

both are trans. by means of *إلى*: you say, *استبقوا إليه* and *تسابقوا إلى كذا* or *contended, together, to precede, or be first, in attaining to such a thing*: and so *سابقوا*: see the *Kur* lvii. 21, where *سابقوا إلى مغفرة* is expl.

by *Bd* as meaning *سارعوا مسارعة السابقين في* *المضمار* 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, *استبقنا في العدو*, meaning *تسابقنا* [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 *تسابقوا* and *استبقوا* † *They competed, or contended, together in shooting*. (*TA.*) † *ذهبنا نستبق*, 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. *بادر إليه* i. q. *استبق إليه* and *استبقه*. Thus] *فأسبقوا الخير*, in the *Kur* [ii. 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. *بادروا إليها*. (*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. *بدره*, and *بدر إليه*. (*M* and *K* in that art.) — *فأسبقوا الصراط*, in the *Kur* xxxvi. 66, in which *الصراط* is in the accus. case because of *إلى* suppressed before it, or by making *الإستباق* 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. *أسباق*; and the sing. is also used as a pl.]: you say, *هم سبقي* and *أسبقي*: (*L.*) and *هما سبقان* *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 *أسباق*. (*O, K.*) It is said in a trad., *لا سبق إلا في خف أو حافر أو نصل*, 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 *إمارة*. (*TA* in art. *إمارة*.)

سبق: see the next preceding paragraph.

سباق 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 *سباق الكلام وسباقه* The preceding and following parts of the discourse; the context, before and after.] — *قيدان سباقا* *The pair of shackles, i. e. jesses, of the hawk or falcon, of leathern thongs or straps, or of other material*. (*S, O, K.*)

سبق: see *سبق*.

هو سباق غايات † *He is one who [often] obtains the winning canes* (*قصب السبق* [see art. *قصب*]). (*O, K, TA.*)

سابق [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 *سابق* of horses: and sometimes it is like him who obtains the winning-cane (*قصب السبق* [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 † *سبق*: (*T, Mgh, TA.*) and the pl. [masc., i. e. pl. of the former,] applied to horses is *سوابق*, [fem., i. e. pl. of *سابقة*,] (*TA.*) [or] *سوابق* may be pl. of *سابق* regarded as a subst. like *كامل* and *غارب* of which the pls. are *كواهل* and *غوارب*. (*Ham* p. 46.) — By the *سابقات* 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.] *سبق*, applied to palm-trees, means † *That produce their fruit early*. (*TA.*)

سابقة [fem. of *سابق*, q. v.: and also a subst. formed from the latter by the affix *ة*, signifying Priority, or precedence]. One says, *له سابقة في هذا الأمر* † *[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, *له سبق* [mentioned above: see 1]. (*TA.*) — [Also, as used by physicians, A predisposition to disease.]

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

أسبق [More, and most, preceding or prevenient; more, and most outgoing or outstripping; &c.]. *من الأكل أسبق من الأجل* and *من الأفكار أسبق من الأجل* are provs. [meaning *More prevenient than the period of death and than the thoughts*]. (*Meyd.*)

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

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

سبك

1. *سبك*, (*S, Mgh, Mgh, K.*) aor. *سبك*, (*S, K.*) so says *El-Farabee*, and so in the *Jm*, and in the handwriting of *Abou-Sahl El-Harawee*, (*TA.*) or *سبك*, (*Mgh.*) thus in the handwriting of *Az*, (*TA.*) inf. n. *سبك*, (*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 † *سبك* signifies the same, (*K.*) inf. n. *تسبك*; (*TA.*) this inf. n. and *سبك* both signifying the melting of gold and silver, and pouring it forth into a *مُسبقة* [or mould] of iron, like the half of a cane divided lengthwise. (*Lth, TA.*) — Hence, *سبك* is metaphorically used in the sense of *تجربة*. (*Har* pp. 140 and 211.) One says, *فلان سبكه التجارب* † *[Such a one, tryings tried, or have tried, him]*. (*TA.*) And *كلام لا يثبت على السبك* 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. *سبك* said of *تبر* [i. e. native, or unwrought, gold or silver or the like], *It melted*. (*TA.*)

سبك, applied to *تبر* [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. *مُسبوق*. (*TA.*)

سبيكة [a subst. formed from the epithet *سبك* 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 *مُسبقة* of iron like the half of a cane divided lengthwise: (*Lth, TA.*) pl. *سبائك*. (*Lth, S, Mgh.*) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, *أى سبيكة هذه* [What an ingot is this!]. (*A, TA.*) — The pl. is also applied to *رقاق* [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 (*منه*), and cleared from the bran. (*TA.*)