتَقِيمُ الصَّوْبِ** [*Such a one is pursuing the right course*], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce **أَوْبٌ**].)—And *A place, or point, of tendency or direction or bearing,* syn. **جَهَةٌ**, (Mṣb, TA,) of a thing; (Mṣb;) and **نَاحِيَةٌ** [which means the same; and also *a side; or a lateral, or an adjacent, part or tract of a thing;* and in this sense **صَوْبٌ** is used in the present day]; and **جَانِبٌ** [which generally has the latter of these meanings]. (TA.)—See also **صَوَابٌ**, in three places.

صَابَةٌ: see **مُصَيَّبَةٌ**.—Also *Weakness, or feebleness, in the intellect;* (M, A, K;) or *a touch of insanity therein;* (A;) or *somewhat of insanity,*

or of *madness produced by diabolical possession.* (S.) = See also **صَابٌ**.

صُوبَةٌ *A collection, (جَمَاعَةٌ, M, or مُجْتَمَعٌ, K,) or a collection, or heap, not measured nor weighed, (صُورَةٌ, A) of wheat: (M, A, K:) a heap of wheat, and of dates, and of other things: (M:) a quantity collected together of dust or earth: (TA:) or anything collected together: (Kr, M, K:) a place in which dates are collected and dried is thus called by the people of El-Felj. (ISk, S.) One says, **دَخَلْتُ عَلَى فَلَانٍ فَإِذَا الدَّنَائِرُ صُوبَةٌ بَيْنَ يَدَيْهِ** i. e. [*I went in to such a one, and lo, the deenárs were*] *a heap poured out without measure before him:* (S, M, * A: *) or, as some relate the saying, **الدِّينَارُ**, which is thus used as a gen. n. (M.)*

صَيَّبَانِ: see **صَوْبٌ**.

صَوَابٌ † *A thing that is right, of what is said and of what is done;* [like **سَدَادٌ**]; (Mṣb;) *contr. of* **خَطَأٌ**; (S, M, Mṣb, K;) as also **صَوْبٌ**. (S, Mṣb, K.) One says, **دَعْنِي وَعَلَى خَطْبِي وَصَوْبِي** i. e. **صَوَابِي** [meaning † *Leave thou me, and on me be the consequence of my wrong saying or deed, and my right*]. (S.) [And hence the phrase, frequent in some of the lexicons &c., **الصَّوَابُ كَذَا** meaning † *The right, or correct, word or wording or reading is thus:* and **صَوَابُهُ كَذَا** † *The right, or correct, writing or wording or reading of it is thus.*]—And one says also **قَوْلٌ صَوْبٌ** and **صَوَابٌ** [meaning † *A right, or correct, saying:* thus using each as an epithet]. (M.)

صَوِيبٌ: see **صَائِبٌ**, in two places.

صَيَّبٌ: see **صَائِبٌ**; and see also art. **صَيَّبَ**.

صَائِبٌ: see **صَوْبٌ**. = Also, (S, M, A, K,) and **مُصَيَّبٌ** (A) and **صَيَّبٌ** and **صَوِيبٌ**, (M, K,) *An arrow going right, or hitting the mark:* (S, M, A, * K, * TA:) † the last of these is the only epithet, known to IJ, of the measure **فَعِيلٌ** having the ف and ل sound and having و for its ع, except **قَوِيمٌ** and **قَوِيمٌ**; for **عَوِيضٌ** is [held by him to be only] used as a subst.: **صَيَابٌ** is pl. of **صَائِبٌ**, like **قَائِمٌ** and **قَائِمٌ** pls. of **صَائِرٌ** and **صَائِرٌ**; either from **صَابَ السَّهْمُ الْبَدْفُ** or from **الصَّوَابُ فِي الرَّمِيِّ** having **يَصِيبُ** for its aor. (M.) [See also **صَيَّبٌ** in art. **صَيَّبَ**.] One says, **إِنَّهُ لَسَهْمٌ صَائِبٌ** *Verily it is an arrow that goes right.* (TA.) **مَعَ صَائِبِ السَّهْمِ** is a prov. [expl. in art. **خَطَأٌ**]. (S.)—[Hence,] one says also **رَأَى صَائِبًا** and **مُصَيَّبًا** † [*A right opinion*]: (A, TA:) [Mṣr says,] **رَأَى صَيَّبًا** meaning **صَائِبًا** I have not found. (Mgh.)

صَيَّبَ: see **صَوْبٌ**, in two places: and **صَائِبٌ**.

صَيَابٌ: see **صَوَابَةٌ**, in two places; and see art. **صَيَّبَ**.

صَيَّبٌ: see **صَوْبٌ**, in two places.

صَوَابَةٌ *The choice, or best, class of a people;*