

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

[سببى Causative.]

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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 أُسَابِيْبٌ. (A, TA.) — And † *A lock (خَصْلَةٌ) of hair*; as also سَبَبِيَّةٌ: (M, K:) pl. سَبَابٌ: which is also expl. as † *syn. with ذَوَائِبٌ* [app. as meaning *pendent locks*, or *pendent plaits, of hair*]: (TA:) thus in the phrase *أَمْرَأَةٌ ذَوَائِبُ السَّبَابِ* † *A woman having the long*. (A, TA.)

سَبَبٌ see سَبَّ: — and سَبَبِيَّةٌ: — and سَبَبٌ. — *عَلَيْهِ سَبَابٌ الدَّمِ* 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*] *عُضَاهُ* *abounding in a place*. (M, K.)

سَبَابٌ [That cuts much, or sharply]. سَبَابٌ العِرَاقِيْبِ means *The sword*: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the *عِرَاقِيْبِ* [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 *عِرَاقِيْبِ*, and reviled them. (TA.) — [One who *reviles much* or *frequently*; or a *great reviler*: a meaning indicated in the Msb, 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, * Msb, 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: (Msb:) 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. مَفَارِةٌ* (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. سَبَابٌ: (M, TA:) A'Obeyd explains سَبَابٌ and سَبَابٌ as *syn. with أَرَارٌ*, [pl. of قَفْرٌ]. (TA.) One says also *بَدْدٌ سَبَبٌ*, (S, K,) [using the latter word as an epithet;] and *بَدْدٌ سَبَابٌ*, (Lh, S, M, K,) thus using the pl. as though he termed every part of the *بَدْدٌ* *سَبَابٌ*; (Lh, M;) or the pl. is added to give intensiveness

to the meaning: (IAth, TA voce بَلَقَعَ, q. v.): but some say *سَبَابٌ*, with damm; and this is more common, because it is a sing. epithet. (MF, TA.) — Also *i. q. سَابٌ* [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 *sabab*, 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,] السَّبَابِ, (M, K,) or *يَوْمُ السَّبَابِ*, (S, TA,) *A certain festival of the Christians*; (S, * TA;) *i. q. أَيَّامُ يَوْمِ السَّعَائِنِ*, (Abu-l-'Alá, M, K,) or *يَوْمُ السَّعَائِنِ* [Palm-Sunday; now commonly called أَحَدُ السَّعَائِنِ or *عيدُ السَّعَائِنِ*, with ش]. (TA.)

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

أُسْبُوْبَةٌ pl. of سَبَابٌ: — and also of أُسْبُوْبَةٌ: —
أُسَابِيْبُ الوَجْهِ *The beauties of the face*. (TA in art. سر.)

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: (أَخْزَاهَا, 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]. (Msb.)

مُسَبَّبٌ [Reviling much: see its verb. — And *Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer*]. مُسَبِّبُ الأَسْبَابِ [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 8]. It is said in a trad., *المُسَبَّبَانِ شَيْطَانَانِ* (A, TA) *The two*

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

سَبَأٌ

1. سَبَأُ الخَمْرِ, (S, M, K,) aor. سَبَأَ, (M, K,) inf. n. سَبَبٌ (S, M, K) and سَبَبَةٌ, (M, K, TA,) like سَبَبَةٌ, (TA, in the CK سَبَاءُ,) [but see سَبَبَةٌ below,] and مَسَبًا; (S, K;) and *استَبَأَهَا*; (S, M, K;) *He bought wine*, syn. *سَوَّاهَا*, (M, K,) which mostly means "he sold it," (TA,) or *اشْتَرَاهَا*, (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], *سَبَبْتُهَا*; and it is itself called سَبَبَةٌ: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Msb, TA.) [See also art. سَبَى.] — And *سَبَأُ الشَّرَابِ* *He collected the wine in vessels*: occurring in this sense in a trad. (Abou-Moosà, TA.) — سَبَبَاتُهُ, (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 *سَبَبْتُهَ بِالنَّارِ* *I burned him with fire*: (AZ, S;) or *سَبَبًا جِلْدَهُ*, inf. n. سَبَبٌ, *He burned his skin*; or, as some say, *stripped it off*: (M:) or *سَبَبًا الجِلْدَ* *he burned the skin*: and *سَبَبًا* signifies also *he stripped off [skin], or he skinned*. (K.) — And *سَبَبَاتُ الرَّجُلِ*, (inf. n. سَبَبَةٌ, TA,) *I flogged the man*. (S, K, *) — سَبَبٌ عَلَى يَمِيْنٍ, (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, *سَبَبًا عَلَى يَمِيْنٍ*, aor. and inf. n. as above, meaning *he passed over an oath [that he had sworn], lying*. (M.) — سَبَبًا is also syn. with صَافِحٌ [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 اللهِ* *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*, (حَبِيْبٌ, [so in the M and in a copy of the K, in the CK and TA حَبِيْبٌ, and thus in my MS. copy of the K, but there altered from حَبِيْبٌ, 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. *انْسَبَأَ* *It (the skin) was, or became, stripped*