

both are trans. by means of *إلى*: you say, *كُذِّبُوا* and *تَسَابَقُوا إِلَى* [They strove, or contended, together, to precede, or be first, in attaining to such a thing: and so *سَابَقُوا*: see the *Kur* lvii. 21, —here *سَابَقُوا إِلَى مَغْفِرَةٍ* is expl.

by *Bd* as meaning *سَارِعُوا مُسَارَعَةَ الْمُسَابِقِينَ فِي* *الْمُضَار* i. e. *Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness*. (*Mgh*.) And you say, *سَابَقْنَا فِي الْعُدُو*, meaning *تَسَابَقْنَا* [i. e. *We strove, or contended, one with another, to precede, get before or ahead, or outstrip, in running*: and in like manner each of these verbs is used in relation to any object of contention for precedence]. (*S*.) — And *تَسَابَقُوا* and *سَابَقُوا* † *They competed, or contended, together in shooting*. (*TA*.) † *دَهَبْنَا نَسْتَبِقُ*, in the *Kur* [xii. 17], means † *We went to compete, or contend, together in shooting*: (*S*, *Bd*;) or in running. (*Bd*.) — And † the latter of these verbs, as well as the former, signifies also *They laid bets, wagers, or stakes, one with another*. (*TA*.)

8. *بَادِرْ إِلَيْهِ* i. q. *استبق إليه* and *استبقه*. Thus *فَاسْتَبِقُوا الْخَيْرَاتِ*, in the *Kur* [iii. 143 and v. 53], means *Therefore hasten ye to good acts, &c.*; or *employ the fulness of your power, or force, in hastening thereto*; syn. *بَادِرُوا إِلَيْهَا*. (*O*.) See also 4. — You say also, *استبق إليه الأمر*, (*K* in art. *بدر*), or *سبق*, (*M* in that art.) *The thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and beforehand [or before he expected it]*; syn. *بَدَّرَ*, and *بَدَّرَ إِلَيْهِ*. (*M* and *K* in that art.) — *فَاسْتَبِقُوا الصِّرَاطَ*, in the *Kur* xxxvi. 66, in which *الصِّرَاطَ* is in the accus. case because of *إلى* suppressed before it, or by making *الاستباق* to imply the meaning of *الإبتدأ*, (*Bd*;) means *And they would hasten, make haste, or strive to get first or beforehand, to the road that they were wont to travel*: (*Bd*, *Jel*;) or † *they would go along the road and leave it behind them*, (*Bd*, *O*, *K*, *TA*;) so that they would wander from the right way. (*O*, *K*, *TA*.) — See also 6, throughout.

*سبق* A competitor of another in striving to precede, to be before or ahead, to outgo or outstrip, or to have precedence: [pl. *أَسْبَاق*; and the sing. is also used as a pl.:] you say, *هَرِ سَبَقِي* and *أَسْبَاقِي*: (*L*;) and *هَمَا سَبَقَانِ* *They are two that compete &c.* (*El-Moheet*, *O*, *K*.)

*سبق* A stake, or wager, that is laid between the persons concerned in a race, (*T*, *S*, *O*, *Mgh*, *Mgh*, *K*;) and in a shooting-match; in the former case taken by [the owner of] the one that outstrips; (*T*, *TA*;) and *سبق* signifies the same: (*K*;) pl. of the former *أَسْبَاق*. (*O*, *K*.) It is said in a trad., *لَا سَبَقَ إِلَّا فِي خَفِّ أَوْ حَافِرٍ أَوْ نَصْلٍ*, meaning *There shall be no stake, or wager, except in the case of the racing of camels, or of horses or mules or asses, or in the case of [the arrow-head or lance-head, i. e.] shooting or casting [the lance]*: for all these affairs are preparations for

engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (*O*, *TA*.) — Also † *The lesson of a boy, that is learned each day in the school; also called إِمَامَر*. (*TA* in art. *إم*.)

*سبق*: see the next preceding paragraph.

*سَبَاق* an inf. n. of 3 [q. v.]. (*Mgh*, *TA*.) — [As a simple subst., *A race, or contest in running*. — And *The preceding part of a discourse &c.* You say *سَبَاقُ الْكَلَامِ وَسَيَاقُهُ* *The preceding and following parts of the discourse; the context, before and after*.] — *قَيْدَانِ سَبَاقَا الْبَازِي* *The pair of shackles, i. e. jesses, of the hawk or falcon, of leathern thongs or straps, or of other material*. (*S*, *O*, *K*.)

*سَبُوق*: see *سَابِق*.

*هُوَ سَبَاقُ غَايَاتٍ* † *He is one who [often] obtains the winning canes (سبق) [see art. قصب]*. (*O*, *K*, *TA*.)

