

off. (S, M.) — And *It* (a person's skin) *peeled off*, or *became abraded*. (TA.)

8: see 1, first sentence.

أَيَادِي: see سَبِيَّةٌ = سَبَاٌ and تَفَرَّقُوا أَيَادِي سَبَاٌ (M, K,) and with ذَهَبُوا in the place of تَفَرَّقُوا, (T, TA,) They became scattered, or dispersed, (K, TA,) and they went away in a state of dispersion, in the ways of *Seba*, (T, TA,) a people of El-Yemen, who were dispersed in consequence of the inundation of their lands by the bursting of their [famous] dam, (TA,) and who became proverbial on that account: (M, K, TA:) سَبَاٌ is here made indecl., (M, K, TA,) [بنوه in the CK being a mistranscription for بنوه, wherefore كما تَدَدُ has been there interpolated, immediately before بنوه,] with the last letter quiescent, and forms, with the preceding word, a compound like خَمِيسَةٌ عَشْرٌ [which implies that we should read سَبَاٌ أَيَادِي سَبَاٌ and أَيَادِي سَبَاٌ, but I have never found it thus written]: (TA:) it is not formed from سَبَاٌ by suppression of the *s*, but is a substitute for that word, (M, K, TA,) on account of the frequent use of this phrase. (M, TA.) [See also art: سَبِي.]

سَبَاٌ *A long, or far, journey*, (IAar, T, M, K,) that alters one: (IAar, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA. [See 1.]) You say, إِنَّكَ تَرِيدُ سَبَاٌ *Verily thou desirest a long journey*, (IAar, M, K,\*) that will alter thee. (IAar, M.) In the case of a short journey, you say, تَرِيدُ سُرْبَةً. (T, TA.)

السَّبِيَّةُ, (S, and so in a copy of the K,) or السَّبَابِيَّةُ; (so in another copy of the K and accord. to the CK;) MF says that the former is the correct term, but both are correct; (TA;) Certain of the غَلَاةُ, (S, K, TA,) i. e. *extravagant zealots of the class of innovators; a party of the شِيعَةُ of the شِيعَةُ* [q. v.]; who are divided into eighteen sects: (TA:) they are so called in relation to *Seba* (سَبَاٌ) the father of 'Abd-Allah, (K,) or in relation to 'Abd-Allah Ibn-Seba. (S.)

سَبَاٌ [The purchase of wine;] a subst. from سَبَاٌ الخمر; (S;) or an inf. n. (M, K, TA.) = See also سَبِيَّةٌ, in two places.

سَبِيٌّ The skin, or slough, of a serpent; (K;) as also سَبِيٌّ; for it is with, and without, .. (TA.)

سَبِيَّةٌ (S, M, K) and سَبَاٌ (M, K) and, accord. to Ks, سَبَاٌ, but the form commonly known is سَبَاٌ, with kesr to the *s*, and with medd, (IAmb, TA,) Wine, (S, M, K,) in an absolute sense; (TA;) or, [as is perhaps meant in the S,] wine that is bought to be drunk, not for merchandise. (Har p. 409, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. دَكْن: and see also سَبِيَّةٌ, in art. سَبِي.]

السَّبَابِيَّةُ see السَّبِيَّةُ, above.

سَبَاٌ *A vintner, or seller of wine*. (S, M, K.) — [It is said in a marginal note in my MS. copy of the K that it signifies also *A seller of grave-clothes*: but this is evidently a mistake, app. occasioned by a mistranscription, for سَبَاٌ, with *س*.]

سَبَاٌ *A road* (S, K) *in a mountain*. (S.)

