

question, or problem, &c.]. (TA.) The saying, in a trad., **كَرِهَ الْمَسَائِلَ وَعَابَهَا** means + [He (Mohammad) disliked and discommended] subtle questions, such as are needless. (TA.) — See also **سَوَّلَ**: — and see 4.

مَسْؤُولٌ [pass. part. n. of 1: and used as a subst.]: see **سَوَّلَ**.

سَامَرٌ

1. **سَمِرَ مِنْهُ**, (S, M, Mṣb, K,) and **سَمِيَهُ**, (M, Mṣb, K,) aor. ʿ, (S, Mṣb, K,) inf. n. **سَامَرٌ** (S, M, K) and **سَامَرٌ** (K) and **سَامَةٌ** (S, M) and **سَامَرٌ** and **سَامَةٌ**, (S, Mṣb, K,) *He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; (S, M, Mṣb, K;) namely, a thing; (S, M, K;) syn. مَلَّ, (S, M, Mṣb, K,) and ضَجَرَ: (Mṣb:) مَلَّ exceeds مَلَّالٌ. (Ham pp. 775-6.) It is said in the Kur [xli. 49], **لَا يَسَامُرُ الْإِنْسَانُ مِنْ دَعَاؤِ الْخَيْرِ** [Man will not turn away with disgust from, or will not be weary of, praying for good, or wealth, or prosperity]. (Mṣb.) And in a trad., **إِنَّ اللَّهَ لَا يَسَامُرُ حَتَّى تَسَامُوا** Verily God will not turn away with disgust until ye turn away with disgust; like **لَا يَمَلُّ حَتَّى تَمَلُّوا**, and thus the trad. is commonly related. (TA.) And it is related in a trad. of 'Aisheh that she used to say to the Jews, **عَلَيْكُمْ السَّامُ وَالذَّمُّ وَاللَّعْنَةُ** [Disgust, or loathing, and contempt, and cursing, rest upon you]: thus related with ʿ, meaning ye shall turn away with disgust from your religion: but commonly related without ʿ [and with a different meaning], as will be stated hereafter [in art. سوم]. (IAth, TA in this art. and in art. سوم.)*

4. **أَسَامَهُ** *He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate. (M, K.)*

سَوَّوْرٌ an [intensive] epithet from 1 [meaning Wont, or much disposed, to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate]: (S, M, K:) or much affected with vexation, or disgust; having little patience. (Ham p. 532.)

سَاوٌ

1. **سَاءَهُ**, (S, M, K,) like **رَمَاهُ**, [or rather like **دَعَاهُ**,] incorrectly [and differently] written in copies of the K, (TA,) i. q. **سَاءَهُ**, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, **سَاءَهُ الْأَمْرُ**, like **سَاءَهُ** [The affair displeased, grieved, or vexed, him]: (M:) and **سَاوَتْهُ**, meaning **سَوَّتَهُ** [I displeased, grieved, or vexed, him]. (S, TA.) — And **سَاءُوا**, (K, TA,) inf. n. **سَاوٌ**, (TA,) *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them: (K, TA:) mentioned by Az: app. a dial. var. of سَعَى. (TA.)*

4. **أَسَاءْتُ الْقَوْسَ** I made a **سِنَّةٌ** [q. v.] to the bow. (K, TA.)

سَاءَةٌ: } see what next follows.
سَوَّةٌ: }

سِنَّةٌ of a bow, and **سَوَّةٌ**, (Ibn-Malik, Az, ISd, K, TA,) and **سَاءَةٌ**, (Ibn-Malik, K, TA,) [in the CK erroneously written **سَاءَةٌ**, and it is there implied that the other vars. are **سِنَّةٌ** and **سَوَّةٌ**,] dial. vars. of **سِيَةٌ**, (K, &c.,) i. e. The curved extremity thereof. (TA.) [See also art. سَبَوٌ.]

مَسَاءَةٌ, like **مَسْعَاءَةٌ**, is a dial. var. of **مَسَاءَةٌ**, [or] formed from the latter by transposition; and has for its pl. **مَسَائٍ**: whence the saying, **أَكْرَهُ مَسَائِكَ** [I dislike, or hate, thy vices, faults, or acts of disobedience]: (TA:) Sb mentions this saying; (M, TA;) and says, **مَسَاءَةٌ** is pluralized, and then the pl. is transformed, so that it is as though it were pl. of **مَسَاءَةٌ**, like **مَسْعَاءَةٌ**. (M.)

سَبٌ

1. **سَبَّهُ**, (S, M, K,) [aor. ʿ,] inf. n. **سَبٌّ**, (M,) *He cut him, or it. (S, M, K.) — And i. q. عَقَرَهُ [i. e. He wounded him; or hocked, houghed, or hamstrung, him; &c.]. (S, K.) — And, (S, M, K,) aor. as above, (S, TA,) and so the inf. n., (M, TA,) † *He pierced him in the سَبَّةُ*, i. e. the **أَسْت**. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. سَرَوٌ.] — Also **سَبَّهُ**, (S, M, A, Mṣb, K,) aor. as above, (S, M,) inf. n. **سَبٌّ** (S, M, Mṣb, K) and **سَبِيٌّ**, (K,) [but the latter, accord. to analogy, has an intensive signification,] *He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, M, A, MA, K, B) in vi. 108, &c.;) from the same verb in the first of the senses expl. in this art.; (M;) as also سَبَّهُ; (K;) or the latter signifies he reviled him, vilified him, &c., much; syn. أَكْثَرَسَبَّهُ; (M;) or is more than سَبَّهُ (أَكْثَرُ مِنْ سَبَّهُ) (TA.)**

