

لَا تَكُنْ سَبِيَّةً وَلَا سَبِيًّا (K.) One says, *لا تكن سبيّة ولا سبيّة* [Be not thou a reviler of others, nor one whom others revile]. (A.)

[سببى Causative.]

[سببية Causality.]

سَبَبٌ: 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. سَبَابٌ and سَبَابِيٌّ. (A, TA.) — And † A lock (خَصْلَةٌ) of hair; as also سَبَبِيَّةٌ: (M, K:) pl. سَبَابٌ: 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 السَّبَابِ † A woman having the ذَوَائِبُ long. (A, TA.)

سَبَبٌ see سَبَّ: — and سَبَبِيٌّ: — and سَبَبٌ. — عَلَيْهِ سَبَابٌ الدَّمُ means † Upon him are, or were, streaks of blood: (A, TA:) the sing. of سَبَابٌ in this sense is سَبَبِيَّةٌ. (Ham p. 347.) — Also [Trees of the kind called] عِضَاهُ abounding in a place. (M, K.)

سَبَابٌ [That cuts much, or sharply]. سَبَابٌ العِرَاقِيْبُ means The sword: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the عِرَاقِيْبُ [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 عِرَاقِيْبُ, and reviled them. (TA.) — [One who reviles much or frequently; or a great reviler: a meaning indicated in the Mṣb, and of frequent occurrence.]

السَّبَابَةُ, an epithet in which the quality of a subet. is predominant, (M,) † [The index, or fore finger;] the finger that is next to the thumb (S, M, A, * Mṣb, K, TA) and middle-finger; (M, TA;) between these two; (TA;) as also السَّبَابَةُ: (K:) so called because one [often] points with it in reviling: (Mṣb:) called by persons praying السَّبَابَةُ and السَّبَابَةُ [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 قَفْرٌ: (TA:) or a tract of land level and far-extending: (M, K:) or a [desert such as is termed] قَفْرٌ 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: (Abou-Kheyreh, TA:) and سَبَبٌ signifies the same: (TA:) pl. سَبَابِيٌّ: (M, TA:) A'Obeid explains سَبَابِيٌّ and سَبَابِيٌّ as syn. with أَرْدٌ, [pl. of قَفْرٌ]. (TA.) One says also سَبَبٌ سَبَبٌ, (S, K,) [using the latter word as an epithet;] and سَبَابٌ سَبَابٌ, (Lh, S, M, K,) thus using the pl. as though he termed every part of the سَبَابٌ سَبَابٌ; (Lh, M;) or the pl. is added to give intensiveness

to the meaning: (IAth, TA voce بَلَقَعَ, q. v.): but some say سَبَابِيٌّ, with damm; and this is more common, because it is a sing. epithet. (MF, TA.) — Also i. q. سَبَابٌ [or سَبَبٌ (q. v. in art. سَبَّ), 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 (وَحَال), are made: Ru-beh says, [accord. to one reading, another being given in art. سَبَّ, q. v.,]

• رَأَتْ وَرَاحَ 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 l is inserted by poetic license. (TA.) — [Hence, perhaps,] السَّبَابِيٌّ, (M, K,) or يَوْمُ السَّبَابِ, (S, TA,) A certain festival of the Christians; (S, * TA;) i. q. أَيَّامُ يَوْمِ السَّبَابِ, (Abu-l-'Alá, M, K,) or يَوْمُ السَّبَابِ أَحَدُ [Palm-Sunday; now commonly called أَحَدُ السَّبَابِ or عِيدُ السَّبَابِ, with ش]. (TA.)

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

أَسْبُوبَةٌ pl. of سَبَابِيٌّ: — and also of أَسْبُوبَةٌ. — The beauties of the face. (TA in art. سَر.)

سَبَبٌ: see سَبَّ, first signification.

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

مُسَبَّبٌ [Much reviled: see its verb]. — مُسَبَّبٌ 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, (أَخْزَاهَا, 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, لِأَمْرٍ 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]. (Mṣb.)

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.)

مُسْتَبٌ [act. and pass. part. n. of 8]. It is said in a trad., اَلْمُسْتَبَانِ شَيْطَانَانِ (A, TA) The two

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

سَبَا

1. سَبَا الخَمْرُ, (S, M, K,) aor. سَبَا, (M, K,) inf. n. سَبَبٌ (S, M, K) and سَبَابَةٌ, (M, K, TA,) like سَبَابٌ, (TA, in the CK سَبَابٌ,) [but see سَبَابَةٌ below,] and مَسَبًا; (S, K;) and اسْتَبَاهَا; (S, M, K;) He bought wine, syn. سَوَّاهَا, (M, K,) which mostly means "he sold it," (TA,) or اسْتَرَاهَا, (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, سَبَبْتُ الخَمْرَ, without ء; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], سَبَاتَهَا; and it is itself called سَبَابَةٌ: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Mṣb, TA.) [See also art. سَبَى.] — And سَبَا الشَّرَابِ He collected the wine in vessels: occurring in this sense in a trad. (Abou-Moosà, TA.) — سَبَاتُهُ, (M,) or سَبَاتُ الجِلْدِ, (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 سَبَاتُهُ بِالنَّارِ I burned him with fire: (AZ, S;) or سَبَا جِلْدَهُ, inf. n. سَبَبٌ, He burned his skin; or, as some say, stripped it off: (M:) or سَبَا الجِلْدَ he burned the skin: and سَبَا signifies also he stripped off [skin], or he skinned. (K.) — And سَبَاتُ الرَّجُلِ, (inf. n. سَبَبٌ, TA,) I flogged the man. (S, K, *) — سَبَا عَلَى يَمِينٍ (S, M,) aor. سَبَا, inf. n. سَبَبٌ, (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, سَبَا عَلَى يَمِينٍ, aor. and inf. n. as above, meaning he passed over an oath [that he had sworn], lying. (M.) — سَبَا is also syn. with صَافَحَ [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

4. اسْبَا He (a man) was, or became, silent. (Sh, TA in art. رَطَمَ.) — اسْبَا لِأَمْرِ اللَّهِ He, (M, K,) or his heart, (L,) was, or became, submissive to the decree of God. (M, L, K.) — And اسْبَا 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 اسْبَا in the next preceding sentence,]) at the thing. (M, K.)

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