

(S, Mgh) or pearls; (Mgh;) otherwise it is called سَلَكٌ: (S, Mgh:) a string of beads or the like; (M, K;) so called because it is hung, or suspended; (M;) a single string thereof; like يَكُّ [in Persian]; a necklace of two strings thereof being called ذَاتُ سَبْطَيْنِ: (IDrd:) or it signifies, (M,) or signifies also, (K,) a necklace longer than the مَخْتَقَةُ: (IDrd, M, K;) or [simply] a necklace: (Msb:) pl. سَبُوطٌ: (M, K;) which also signifies the things that are suspended (مَعَالِيْقُ) from necklaces. (TA.) — A thong, or strap, that is suspended from the horse's saddle; (S, K;) sing. of سَبُوطٌ. (S.) — The redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades: (K;) pl. as above. (TA.) — A coat of mail which the horseman hangs upon the hinder part of his horse. (M, K.) — A trail, or long and elevated tract, (جَبَلٌ) of sand, (K, TA,) regularly disposed, as though it were a necklace. (TA.) — See also سَبُوطٌ, in two places.

نَعْلٌ سَبُوطٌ, (M, K,) and سَبِيحَةٌ, (S, M, K,) and سَبِيحَاتٌ, (M, K,) which last is pl. of سَبِيحَةٌ, (TA.) A sandal, or sole, that is of a single piece [of leather, not of two or more pieces sewed together, one upon another], (طَاقٌ وَاحِدٌ, S, TA,) in which is no patch: (S, M, K;) or the last, (S,) or all, (M,) not having a second piece sewed on to it; (AZ, S, M;) as also سَبِيحَةٌ. (So in the K, voce فَرْدٌ.) — ثَوْبٌ سَبِيحٌ (the latter word occurring twice in art. لِحْفٌ in the TA, and there opposed to مَبِيحٌ, and said to be masc. and fem.,) i. q. ثَوْبٌ سَبِيحٌ A garment having no lining; [either] a طَيْلَسَانٌ, or such as is of cotton: (Ish, K;) but one does not say كِسَاءٌ سَبِيحٌ nor مَلْحَفَةٌ سَبِيحَةٌ, because such are not [ever] lined: (Ish:) or [accord. to some] سَبِيحٌ signifies a garment that is lined below; expl. by saying, أَوِ السَّبِيحُ مِنَ الثِّيَابِ، مَا ظَهَرَ مِنْ تَحْتِ، (K, TA, [in the CK, and in a MS. copy of the K, for ظَهَرَ, we find ظَهَرَ,]) i. e. جَعَلَ لَهُ ظَهْرٌ: (TA:) [but I think that ظَهَرَ is undoubtedly the right reading; and that سَبِيحٌ means any portion that appears of a garment worn beneath a shorter garment:] see سَبَدٌ, last sentence. — سَبَاوِيلٌ أُسْبَاطٌ Trousers, or drawers, not stuffed: (M, K;) i. e., (K,) or, as Th says, (M,) of single cloth, طَاقٌ وَاحِدٌ. (M, K.) — أُسْبَاطٌ، (Kr, M, K,) and أُسْبَاطٌ، (K,) A she-camel without any brand, or mark made by a hot iron. (Kr, M, K.) — سَبُوطٌ is also a pl. of سَبَاطٌ [q. v.]. (K.)

سَبَاطٌ A rank of people: (M, K;) or a side, or lateral part or portion: (Msb:) each of the two sides, or lateral portions, of men, and of palm-trees. (S, Msb.) You say, قَامَ بَيْنَ السَّبَاطَيْنِ، He stood between the two ranks. (TA.) And قَامَ الْقَوْمُ حَوْلَهُ سَبَاطَيْنِ، The people stood around him in two ranks. (TA.) And هَمَزَ عَلَى سَبَاطٍ، They are according to one order. (K.) And مَشَى بَيْنَ السَّبَاطَيْنِ، He walked between the two sides. (S, Msb.) And خَذُوا سَبَاطِي الطَّرِيقِ،

Take ye the two sides of the fresh, or moist. (TA.) And اجْعَلِ الْأَمْرَ سَبَاطًا وَاحِدًا، Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بَاحٌ.) — The part of a valley which is between the upper extremity and the lower: (M, K;) pl. سَبْطٌ. (K.) — سَبَاطٌ، (K:) pronounced by the vulgar سَبَاطٌ: [and applied by them to such as is long, prepared for a large company of people:] pl. أُسْبَطَةٌ [a pl. of pauc.] and سَبَاطَاتٌ. (TA.)

سَبِيحَةٌ and مَسْبُوطٌ, applied to a kid, (S, M, Msb, K,) and to a lamb, (M,) Of which the hair, (Msb,) or wool, (K,) has been removed, (Msb, K,) or cleansed of its hair [or wool], (S,) by means of hot water; (S, Msb, K;) in order to its being roasted: (S;) or of which the [hair or] wool has been plucked off from it, after its having been put into hot water: (M;) or the former, plucked of its [hair or] wool, and then roasted with its skin: (Lth:) and a roasted sheep or goat: the former word of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) — See also سَبِيحَةٌ, and its pl. أُسْبَاطٌ, voce سَبِيحٌ; the pl. in three places.

سَابِطٌ Boiling water, that scalds (يَسْبُطُ) a thing. (TA.) — Hanging a thing by a rope behind him; from السَّبُوطُ [pl. of السَّبِيحُ]. (TA.)