2: see what next precedes. **سَبَّبَ لِلْأَمْرِ**, (MA,) inf. n. **تَسْبِيْبٌ**, (KL, PS,) † *He made, or appointed, or prepared, a means, or cause, (MA, KL, PS,) of attaining, or accomplishing, the thing, or affair. (MA.) [And سَبَّبَ, alone, † He, or it, caused or, occasioned.] You say, سَبَّبَ اللَّهُ لَكَ سَبَبَ خَيْرٍ † [May God make, or appoint, or prepare, for thee a means of attaining good, or prosperity]. (A, TA.) And **سَبَّبَ لِلْمَاءِ مَجْرَى** † *He made, or prepared, a channel for the water. (A, TA.)**

3. **سَابَهُ**, inf. n. **سِيَابٌ** (S, M, A, Mṣb, K*) and **مَسَابَةٌ**, (M, Mṣb, KL, TA,) *He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him, (M, A, KL, TA,) being reviled, &c., by him. (M, A, TA.)* You say, **بَيْنَهُمَا سِيَابٌ** *Between them two is mutual reviling, &c. (A.)* And **الْمِرْزَاحُ سِيَابٌ** [Jesting is the mutual reviling, &c., of those that are foolish, or stupid]. (A, TA.) And it is said in a trad., **سِيَابُ الْمُسْلِمِ فُسُوقٌ** (TA) *The mutual reviling of the Muslim is a departure from obedience to God. (El-Munáwee in his Expos. of the Jámi' es-Sagheer of Es-Suyootee.)*

5. **تَسَبَّبَ** [as quasi-pass. of 2, † *It was, or became, made, or appointed, or prepared, as a*

*means, or cause, of attaining, or accomplishing a thing, or an affair; followed by لِأَمْرٍ. And It was, or became, caused, or occasioned]. You say, سَبَّبَ مَالُ الْفَيْءِ † [The property of the spoil, or acquisition, or tribute, termed فَيْءٌ was caused, or occasioned, to accrue]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the فَيْءِ (Az, TA.) [See also 10.] — **تَسَبَّبَ بِهِ إِلَى شَيْءٍ** † *He made use of it as a means, or cause, of attaining, or accomplishing, a thing. (M.)* And **أَتَسَبَّبَ بِفُلَانٍ إِلَيْكَ** † [I make use of such a one as a means of access to thee]. (TA in art. ذَرَعَ.) — [Hence, in the present day, تَسَبَّبَ is used as meaning † *He trafficked; because trafficking is a using means to procure subsistence.*]*

6. **تَسَابَّ**, (K,) [or تَسَابَوْا,] inf. n. **تَسَابٌ**, (S,) *They two cut each other, (S, K,) [or they (i. e. more than two persons) cut one another.] — [Hence, (see 1, last sentence,)] تَسَابَوْا, (S, M, A, MA, K,) inf. n. as above; (S;) and اسْتَبَا; (A, MA;) They reviled, vilified, upbraided, reproached, defamed, or gave bad names to, one another. (S, M, A, MA.)* And **بَيْنَهُمْ أَسْبَابٌ** (S, M, A, TA) *Between them is a thing [meaning reviling or vilifying speech] with which they revile, or vilify, &c., one another. (M, TA.)*

8: see the next preceding paragraph.

10. **اسْتَسَبَّ لِأَبَوَيْهِ** [He invited, or attracted, reviling, or vilifying, to his two parents]. (A.) It is said in a trad. of Aboo-Hureyreh, **لَا تَمْشِيَنَّ وَلَا تَجْلِسْ قَبْلَهُ وَلَا تَدْعُهُ بِأَسْمِهِ وَلَا أَمَامَ أَبِيكَ وَلَا تَسَبِّبْ لَهُ**, i. e. [By no means walk thou before thy father, nor sit down before him, nor call him by his name,] nor expose him to reviling, or attract reviling to him, by reviling another's father, for in that case he may revile thy father in requital to thee. (TA.) — **اسْتَسَبَّبَ لَهُ الْأَمْرُ** † (A, TA) [The thing, or affair, or event, became caused, or prepared, for him: thus expl. by IbrD: see also 5].

R. Q. 1. **سَبَّبَ** † *He severed his tie, or ties, of relationship, by unkind behaviour to his kindred, (AA.) — He went a gentle pace. (AA. [Freytag, on the authority of "Hamak. Waked.," assigns this meaning to تَسَبَّبَ.] — He smelt a foul smell. (AA.) — He discharged his urine. (M, K.) He made water to flow. (K.)*

R. Q. 2. **تَسَبَّبَ** *It (water) ran, or flowed. (K.) — See also R. Q. 1.*

سَبٌّ *One who reviles, vilifies, upbraids, reproaches, or defames, much, being reviled, &c.; (A'Obeyd, S, M, Mṣb, K;) as also سَبٌّ; (S, K.)* And [simply] *One's mutual reviler or vilifier &c.; (A'Obeyd, S, M, K;) as also سَبِيْبٌ;*