

لا تَكُنْ سَبِيَّةً وَلَا سَبًّا مُسَبَّةً (K.). One says, [Be not thou a reviler of others, nor one whom others revile]. (A.)

[Causative.]

[Causality.]

سَبِّبْ see سَبَّ, second sentence. = Also The hair of the forelock, (AO, S, M, A, K,) and of the tail, (S, M, A, K,) the latter meaning [only] assigned to it by Er-Riyáshee, (TA,) and of the mane, (S, M, K,) of a horse: (M, A, K:) pl. سَبَائِبُ and أُسَابِيبُ. (A, TA.) — And † A lock (خَصْلَةٌ) of hair; as also سَبِيَّةٌ (M, K:) pl. سَبَائِبُ: which is also expl. as † syn. with ذَوَائِبُ [app. as meaning pendent locks, or pendent plaits, of hair]: (TA:) thus in the phrase امْرَأَةٌ ذَوَائِبُ السَّبَائِبِ † A woman having the ذَوَائِبُ long. (A, TA.)

سَبِّبْ see سَبَّ and سَبِّبْ — and سَبِّبْ عَلَيْهِ سَبَائِبُ الدَّمِ means † Upon him are, or were, streaks of blood: (A, TA:) the sing. of سَبَائِبُ in this sense is سَبِيَّةٌ. (Ham p. 347.) = Also [Trees of the kind called] عَصَاهُ abounding in a place. (M, K.)

سَبَابٌ [That cuts much, or sharply]. سَبَابُ الْعِرَاقِيبِ means The sword: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the عِرَاقِيبُ [or hock-tendons]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the عِرَاقِيبِ, and reviled them. (TA.) — [One who reviles much or frequently; or a great reviler: a meaning indicated in the Mshb, and of frequent occurrence.]

السَّبَابَةُ, an epithet in which the quality of a subst. is predominant, (M,) † [The index, or fore finger;] the finger that is next to the thumb (S, M, A, * Mshb, K, TA) and middle-finger; (M, TA;) between these two; (TA;) as also السَّبَّةُ (K:) so called because one [often] points with it in reviling: (Mshb:) called by persons praying because it is raised in asserting the unity of God. (TA in the present art. and in art. سَبَّح.)

سَبَبٌ A desert; or a desert in which is no water, or in which is neither water nor herbage; syn. مَفَازَةٌ (S, K) and قَفَرٌ (TA:) or a tract of land level and far-extending: (M, K:) or a [desert such as is termed] قَفَرٌ that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence: (Ish, TA:) or a land affected with drought, barrenness, or dearth: (Aboo-Kheyreh, TA:) and سَبَسَسَ signifies the same: (TA:) pl. سَبَائِبُ. (M, TA:) A'Obeyd explains سَبَائِبُ and سَبَائِسُ as syn. with قَفَارٌ, [pl. of قَفَرٌ]. (TA.) One says also سَبَسَبَ (S, K,) [using the latter word as an epithet;] and سَبَسَبَ (Lh; S, M, K,) thus using the pl. as though he termed every part of the سَبَسَبُ a سَبَسَبٌ; (Lh, M;) or the pl. is added to give intensiveness

to the meaning: (IAth, TA voce بَلَقَعَ, q. v.): but some say سَبَسَبَ, with damm; and this is more common, because it is a sing. epithet. (MF, TA.) = Also i. q. سَاسَبٌ [or سَسَبٌ (q. v. in art. سَسَب), if not a mistranscription for this last], i. e. A kind of tree, from which arrows, or, as in the book of AHn, camels' saddles (رِحَال), are made: Ru-beh says, [accord. to one reading, another being given in art. سَسَب, q. v.,]

رَأَحَتْ وَرَأَحَ كَعَصَا السَّبَابِ

[She went, and he went, like the rod of the sebsáb, meaning, the arrow]; in which the last word is a dial. var. of السَّبَبِ, or the † is inserted by poetic license. (TA.) — [Hence, perhaps,] السَّبَائِبُ (M, K,) or يَوْمُ السَّبَائِبِ (S, TA,) A certain festival of the Christians; (S, * TA;) i. q. أَيَّامُ يَوْمِ السَّعَانِينِ (Abu-l-'Alà, M, K,) or السَّعَانِينِ [Palm-Sunday; now commonly called أَحَدُ السَّعَانِينِ or عِيدُ السَّعَانِينِ, with ش]. (TA.)

سَبَابٌ } see the next preceding paragraph.
سَبَابٌ }
أَسْبُوبَةٌ [like أَهْجُوبَةٌ, contr. of أَمْدُوحَةٌ] A thing [meaning reviling speech] with which persons revile one another: (M, TA:) pl. أُسَابِيبُ. (A, TA.) Using it in this sense, (M, TA,) one says, بَيْنَهُمْ أُسُوبَةٌ يَتَسَابَوْنَ بِهَا [Between them is reviling speech] (S, M, A, * K) with which they revile one another. (M, TA.)

