

— See also **صَاحِب**, of which it is a quasi-pl. n. [**الصَّاحِبَةُ**] is commonly applied to *The Companions of the Prophet*: [is the n. un., meaning a Companion of the Prophet; and] is conventionally applied to *one who saw Moḥammad, and whose companionship with him was long, even if he have not related anything from him*; or, as some say, *even if his companionship with him was not long.* (KT.)

صَاحِبِي: see the next preceding paragraph.

صَاحِب A companion, an associate, a comrade, a fellow, or a friend; (A, MA, KL, TA;) a fellow-traveller: (MA:) [an accomplice: † an accompanier, or attendant, as applied to a thing:] and † a lord, or master; a possessor, an owner, an occupant, a haver, or a proprietor; of anything: (A, TA:) it is not trans. like the verb, therefore you may not say, **زَيْدٌ صَاحِبٌ عَمْرًا**; (TA;) [i. e.] it is not used as an act. part. n., but as a subst., like **وَالِدٌ**; (Ḥam p. 32:) the pl., (S, Mḡb,) or term applied to a pl. number, (A, K, TA,) is **صُحَبٌ**, (S, A, Mḡb, K,) a pl. like **رُكَبٌ** of **رَاكِبٌ**, (S,) or [rather] a quasi-pl. n., (TA,) and **أَصْحَابٌ**, [the most common of all,] (A, Mḡb,) a pl. like **أَشْهَادٌ** of **شَاهِدٌ**, (TA,) or pl. of **صَحْبٌ**, like **أَفْرَاحٌ** of **فَرِحَ**, (S,) and **أَصْحَابِي**, (S, K,) pl. of **أَصْحَابٌ**, (S,) and **صُحْبَانٌ**, (S, K,) a pl. like **شَبَابٌ** of **شَابٌ**, (S,) and **صَحَابَةٌ**, (S, A, K,) a pl. like **جَبَانٌ** of **جَبَانٌ**, (S,) and **صَحَابَةٌ**, (A, K,) in which the **ḍ** may be regarded, agreeably with analogy, as an affix to the pl. **صَحَابٌ** characteristic of the fem. gender, (TA,) and **صَحَابَةٌ**, (S, A, Mḡb, K,) which is more common than **صَحَابَةٌ**, (TA,) but the only instance of **فَعَالَةٌ** as the pl. measure of a word of the measure **فَاعِلٌ**, (L, TA,) or originally an inf. n., (S,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the S,) and **صُحْبَةٌ**, (S, A,) a pl. like **فُرْقَةٌ** of **فَارِقٌ**, (S, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is **صَاحِبَةٌ**, and its pl. is **صَوَاحِبٌ** and **صَوَاحِبَاتٌ**, (Mḡh, Mḡb,) the latter mentioned by AAF in the authority of Abul-Ḥasan: (TA:) hence, in a trad. of 'Aīsheh, **أَتْنُنَّ صَوَاحِبُ يُونُسَ** [Ye are the female companions, or the mistresses, of Joseph; meaning, enticers to lewdness]; or, as some relate it, **صَوَاحِبَاتُ يُونُسَ**: (Mḡh:) the dim. of **صَاحِبٌ** is **صَوَيْحِبٌ** (A) [and that of **صَاحِبَةٌ** is **صَوَيْحِبَةٌ**]. **يَا صَاحِبِي** for **يَا صَاحِبِي** [O my companion, &c.,] is the only allowable instance of such curtailing of a prefixed noun, related as heard from the Arabs. (S, TA.) One says, **فُلَانٌ صَاحِبٌ صَدِيقِي** [Such a one is a good companion, &c.]. (A, TA.) [And **صَاحِبُ جَيْشِي** *The commander of an army.* And **صَاحِبُ الشَّرْطَةِ** and **صَاحِبُ الْبَرِيدِ** &c.: see arts. **بَرِيدٌ** and **شَرْطٌ** &c. And **الصَّاحِبُ**, alone, in post-classical times applied to *The Wezeer, when an officer of the pen*: see De

Sacy's Chrest. Ar., sec. ed., ii. 59.] And **صَاحِبُ الْيَمِينِ** [*The companion of the right hand*] and **صَاحِبُ الشِّمَالِ** [*The companion of the left hand*]; appellations of each man's recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jāmi' eṣ-Ṣagheer.) And **صَاحِبُ الصُّورِ** † *The angel who is the possessor of the horn.* (Idem.) [And **صَاحِبُ بَيْتِي** † *The owner, or master, of a house or tent.*] And **أَصْحَابُ الْجَنَّةِ** † [*The inmates, or occupants, of Paradise*]: (K̄ur ii. 76, &c. :) and **أَصْحَابُ النَّارِ** † [*The inmates, &c., of the fire of Hell*]. (K̄ur ii. 37, &c.) And **صَاحِبُ سِجْنِي** † *An inmate of a prison.* (Bd and Jel in xii. 39.) And **صَاحِبُ الصَّفِّ وَالْجُمُعَةِ** † *He who keeps to praying in the first rank and to the prayer of Friday.* (El-Munáwee on a trad. thus commencing in the Jāmi' eṣ-Ṣagheer.) And **أَصْحَابُ الشَّافِعِيِّ** † *The followers of the persuasion of Esh-Shāfi'ee*: and in like manner one says of the followers of other persuasions. (Mḡb.) [And **صَاحِبُ كِتَابِي** † *The author of a book.*] And **صَاحِبُ عِلْمِي وَمَالِي** † *A possessor of science and of wealth.* (A, TA.) And **صَاحِبُ وَثْقِي** † [*One who has a claim for blood-revenge*: see an ex. in a verse cited voce **دَرَاكٌ**]. (K̄ays Ibn-Rifā'ah, TA in art. **دَرَكٌ**.) [And **صَاحِبُ أَمْرِي وَنَهْيِي** † *One who possesses authority to command and to forbid.* And **صَاحِبُ أَمْرِي** also signifies † *The author of an affair or event or action; the doer of a thing; the manager, or disposer, thereof: and one who keeps, or adheres, to a thing.* And **صَاحِبُ دَيْنِي** † *A debtor.*] And one says, **خَرَجَ وَصَاحِبَاهُ السِّيفُ وَالرُّمْحُ** † [*He went forth, the sword and the spear being his companions*]. (A, TA.)