سَبِيحَةٌ: see مَسْبُوطٌ.

سمع

1. سَمِعَهُ، (S, Msb, K,*) aor. ʾ, (K,) inf. n. سَمِعَ (S, Msb, K) and سَمِعَ، or this latter is a simple subst., (Lh, K,) and سَمَاعٌ، (S, K,) or this last [also] is a simple subst., (Msb,) and سَمَاعَةٌ and سَمَاعِيَةٌ (K) and سَمِعَ، (TA,) [He heard it, (namely, a thing, as in the S,) or †him;] and سَمِعَ، (Msb, K,) also written and pronounced سَمِعَ (K, TA;) and سَمِعَ، (Msb;) are syn. with سَمِعَ (Msb, K) as trans. by itself; (Msb;) and سَمِعَ [also] is syn. with سَمِعَ [as trans. by itself]: (Ḥam p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or سَمِعَ denotes what is intentional, signifying only he gave ear, hearkened, or listened: but سَمِعَ، [as also سَمِعَ and سَمِعَ،] what is unintentional, as well as what is intentional. (Msb.) You say, سَمِعَ الشَّيْءَ، [He heard or listened to, the thing]. (S.) And سَمِعَ الصَّوْتُ، [He listened to, or heard, the sound]. (TA.) [And سَمِعْتُ لَهُ صَوْتًا، I heard him, or it, utter, or produce, a sound; lit. I heard a sound attributable to him, or it. And سَمِعَهُ مِنْهُ، He heard it from him. And سَمِعَهُ عَنْهُ، He heard it as related from him; he heard it on his authority. And سَمِعَهُ سَمِعَهُ، He heard him say such a thing.] And سَمِعَ بِهِ، [He heard of it; for سَمِعَ التَّكَلُّمَ بِهِ، or the like]. (Kur xii. 31 and xxviii. 36 and xxxviii. 6, S, K, TA.) [When trans. by means

of ل alone, or إِي، it denotes what is intentional.] You say, سَمِعْتُ لَهُ، (S, Msb, TA,) and إِيهِ، (S, TA,) meaning I gave ear, hearkened, or listened, to him, or it; (S, Msb, TA;) and لَهُ، (S, Msb,) or إِيهِ، and سَمِعْتُ، (S, TA,) signify the same; (S, Msb, TA;) and so لَهُ، (S, Msb, K,) and إِيهِ. (K.) It is said in the Kur [xxxvii. 8], accord. to different readings, لَا يَسْمَعُونَ، and لَا يَسْمَعُونَ، They shall not listen [to the archangels]: (S;) or the former has this signification, they shall not listen to the angels (Bd, Jel) in heaven, (Jel) or the exalted angels: (Bd:) and † the latter, they shall not seek, or endeavour, to listen &c. (Bd.) And in the same [xvii. 50], نَحْنُ أَعْلَمُ بِمَا يَسْمَعُونَ، † نَحْنُ أَعْلَمُ بِمَا يَسْمَعُونَ، [We are cognizant of that on account of which they hearken when they hearken to thee]; meaning بِسَبَبِهِ، (Bd, Jel,) and لِأَجْلِهِ، (Bd,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of سَمِعَ and other inf. ns., whether employed as inf. ns. or as simple substs., see those words below.] — It also signifies He understood it; (TA;) he understood its meaning; i. e., the meaning of a person's speech. (Msb.) You say, تَرْتَسْمِعُ مَا قُلْتَ لَكَ، Thou didst not understand what I said to thee. (TA.) And such is the most obvious meaning of the verb in the saying, إِنْ كَانَ يَسْمَعُ الْخَطِيبَ، [If he understand the words of the preacher]; for this is the proper meaning in this case: but it may be rendered tropically, †if he hear the voice of the preacher. (Msb.) — Also He knew it: as in the saying, سَمِعَ اللَّهُ قَوْلَكَ، [God knew thy saying]. (Msb.) — Also † He accepted it; namely, evidence, and praise: or, said of the latter, † he recompensed it by acceptance: (Msb:) † he paid regard to it, and answered it; namely, prayer: † he answered, or assented to, or complied with, it; namely, a person's speech. (TA.) The saying سَمِعَ اللَّهُ لِنِجْمِ حَبِيدِهِ، means May God accept the praise of him who praiseth Him: or, accord. to Iamb, may God recompense by acceptance the praise of him who praiseth Him: (Msb:) or may God answer the prayer of him who praiseth Him. (TA, as on the authority of Iamb.) — Also † He obeyed him: as in the saying in the Kur [xxxvi. 24], إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ، [Verily I believe in your Lord, and do ye obey me]. (TA.) — Lth says that the phrase سَمِعْتُ أَدْنَى، سَمِعْتُ أَدْنَى زَيْدًا يَفْعَلُ كَذَا وَكَذَا means † My eye saw Zeyd doing such and such things: but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say سَمِعْتُ أَدْنَى as meaning my eye saw: it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2. تَسْمِعُ [inf. n of سَمِعَ، as also تَسْمِعَةٌ، q. v. infra, voce تَسْمِعَةٌ،] is syn. with إِسْمَاعٌ [The making one to hear]. (K.) You say, سَمِعَهُ، [He made him to hear the sound]. (S.) And سَمِعَهُ الْحَدِيثَ، (TA) and سَمِعَهُ، (S, TA) [He made him to hear the narra-