أَسْبُوبَةٌ pl. of سَبِّبٌ = and also of أُسُوبَةٌ = The beauties of the face. (TA in art. سُر.)

سَبَّ see سَبَّ, first signification.

سَبَّ see سَبَّ, in two places: — and سَبَّيَّةٌ.

سَبَّبَ [Much reviled: see its verb]. — سَبَّبَةٌ as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means † Goodly, or excellent: (S, A, * K, TA:) because (S, TA) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, قَاتَلَهَا اللَّهُ, (S, A, TA,) and abase them: (A, TA:) how goodly, or excellent, are they! (TA.) = [Also Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, for a thing, or an affair. And Caused, or occasioned: and a thing caused or occasioned; an effect.] One says, هَذَا مُسَبَّبٌ عَنْ هَذَا [This is caused, or occasioned, by that: this is an effect of, or arising from, that]. (Mshb.)

مُسَبَّبٌ [Reviling much: see its verb. = And Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer]. — مُسَبِّبُ الْأَسْبَابِ [The Appointer, or Preparer, of means or causes; or the Causer of causes;] is an epithet applied to God. (S.)

مُسَبَّبٌ [act. and pass. part. n. of سَبَّبَ]. It is said in a trad., المُسَبَّبَانِ الشَّيْطَانَانِ (A, TA) The two

mutual revilers are two devils. (El-Munáwee in his Expos. of the Jámi' es-Sagheer of Es-Suyooṭee.)

سبأ

سَبَّأَ الخَمْرَ 1. (S, M, K,) aor. سَبَّأَ, (M, K,) inf. n. سَبَّأٌ (S, M, K) and سَبَّأَةً (M, K, TA,) like سَبَّأَ (TA, in the CK سَبَّأَ,) [but see سَبَّأَ below,] and مَسَبَّأَ; (S, K;) and اسْتَبَّأَهَا (S, M, K;) He bought wine, syn. شَرَّأَهَا (M, K,) which mostly means "he sold it," (TA,) or اسْتَرَّأَهَا (S, O,) which is well known as meaning "he bought it," wherefore it is here used in the S and O, (TA,) in order that he might drink it: (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, سَبَّيْتُ الخَمْرَ, without سَبَّأَ; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], سَبَّأْتُهَا; and it is itself called سَبَّيَّةٌ: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Mshb, TA.) [See also art. سَبَّى. — And He collected the wine in vessels: occurring in this sense in a trad. (Aboo-Moosà, TA.) = سَبَّأَتَهُ (M,) or سَبَّأَتِ الْجِلْدَ (K,) said of fire, (M, K,) and of whips, (M,) It, or they, burned, or hurt, (M, K,) or, as some say, (M, but in the K "and,") altered, (M, K,) him, (M,) or the skin: (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) — And سَبَّأْتُهُ بِالنَّارِ I burned him with fire: (AZ, S:) or سَبَّأَ جِلْدَهُ, inf. n. سَبَّأٌ, He burned his skin; or, as some say, stripped it off: (M:) or سَبَّأَ الْجِلْدَ he burned the skin: and سَبَّأٌ signifies also he stripped off [skin], or he skinned. (K.) — And سَبَّأَتِ الرَّجُلَ, (inf. n. سَبَّأٌ, TA,) I flogged the man. (S, K, *) = سَبَّأَ عَلَى يَمِينٍ (S, M,) aor. سَبَّأَ, inf. n. سَبَّأٌ, (M,) He passed over a false oath [that he had sworn], not caring for it: (S:) or he swore a false oath: and some say, سَبَّأَ عَلَى يَمِينٍ, aor. and inf. n. as above, meaning he passed over an oath [that he had sworn], lying. (M.) = سَبَّأٌ is also syn. with صَافَحَ [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

4. اسْبَأَ He (a man) was, or became, silent. (Sh, TA in art. رَطَمَ.) — اسْبَأَ لِأَمْرِ اللَّهِ He, (M, K,) or his heart, (L,) was, or became, submissive to the decree of God. (M, L, K.) — And اسْبَأَ عَلَى الشَّيْءِ His heart became in a bad state, or heavy, (خَبِثَ, [so in the M and in a copy of the K, in the CK and TA خَبِثَ, and thus in my MS. copy of the K, but there altered from خَبِثَ, app. on the authority of the TA, and I think it a mistranscription, although expl. in the TA as meaning انْخَضَعَ, which is a signification of أُخْبِتَ, the explanation of اسْبَأَ in the next preceding sentence,]) at the thing. (M, K.)

7. اسْبَأَ It (the skin) was, or became, stripped