سبت

1. سَبَتَ, (S, M, Mṣb,) aor. ʔ (S, Mṣb) only, (S,) or ʔ, (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the K, but this is not clearly the case,] inf. n. سَبْتٌ, (M, K,\* TA,) *He rested*: (S, M, Mṣb, K:\*) and *ceased, or abstained, from works*: (TA:) and *was, or became, quiet, still, or motionless*: (M, TA:) and سَبَتَ signifies [the same, or] *he was, or became, motionless*: (S, TA:) Az says that سَبَتَ in the first of these senses is not known in the language of the Arabs: (TA:) [but J says that] the primary signification of سَبَاتٌ is "rest:" and hence the former of these verbs signifies *he slept*. (S.) — And سَبَّتَ الْيَهُودُ, (S,\* A, K,) aor. ʔ (S, K) and ʔ, (K,) inf. n. سَبْتٌ, (S, K,) *The Jews kept, or performed, the ordinances of their سَبْتٌ* [or *sabbath*]: (S, K:\*) or سَبَّتُوا, aor. ʔ (M, Mṣb) and ʔ, (M,) inf. n. سَبْتٌ; (Mṣb;) and سَبَّتُوا; (S, M, Mṣb;) they entered upon the سَبْتٌ [or *sabbath*]: (S, M:) or they (the Jews) *ceased from seeking the means of subsistence, and the labouring to acquire gain*. (Mṣb.) It is said in the Kur [vii. 163], وَيَوْمَ لَا يُسَبِّتُونَ *And on the day when they were not keeping the ordinances of their سَبْتٌ*: (S:) where some read لَا يُسَبِّتُونَ, from أَسَبَّتَ; and some, لَا يُسَبِّتُونَ, in the pass. form, meaning *when they were not made to enter upon [the observance of] the سَبْتٌ*. (Bd.) = سَبَّتَتْ, aor. ʔ, inf. n. سَبْتٌ, *She (a camel) went the pace termed سَبْتٌ* meaning as expl. below. (M.) — And سَبَّتَ signifies also *The outstripping in running*. (M.) = And as inf. n. of سَبَتَ said of a man, (TK,) سَبْتٌ also signifies *The being confounded, or perplexed, unable to see one's right course*, (K, TA,) and *being [therefore] silent, or lowering the eyes, looking towards the ground*. (TA.) = سَبَّتَ الشَّيْءُ, (M, TA,) inf. n. سَبْتٌ, (M, A, Mgh, K,) i. q. قَطَعَهُ [meaning *He cut the thing; or cut it off; severed it; and intercepted, or interrupted, it; put a stop, or an end, to it; or made it to cease*; relating to ideal as well as real objects; for instance, to work, or action, as is shown in the TA]; (M, A, Mgh, K, TA;) as also سَبَّتَهُ: expl. by Lh as relating particularly to necks. (M, TA.) [Hence,] سَبَّتَ عَلاوَتَهُ, (S, M,) inf. n. سَبْتٌ, (S, K,) *He smote his neck [so as to decapitate him]*: (S, M, K:) and سَبَّتَ عَلاوَتَهُ, *His head was cut off*. (A. [This is there said to be tropical; but why, I do not see.]) — And سَبَّتَ حَلْقِي, and سَبَّتَ اللُّقْمَةَ حَلْقِي, i. q. قَطَعْتَهُ, (S, M,) *The morsel, or gobbet, obstructed, or stopped, my fauces*: but the verb without teshdeed is the more usual. (M, TA.) — And سَبَّتَ رَأْسَهُ, (M, A, Mgh, Mṣb,) aor. ʔ, (M, Mṣb, TA,) inf. n. سَبْتٌ, (S, M, A, Mṣb, K,) *He shaved his head*: (S, M,

A, Mgh, Mṣb, K:) and in like manner, سَبَّتَ شَعْرَهُ, *he shaved off his hair*; (TA;) as also سَبَّتَهُ and سَبَّتَهُ. (AA, TA in art. سَبَد.) — And سَبَّتَ also signifies *The letting down the hair, or letting it fall or hang down, after* (lit. *from, عن*,) [the twisting, or plaiting, termed] العَقَصُ. (S, K.) = سَبَّتَ He (a man) *was, or became, affected with [the kind, or degree, or semblance, of sleep termed] سَبَاتٌ* [q. v.]: (IAar, M, TA:) and (TA) *he swooned*: (Mṣb, TA:) and *he became prostrated like him who is sleeping, generally closing his eyes*; said of a sick man: (TA:) and also *he died*. (Mṣb, TA.)

2: see 4: = and see also 1, latter half, in three places.

4: see 1, former half, in four places. — اسَبَّتَ الحَيَّةُ, inf. n. اسَبَاتٌ *The serpent was, or became, silent; or bent down its head, or lowered its eyes, looking towards the ground*. (TA.) = [اسَبَّتَ It (a drug) *produced the kind, or degree, or semblance, of sleep termed سَبَاتٌ*: and hence, it *torpified, or benumbed*: often used in this sense in medical works: and سَبَّتَ is also used in this sense in the present day.] = See also 1, near the end of the paragraph.

7. اسَبَّتَ [It became cut off, interrupted, put a stop to, or put an end to, or it ceased: meanings indicated in this art. in the M and TA. —] It became extended: (K:) or long and extended, together with softness. (TA.) It is said in a description of the countenance of the Prophet, (TA,) كَانَ فِي وَجْهِهِ اسَبَاتٌ *There was, in his face, length, and extension*. (K,\* TA.) — It (a hide) became soft by the process of tanning. (IAar, TA.) — اسَبَّتَ الرُّطْبَةُ *The date became wholly pervaded by ripeness*: (M, TA:) and became soft. (TA.) And اسَبَّتَ الرُّطْبُ *The dates became all ripe, or ripe throughout*. (M, TA.)

سَبَتَ Rest: (S, K:) and quiet, stillness, or freedom from motion. (TA.) [See 1, of which it is an inf. n.] See also سَبَاتٌ. — السَّبْتُ, (M, K,) or يَوْمُ السَّبْتِ, (S, Mṣb,) [The sabbath, or Saturday;] one of the days of the week; (M, K;) the seventh of those days: (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the سبت there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (S, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day يَوْمُ السَّبْتِ: this, he says, is an error, because [he affirms that] سَبَتَ as meaning "he rested" is not known in the language of the Arabs, but signifies قَطَعَ; and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] is سَبَاتٌ and [of mult.] سَبُوتٌ (S, M, Mṣb, K:)