

both are trans. by means of إِلَى: you say, كَذَا and تَسَابَقُوا إِلَيْهِ and كَذَا [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 الْبُحْرَانِ 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, اسْتَبَقْنَا 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 اسْتَبَقُوا † They competed, or contended, together in shooting. (TA.) † ذَهَبْنَا 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 سَبَقَ, (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. بَدَرَ إِلَيْهِ, and بَدَرَهُ. (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 الاستِبَاقَ to imply the meaning of الإِبْتِدَارَ, (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. أَسْبَاقُ; and the sing. is also used as a pl.:] you say, هُمُ سَبِقِي and أَسْبَاقِي: (L:) and هُمَا سَبِقَانِ They are two that compete &c. (El-Moḥeet, O, K.)

سبق 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 † سبقة signifies the same: (K:) pl. of the former أَسْبَاقُ. (O, K.) It is said in a trad., لَا سَبَقَ إِلَّا فِي خُفِّ أَوْ حَافِرٍ 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 إِمَامَرٌ. (TA in art. إِمَامَرٌ.)

سبقة: 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.] — قَبْدَانِ سَبَاقًا الْبَازِي [or pair of shackles, i. e. jesses,] of the hawk or falcon, of leathern thongs or straps, or of other material. (Ṣ, O, K.)

سَابِقٌ: see سَبَقٌ.

هُوَ سَبَاقٌ غَايَاتٍ † He is one who [often] obtains the winning canes (سَبَقَاتُ السَّبَقِ) [see art. قَصَب]. (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. قَصَب]; 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 † سَبَقٌ: (T, Mṣb, TA:*) and the pl. [masc., i. e. pl. of the former,] applied to horses is سَبَقٌ and [fem., i. e. pl. of سَابِقَةٌ,] سَوَابِقُ: (TA:) [or] سَوَابِقُ may be pl. of سَابِقٌ 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.] سبق, 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 سَبَقٌ [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, (Ṣ, Mgh, Mṣb, K, TA,) and cleared of its dross, (Mgh,) 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 تَبْرٌ [i. e. native, or unwrought, gold or silver or the like], It melted. (TA.)

سَبَكَ, applied to تَبْرٌ [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. † مُسَبَّقٌ. (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, أَيْ سَبِيكَةٌ هَذِهِ [What an ingot is this!]. (A, TA.) — The pl. is also applied to رِقَاقٌ [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.)