

is seen on the person of one baptized; the word *صَبَغَ* is said to be put in the acc. as being the corroborative, *أَمَّا* of *أَلْمُؤَكَّدُ* v. 130, and the substitute or equivalent, *وَلَمْ* of *إِبْرَاهِيمَ* of *أَلْبَدَلُ* D. S. Gr. T. 2, p. 526, see also p. 85 of the same volume.

*صَبَا* aor. o. *To be puerile*, to feel a youthful propensity towards (with *إِلَى*). *صَبِيٌّ* A male child, a boy.

*صَحَبَ* *To flay an animal*; and *صَحِبَ* aor. a. *To be a companion to any one*. *صَحْبٌ* Plur. *صَحَابٌ* Plur. of Plur. *أَصْحَابٌ* D. S. Gr. T. 1, p. 376, A companion, associate; it frequently means Lord of, or the possessor of any quality or thing; one in intimate relation with anything, as *صَاحِبُ الْخَوَاتِ* Jonah; as it were, "He of the fish or the man of the fish;" *أَصْحَابُ النَّارِ* "The men, or companions of the fire,—the Damned;" *أَصْحَابُ الْمَشْأَمَةِ* and *أَصْحَابُ الْيَمِينَةِ* 56 vv. 8 and 9, "The companions of the Right and Left hands," viz. The Righteous and the Wicked, so called because they shall receive the Books containing a register of their actions, the former in their right hands, and the latter in their left; *يَا صَاحِبِي السَّجْنِ* 12 v. 39 oblique dual, D. S. Gr. T. 1, p. 415, "O my two fellow prisoners!": as in the case of *ذُو*, the proper rendering of this word may best be gathered from the context, thus at 51 v. 59, where *أَصْحَابِهِمْ* refers to "Those who resembled them in former days." *صَاحِبَةٌ* A consort, wife.—*صَاحِبٌ* III. To bear company with (with acc.).—*أَصْحَبَ* IV. To preserve, hinder, keep from (with *مِنْ*).

*صَحَفَ* *To dig with an instrument called مِصْحَفَةٌ*.

*صَحَابٌ* plur. of *صَحْفَةٌ* A dish. *صُحُفٌ* plur. of *صَحْفَةٌ* A leaf or page of a book, a book; *صُحُفًا* 74 v. 52, "Open Books" from Heaven, in which should be written each man's name, with an order to follow Mohammad.

*صَحَّ* aor. o. *To strike anything solid*. *صَاخَةٌ* A deafening noise.

*صَحَّرَ* generic noun, Rocks. *صَحْرَةٌ* noun of unity, A rock; no verbal root.

*صَدَّ* aor. o. *To turn away the face (with عَنْ)*; turn away, divert, hinder (with acc. and عَنْ); aor. o. and i. *To cry aloud (with مِنْ of object)*, as at 43 v. 57; the words in the text refer to a passage at 21 v. 98, where judgment is denounced against all objects of idolatrous worship; but the Meccans contending that Jesus must be included with the rest, the blunder was corrected by the 101st verse. *صَدٌّ* n.a. The act of hindering, diverting, or turning away from. *صُدُّوا* n.a. The act of turning away the face. *صَدِيدٌ* Boiling (water), the serum in a wound, purulent matter, see *شَوَّبَ*.

*صَدَرَ* aor. o. and i. *To return from watering*, to proceed, go forward. *صَدْرٌ* n.a. Plur. *صُدُورٌ* comm. gend. The bosom, breast.—*أَمْدَرَ* IV. *To bring back*, as *حَتَّى يُصْدِرَ الرِّعَاءُ* 28 v. 23, "Till the shepherds have brought away (their flocks)."

*صَدَعَ* aor. a. *To split*, expound, profess openly (with ب). *صَدْعٌ* A fissure.—*صَدَعٌ* II. Pass. *صُدِعَ* *To oppress with*, or suffer from headache.—*إِصْدَعٌ* for *تَصْدَعٌ* V. D. S. Gr. T. 1, p. 220, *To be split up or divided in two*. *مُتَصَدِّعٌ* part. act. That which is cloven or splits itself in two.

*صَدَفَ* aor. i. *To turn aside (with عَنْ)*. *مَدَنٌ* The steep side of a mountain.

*مَدَقَ* aor. o. *To be truthful, true or sincere, to speak*