

is a dial. var. of *أَسْبَغَ*, (O, K,\*) meaning *God rendered benefits, or boons, complete, full, or ample, to him.* (O.)

5. *تَصَبَّغَ فِي الدِّينِ* is from *الصَّبْغَةُ*, (Lh, O, K,) and means † *He became settled, or established, in religion:* (TK:) and so *تَصَبَّغَ صَبْغَةً حَسَنَةً*; expl. by Z as meaning † *He was, or became, in a good state [in respect of religion].* (TA.)

8. *اصْطَبَّغَ بِكَذَا* *It was, or became, dyed, or coloured, with such a thing.* (TA. [There said to be tropical; but this I doubt.]) — And *اصْطَبَّغَ*, (S, O, K,) or *بِالصَّبْغِ*, (S, O, K,) or *بِالصَّبْغِ*, (El-Farábee, Mgh, Msh,) and the like, and, as some say, *مِنَ الصَّبْغِ*, (Msh,) or *فِي الصَّبْغِ*, (Mgh, [so in my copy, but app. a mistranscription,]) † *He made use of what is termed صبغ [or sauce, &c.],* (O, K, TA,) or *vinegar,* (TA,) *to render his bread savoury;* (O, K, TA;) including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, *اصْطَبَّغَ الخُبْزَ بِصَبْغٍ*. (Mgh, Msh.) — *اصْطَبَّغَ* also signifies † *He made, or prepared, what is termed صبغ [i. e. sauce, &c.].* (TA.)

*صَبْغٌ* (AZ, As, S, Mgh, O, Msh, K) and *صَبْغَةٌ* (S, O, Msh, K) and *صَبَّغٌ*, (O, K,) or this is an inf. n., differing from *صَبَّغٌ*, (AZ, As, L,) and *صَبَّغٌ*, (Mgh, O, Msh, K,) as some say, (O,) or this last is a pl. of the first, (O,\* Msh,) [or] the pl. of *صَبَّغٌ* is *أَصْبَاجٌ*, (S,) *A dye;* (AZ, As, S, Mgh, O, Msh, K;) *used for colouring clothes* [&c.]: (TA:) the pl. of *صَبَّغٌ* is *أَصْبَغَةٌ*; and *أَصْبَاجٌ* is a pl. pl. [i. e. pl. of *أَصْبَاجٌ*]. (TA.) — [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubine, or when he first has her conducted to him as a bride, (AZ, O,) or when one first marries her, (K,) *إِنَّمَا لَحَدِيثَةُ الصَّبْغِ* † [Verily she is one newly taken as a concubine, or a bride: app. alluding to the recent application of the dye of the *hinnà*]. (AZ, O, K.) And one says also, *مَا أَخَذْتَهُ بِصَبْغٍ*, (AZ, O,) or *مَا أَخَذَهُ بِصَبْغٍ تَمَنَّهُ*, (K,) i. e. [I did not, or he did not, take it, or acquire it,] for its proper price, [app. meaning its cost-price, or prime-cost,] but for a high [or raised] price. (AZ, O, K,\*) — *صَبَّغٌ* also signifies, (S, Mgh, O, Msh, TA,) and so does *صَبَّغٌ*, (Mgh, TA,) or the latter is pl. of the former, (S, O, TA,) † *A seasoning, or condiment, for bread, to render it savoury;* (S, Mgh, O, Msh, TA;) particularly (Msh) such as is *fluid*, (Mgh in art. *ادمر*, and Msh,) as *vinegar*, (Mgh, Msh, TA,) and *olive-oil*, (Mgh, TA,) and the like, (Msh, TA,) [i. e. any sauce,] in which the bread is dipped: (Msh:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of *صَبَّغٌ* is *أَصْبَغَةٌ*: one says, *كَثُرَتِ الأَصْبَغَةُ عَلَى المَائِدَةِ* † [The sauces, or fluid seasonings, were abundant upon the table]. (TA.) *صَبَّغٌ* is used in this sense, but not explained, in the K. (TA.) Hence, in the Kur [xiii. 20], *وَصَبَّغَ لِلْأَكْلِينَ*

† [And a sauce for those that eat]; (S, O, Msh, TA;) where it means, accord. to Fr, *olive-oil*; but accord. to Zj, *the olive [itself]*; and Az prefers the latter explanation: (TA:) some read *وَصَبَّغٌ*. (Bd.)

*صَبَّغٌ*, in a horse, *The having the whole of the fetlock white, without its whiteness conjoining with that of what is termed التَّحْجِيلُ [q. v.].* (TA.)

*صَبَّغٌ*: see *صَبَّغٌ*, first sentence.

*صَبْغَةٌ*, in a sheep or goat, or in a ewe, † *Whiteness of the extremity of the tail*; the quality denoted by the epithet *صَبَّغَاءُ*. (TA.) — Also † *A date that has become partly ripe, i. e. ripe in a part thereof.* (O, K.)

