

both are trans. by means of **إِلَى**: you say, **كُذِّبُوا** and **تَسَابَقُوا إِلَيْهِ** [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** **الْمُضَارِ** i. e. *Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness*. (*Mṣb.*) And you say, **سَابَقْنَا فِي الْعُدْوِ**, 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]. (*Ṣ.*) — 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*: (*Ṣ, 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. **اسْتَبِقْ إِلَيْهِ** and **اسْتَبِقْهُ**. 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, **اسْتَبِقْ إِلَيْهِ الْأَمْرَ**, (*K* in art. *بدر*), or **سَبَقْ**, (*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. **بَدَّرْ إِلَيْهِ**, and **بَدَّرَهُ**. (*M* and *K* in that art.) — **فَاسْتَبِقُوا الصِّرَاطَ**, in the *Kur* xxxvi. 66, in which **الصِّرَاطَ** is in the accus. case because of **إِلَى** suppressed before it, or by making **الِاسْتِبَاقِ** to imply the meaning of **الِابْتِدَارِ**, (*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.

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

**سَبَقِي** A stake, or wager, that is laid between the persons concerned in a race, (*T, Ṣ, O, Mgh, Mṣb, K.*) and in a shooting-match; in the former case taken by [the owner of] the one that outstrips; (*T, TA.*) and † **سَبَقِي** signifies the same: (*K.*) pl. of the former **أَسْبَاقِي**. (*O, K.*) It is said in a trad., **لَا سَبَقَ إِلَّا فِي خُفِّ أَوْ حَافِرِ أَوْ نَصْلِ**, 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.*)

**سَبَقَةٌ**: see the next preceding paragraph.

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

**سَبَاقِي**: see **سَبَقِي**.

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

**سَابِقٌ** [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 **سَابِقِ** of horses: and sometimes it is like him who obtains the winning-cane (**قَصَبَةُ السَّبَقِ** [see art. **قصب**]); for he outstrips to it and has none to share with him in it, there being none coming up with him. (*Mṣb.*) It is applied to a horse *That outstrips*; as also † **سَبَوِقٌ**: (*T, Mṣb, TA.\**) and the pl. [masc., i. e. pl. of the former,] applied to horses is **سَبَوِقِي** and [fem., i. e. pl. of the former,] **سَبَوِقِي**: (*TA.*) [or] **سَوَابِقِي** may be pl. of **سَابِقِي** regarded as a subst. like **كَاهِلٌ** and **غَارِبٌ** of which the pls. are **كَوَاهِلٌ** and **غَوَارِبٌ**. (*Ham* p. 46.) — By the **سَابِقَاتِ** 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.] **سَبَقِي**, applied to palm-trees, means † *That produce their fruit early*. (*TA.*)

**سَابِقَةٌ** [fem. of **سَابِقٌ**, q. v.: and also a subst. formed from the latter by the affix **ة**, signifying *Priority, or precedence*]. One says, **لَهُ سَابِقَةٌ 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*: (*Ṣ, K, TA.*) like as you say, **لَهُ سَبَقِي** [mentioned above: see 1]. (*TA.*) — [Also, as used by physicians, *A predisposition to disease*.]

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

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

**مُسَبَّقٌ** A horse much, or often, outstripped. (*Mṣb.*)

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

## سبك

1. **سَبَكَ**, (*Ṣ, Mgh, Mṣb, K.*) aor. **سَبَكَ**, (*Ṣ, K.*) so says *El-Farábee*, and so in the *Jm*, and in the handwriting of *Aboo-Sahl El-Harawee*, (*TA.*) or **سَبَكَ**, (*Mṣb.*) thus in the handwriting of *Az*, (*TA.*) inf. n. **سَبَكٌ**, (*Ṣ, Mgh, Mṣb.*) *He melted, (Mgh, Mṣb, K, TA.) and cleared of its dross, (Mgh, Mṣb, TA.) and poured forth (K, TA.) into a mould, (TA.) gold, (Mgh, Mṣb, TA.) or silver, (Ṣ, Mgh, TA.) &c.; (Ṣ, TA.) and † سَبَكَ* signifies the same, (*K.*) inf. n. **تَسْبِيكٌ**; (*TA.*) this inf. n. and **سَبَكَ** both signifying the melting of gold and silver, and pouring it forth into a **مَسْبَكَةٌ** [or mould] of iron, like the half of a cane divided lengthwise. (*Lth, TA.*) — Hence, **سَبَكَ** is metaphorically used in the sense of **تَجَرِبَةٌ**. (*Har* pp. 140 and 211.) One says, **فَلَانَ 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. **سَبَكَ** said of **تَبْر** [i. e. native, or unwrought, gold or silver or the like], *It melted*. (*TA.*)

**سَبَكَ**, applied to **تَبْر** [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. **مَسْبُوكٌ**. (*TA.*)

**سَبِيكَةٌ** [a subst. formed from the epithet **سَبَكَ** by the affix **ة**, *An ingot, i. e. a piece* (*Lth, Mgh, Mṣb, K.*) of gold, (*Lth, Mgh, Mṣb, TA.*) or of silver, (*Lth, Ṣ, Mgh, TA.*) &c., (*Mgh.*) [i. e.,] sometimes, of any metal, (*Mṣb.*) of an oblong form, (*Mgh, Mṣb.*) that has been melted, (*Lth, Ṣ, Mgh, Mṣb, K, TA.*) and cleared of its dross, (*Mgh.*) and poured forth (*K, TA.*) into a mould, (*TA.*) [i. e.,] into a **مَسْبَكَةٌ** of iron like the half of a cane divided lengthwise: (*Lth, TA.*) pl. **سَبَائِكٌ**. (*Lth, Ṣ, Mṣb.*) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, **أَيُّ سَبِيكَةٍ هَذِهِ** [*What an ingot is this!*]. (*A, TA.*) — The pl. is also applied to **رَقَاقٌ** [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 (**كَانَهُ سَبَكَ مِنْهُ**), and cleared from the bran. (*TA.*)