*سَابِق* [act. part. n. of 1, *Preceding, &c.*: and sometimes it means *one of the first or foremost*: as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the *سَابِق* of horses: and sometimes it is like him who obtains the winning-cane (*قَصَبَةُ السَّبِقِ* [see art. *قصب*]); for he outstrips to it and has none to share with him in it, there being none coming up with him. (*Mgh*.) It is applied to a horse *That outstrips*; as also *سَبُوق*: (*T*, *Mgh*, *TA*;) and the pl. [masc., i. e. pl. of the former,] applied to horses is *سَوَابِقُ* [fem., i. e. pl. of *سَابِقَة*], (*TA*;) [or *سَوَابِقُ* may be pl. of *سَابِق* regarded as a subst. like *كَاهِل* and *غَارِب* of which the pls. are *كَوَاهِل* and *غَوَارِب*. (*Ham* p. 46.) — By the *سَابِقَات* mentioned in the *Kur* lxxix. 4 are meant *The angels that precede the devils with the revelation [that they convey] to the prophets*: (*TA*;) or the angels that precede the jinn, or genii, in listening to the revelation: (*T*, *K*, *TA*;) or the angels that precede with the souls of the believers to Paradise (*Bd*, *Jel*) and with the souls of the unbelievers to Hell: (*Bd*;) or the horses [that precede in battle]: (*Zj*, *TA*;) or the souls of the believers, that go forth with ease: or the stars [that precede other stars]. (*TA*.) [See more in the Expositions of *Bd* and others.] — [The pl.] *سَبَق*, applied to palm-trees, means † *That produce their fruit early*. (*TA*.)

*سَابِقَة* [fem. of *سَابِق*, q. v.: and also a subst. formed from the latter by the affix *ة*, signifying *Priority, or precedence*]. One says, *لَهُ سَابِقَة فِي هَذَا الْأَمْرِ* † *[To him belongs priority, or precedence, in this affair,] when he has preceded the [other] people [in betaking, or applying, himself] to the affair*: (*S*, *K*, *TA*;) like as you say, *لَهُ سَبَق* [mentioned above: see 1]. (*TA*.) — [Also, as used by physicians, *A predisposition to disease*.]

*سَبَقِيَّة* [The state, or condition, of preceding]. (*De Sacy's Anthol. Gramm. Ar.* p. 302.)

*أَسْبَق* [More, and most, preceding or prevenient; more, and most outgoing or outstripping; &c.]. *مِنْ الْأَفْكَارِ أَسْبَقُ مِنْ الْأَجَلِ* are provs. [meaning *More prevenient than the period of death and than the thoughts*]. (*Meyd*.)

*مُسَبِّق* A horse much, or often, outstripped. (*Mgh*.)

*مُسَبُّوقَة* [The state, or condition, of being preceded]. (*De Sacy's Anthol. Gramm. Ar.* p. 302.)

## سبك

1. *سَبَك*, (*S*, *Mgh*, *Mgh*, *K*;) aor. *ز*, (*S*, *K*;) so says *El-Farabee*, and so in the *Jm*, and in the handwriting of *Abou-Sahl El-Harawee*, (*TA*;) or *ز*, (*Mgh*;) thus in the handwriting of *Az*, (*TA*;) inf. n. *سَبَك*, (*S*, *Mgh*, *Mgh*;) *He melted*, (*S*, *Mgh*, *Mgh*, *K*, *TA*;) and *cleared of its dross*, (*Mgh*;) and *poured forth* (*K*, *TA*;) into a mould, (*TA*;) gold, (*Mgh*, *Mgh*, *TA*;) or silver, (*S*, *Mgh*, *TA*;) &c.; (*S*, *TA*;) and † *سَبَك* signifies the same, (*K*;) inf. n. *تَسْبِك*; (*TA*;) this inf. n. and *سَبَك* both signifying the melting of gold and silver, and pouring it forth into a *مَسْبَكَة* [or mould] of iron, like the half of a cane divided lengthwise. (*Lth*, *TA*.) — Hence, *سَبَك* is metaphorically used in the sense of *تَجَرِبَة*. (*Har* pp. 140 and 211.) One says, *فَلَانٌ سَبَكَهُ التَّجَارِبُ* † *[Such a one, tryings tried, or have tried, him]*. (*TA*.) And *كَلَامٌ لَا يَثْبُتُ عَلَى السَّبَكِ* is another tropical phrase [app. meaning † *Speech or language, that does not stand good, or is not sound, or valid, when tried, or tested; that will not stand trying, or testing*]. (*TA*.)

2: see the preceding paragraph.

7. *سَبَك* said of *تَبَر* [i. e. native, or unwrought, gold or silver or the like], *It melted*. (*TA*.)

*سَبَك*, applied to *تَبَر* [i. e. native, or unwrought gold or silver or the like, *Melted and cleared of its dross, and poured forth into a mould*], i. q. *مُسَبُّوك*. (*TA*.)

*سَبِيكَة* [a subst. formed from the epithet *سَبَك* by the affix *ة*, *An ingot, i. e.*] a piece (*Lth*, *Mgh*, *Mgh*, *K*;) of gold, (*Lth*, *Mgh*, *Mgh*, *TA*;) or of silver, (*Lth*, *S*, *Mgh*, *TA*;) &c., (*Mgh*;) [i. e.,] sometimes, of any metal, (*Mgh*;) of an oblong form, (*Mgh*, *Mgh*;) that has been melted, (*Lth*, *S*, *Mgh*, *Mgh*, *K*, *TA*;) and cleared of its dross, (*Mgh*;) and poured forth (*K*, *TA*;) into a mould, (*TA*;) [i. e.,] into a *مَسْبَكَة* of iron like the half of a cane divided lengthwise: (*Lth*, *TA*;) pl. *سَبَائِك*. (*Lth*, *S*, *Mgh*.) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, *أَيُّ سَبِيكَة هَذِهِ* [What an ingot is this?]. (*A*, *TA*.) — The pl. is also applied to *رَقَاق* [i. e. † *Thin, flat, bread*]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (*كَأَنَّهُ سَبَكَ مِنْهُ*), and cleared from the bran. (*TA*.)