*صَبَّغٌ*: see *صَبَّغٌ*, first sentence. — It also means † *Religion*, syn. *دِين*, (AA, O, K,) and *مِلَّةٌ*; (K;) and the *religious law*, syn. *شَرِيعَةٌ*; (TA;) and *anything whereby one advances himself in the favour of God*: (AA, TA:) [thus,] in the Kur [ii. 132], (O, TA,) *صَبَّغَةُ اللَّهِ* means *the religion of God*, syn. *فِطْرَةُ اللَّهِ*, (O, Msh, K,) or *دِينُ اللَّهِ*, (S, Msh,) which is the meaning of *فِطْرَةُ اللَّهِ*; (Msh;) *the religion of God, with an adaptation to which mankind are created*; because its effect appears in him who has it like the dye in the garment; (Bd, Jel;) or because it intermingles in the heart like the dye in the garment; (Bd;) and it is said to be from the Christians' *صَبَّغٌ* [or *صَبْغَةٌ* i. e. *baptism*] of their children in a sort of water that they have; (S; [and the like is said in the O, and Ksh, &c.];) *صَبْغَةٌ* being in this instance in the accus. case as an objective complement; (Msh;) for the meaning is “follow ye the religion of God;” (O, Msh;) or “we will follow the religion of God;” (O:) or it means *that which God has prescribed to Moḥammad*; i. e. *circumcision*: (O, K:) or *صَبْغَةٌ* is in this instance an inf. n., (Ksh, Bd, Jel,) signifying *a mode, or manner of*, *صَبَّغٌ* [i. e. of *baptism*], (Ksh,) relating to the baptism of the Christians, (Ksh, Bd,) a corroborative of the saying *أَمَّا* [in verse 130], as such put in the accusative case, (Ksh, Bd, Jel,) by reason of a verb understood, (Jel,) the meaning being *صَبَّغَنَا اللَّهُ صَبْغَتَهُ* [God hath baptized us with his baptism]; (Ksh, Bd, Jel;\*) [so that *صَبْغَةُ اللَّهِ* signifies *the baptism of God*, and may here be rendered *We have received the baptism of God*;] the Muslims being hereby commanded to say to the Christians, “Say ye, God hath baptized us (*صَبَّغَنَا*) with the faith, with a baptism (*صَبْغَةٌ*) not like ours [i. e. not like our Christian baptism], and purified us with a purifying not like ours;” or the Muslims being hereby commanded to say [of themselves], “God hath baptized us (*صَبَّغَنَا*) with the faith, as a baptism (*صَبْغَةٌ*), and we have not been baptized with your baptism (*لَمْ نَصْبَغْ بِصَبْغَتِكُمْ*).” (Ksh.)

*صَبَّغِيٌّ* a rel. n. from *صَبَّغٌ*, (Msh.) — [A seller of dyes. (Golius, on the authority of Meyd.)]

*صَبَّغٌ*: see *صَبَّغٌ*, in five places.

*صَبَّغٌ* i. q. *مَصْبُوعٌ* [i. e. *Dyed*]; applied to a garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA.) [See also *مَصْبُوعٌ*.]

*صَبَّاعَةٌ* *The craft, or art, of the dyer.* (O.)

*صَبَّاعٌ* *A dyer* (O, L, K) *of garments.* (O, K.)

— And [hence,] † *A liar*: (K:) *one who colours and alters information, or discourse.* (O, K,\*) The Prophet is related to have said, *أَكْذَبُ النَّاسِ مِنْ أَكْذَبِ النَّاسِ الصَّبَّاعُونَ وَالصَّوَّاعُونَ* or *أَكْذَبُ النَّاسِ الصَّبَّاعُونَ* [Which may mean *The most lying of men, or of the most lying of men, are the dyers and the goldsmiths*; or † *those who colour, and those who transform, information, or discourse*]: El-Khaṭṭābee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.)

*صَبَّغٌ*, *نَاقَةٌ صَبَّغٌ*, (O, K,) without *ة*, (O,) *A she-camel having her udder full, and goodly in colour.* (O, K.) — And *إِبِلٌ صَبَّغَةٌ فِي الرِّعْيِ* [meaning *Camels putting their heads into the pasture*], with *ة*. (O. [See 1, last sentence but one.]

*أَصْبَغٌ* † *A horse white in the forelock,* (AO, S, Mgh, O, K,) *all of it*: (AO, Mgh: [see also *أَصْبَغٌ*]:) or *white in the extremities of his tail*: (S, O:) or *white in the extremities of the ear*: (K:) when the whiteness is in his tail, he is termed *أَصْبَغٌ*: or, accord. to AO, it signifies also *white in the whole of the tail, including its extremities.* (TA.) And † *A bird white in the tail*: (S, O, K, TA:) or, accord. to the book entitled “Ghareeb el-Ḥamām” by El-Ḥasan Ibn-'Abd-Allah El-Iṣbahānee El-Kātib, *white in the whole of the head*; but used in the former sense by the keepers of pigeons. (TA.) And [the fem.] *صَبَّغَاءُ* † *A sheep or goat (شَاةٌ, S, O, K) or a ewe (AZ, TA) white in the extremity of its tail, (AZ, S, O, K, TA,) the rest of it (i. e. of the animal) being black.* (TA.) — Also † *A species of weak birds.* (TA.) — Also, (applied to a man, O,) † *One who voids his excrement (O, K, TA) in his clothes (K, TA) when he is beaten (O, K, TA) and when he is frightened*: mentioned by Z. (TA.) — And *صَبَّغَاءُ*, † *A certain tree, or plant, (شَجَرَةٌ,) like the ثَمَامٌ [which is applied to several species of panic grass], having a white fruit, growing in sands*: (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Abou-Ziyād, *a certain tree, or plant, that grows in the sands, resembling the ضَعَّةُ [which is applied to a species of the ثَمَامٌ], which is one of the abodes of the gazelles in the hot season, lurking-places being excavated by them at its roots*: accord. to another, of the Arabs of the desert, *it is like the ثَمَامٌ, but the ضَعَّةُ is larger in the leaves, and of a brighter green*: accord. to