صَوَيْحِبٌ and **صَوَيْحِبَةٌ** dims. of **صَاحِبٌ** and **صَاحِبَةٌ**: see the next preceding paragraph.

أَصْحَرُ i. q. **أَصْحَرُ**, (S, K,) *Of a colour inclining to redness*: applied to an ass [app. to a wild ass]. (S, TA.)

مُضْحَبٌ [properly *Made to have a companion.* — And hence,] † *A man possessed by a jinnee or demon; a demoniac; or insane.* (K, TA.) — See also **مُضْحَبٌ**. — And † *A skin, or hide, (A, K,) or a [skin such as is termed] زَقِي, (S,) *having its hair remaining upon it, (S, A, K,) or its wool, or its fur; (K;) and* **مُضْحَبٌ** signifies the same. (A.) Hence, **قُرْبَةٌ مُضْحَبَةٌ** (K, TA) † *A water-skin that has somewhat of its wool [or hair] remaining upon it, and that has not been subjected to the process termed عَطْنٌ*. (TA.) — And † *A branch, or stick, that has not been stripped of its bark, or peel.* (TA.)*

مُضْحَبٌ [properly *Having a companion.* — And hence,] *A man having a son that has attained to manhood, and become like him.* (K, TA.) — And † *One who talks to himself; and so, sometimes, مُضْحَبٌ*. (K, TA.) — And † *Tractable, submissive, or obsequious, after being re-*

fractory, or incomppliant; (K;) as also **مُضْحَبٌ**, (A, K,) and **مُضْحَبٌ**. (TA. [See also the next paragraph.]) — And † *Going straight on, or right on, without delay.* (K.)

هُوَ مِضْحَابٌ لَنَا بِمَا نَحِبُ † *He is [very] submissive, or compliant, to us in that which we like.* (K.) [See also **مُضْحَبٌ**.]

مُضْحَبٌ [Associated with, or accompanied]. — [Hence,] one says [to a person departing], **اَمْضِ مِضْحَابًا** † *Go thou, kept in safety, preserved from harm; and [so] مُضْحَابًا: (A, TA:) and [in like manner,] in bidding farewell, **مُعَاذًا مُضْحَابًا** † [Be thou kept in safety or health, preserved from harm]: and a poet says,*

• **وَصَاحِبِي مِنْ دَوَاعِي الشُّؤْمِ مُضْحَبٌ** •
† [And my companion is preserved, or defended, from the causes of evil]. (TA.) — See also **مُضْحَبٌ**.

مُضْحَبٌ: see **مُضْحَبٌ**, in two places.
مُضْحَبٌ: see **مُضْحَبٌ**.
مُضْحَبٌ: see **مُضْحَبٌ**.
مُضْحَبٌ: see **مُضْحَبٌ**.

صحر

1. **صَحْرَةٌ**, aor. **صَحَرَ**, (S, K,) inf. n. **صَحْرٌ**, (S, TA,) namely, milk, *He made it to become what is termed صَحِيرَةٌ*: (S, TA:) or *he cooked it, (K, TA,) and then gave it to a sick person to drink.* (TA.) — **صَحْرَتُهُ الشَّمْسُ** *The sun pained his brain*: (K:) it is like **صَهْرَتُهُ**; (A;) or, as some say, *melted him.* (TA.) — **صَحَرَ**, aor. **صَحَرَ**, inf. n. **صَحْرٌ** and **صَحَارٌ**, *He (an ass) uttered a sound [or braying] more vehement than the neighing of horses.* (TA.) — [Golius explains **صَحَرَ** as meaning *It spread out wide*, said of a place, on the authority of J: but the verb is **اصحَرَ**, q. v.; and the authority is not J.]

3. [**صَحَارٌ** is an inf. n. of **صَحَرَ**, a verb not mentioned: hence,] **أَبْرَزَ لَهُ مَا فِي نَفْسِهِ مِنَ الْأَمْرِ صَحَارًا** † [*He showed to him what was in his mind, of the thing, or affair, openly*]: a saying like **جَاهَرَهُ بِهِ جَهَارًا**. (K, TA. [See also 4.]

4. **اصحَرَ الصَّحْرَاءَ**, (S, A, Mḡh, K,) or **اصحَرَ الصَّحْرَاءَ**, (Mḡb, [but I think that this is a mistake for **اصحَرَ إِلَى الصَّحْرَاءِ**], inf. n. **اصحَارٌ**, (Mḡb,) *He went forth to the صحراء [or desert, &c.], (S, A, Mḡh,) or into the صحراء*: (Mḡb, K:) **تصَحَّرَ** [in this sense] has not been heard. (Mḡh.) — Hence, in a trad., the saying of Umm-Selemeh to 'Aīsheh, **سَكَنَ اللَّهُ عَقِيرَاكَ فَلَا تُصَحِّرِيهَا** [app. meaning, accord. to explanations of it in the TA in art. **عَقْرٌ**, *God hath made thy dwelling and estate, or, as Z explains it, thy person (نَفْسِكَ), to be quietly settled, therefore do not thou remove it forth to the desert*]; i. e. **الصَّحْرَاءَ إِلَى الصَّحْرَاءِ**; the verb, accord. to IATH, being made trans. by