

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.

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

## سَامَ

1. *سَامَهُ*, (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:) *سَامَةٌ* exceeds *مَلَّ*. (Ham pp. 775-6.) It is said in the *Ḳur* [xli. 49], *لَا يَسَامُ الْإِنْسَانُ مِنْ دَعَاِ 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 يَسَامُ حَتَّى تَسَامُوا* Verily God will not turn away with disgust until ye turn away with disgust; like *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 وَاللَّعْنَةُ وَاللَّعْنَةُ عَلَيْكُمْ* [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. *اسَامَهُ* He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate. (M, K.)

*سَوَّوْمٌ* 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.)

## سَاو

1. *سَاوَهُ*, (S, M, K,) like *رَمَاهُ*, [or rather like *دَعَاهُ*], incorrectly [and differently] written in copies of the *Ḳ*, (TA,) i. q. *سَاوَهُ*, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, *سَاوَهُ الْأَمْرُ*, like *سَاوَهُ* [The affair displeased, grieved, or vexed, him]: (M:) and *سَاوَتْهُ*, meaning *سَوَّوْتُهُ* [I displeased, grieved, or vexed, him]. (S, TA.) — And *سَاوَا*, (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. *أَسَاوَيْتُ الْقَوْسَ* I made a *سَبَّةٌ* [q. v.] to the bow. (K, TA.)

*سَاةٌ*: } see what next follows.  
*سَوَّةٌ*: }

*سَبَّةٌ* of a bow, and *سَوَّةٌ*, (Ibn-Málik, Az, ISd, K, TA,) and *سَاةٌ*, (Ibn-Málik, K, TA,) [in the *Ḳ* erroneously written *سَاةٌ*, and it is there implied that the other vars. are *سَبَّةٌ* and *سَوَّةٌ*] dial. vars. of *سَبَّةٌ*, (K, &c.) i. e. The curved extremity thereof. (TA.) [See also art. *سبو*.]

*سَاةٌ*, like *مَسَاةٌ*, is a dial. var. of *مَسَاةٌ*, [or] formed from the latter by transposition; and has for its pl. *مَسَائِكُ*: 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, *مَسَاةٌ* is pluralized, and then the pl. is transformed, so that it is as though it were pl. of *مَسَاةٌ*, like *مَسْعَاةٌ*. (M.)

## سَبَّ

1. *سَبَّهُ*, (S, M, K,) [aor. ʿ,] inf. n. *سَبٌّ*, (M,) *عَقَرَهُ* [i. e. He wounded him; or hoched, 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 *سَبَّة*, i. e. the *اَسْت*. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. *سر*.] — Also *سَبَّهُ*, (S, M, A, Mṣb, K,) aor. as above, (S, M,) inf. n. *سَبٌّ* (S, M, Mṣb, K) and *سَبَّيْتِي* (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, Bq 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. *أَكْثَرَ سَبَّهُ*; (M;) or is more than *سَبَّهُ* (*أَكْثَرَ مِنْ سَبَّهُ*). (TA.)

2: see what next precedes. = *سَبَّبَ لِلْأَمْرِ*, (MA,) inf. n. *تَسْبِيبٌ*, (KL, PṢ,) † He made, or appointed, or prepared, a means, or cause, (MA, KL, PṢ,) 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. *سَبَّاهُ*, inf. n. *سَبَابٌ* (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 سَبَابٌ* Between them two is mutual reviling, &c. (A.) And *بِزَاحِ سَبَابِ الْجَوَاحِ* [Jesting is the mutual reviling, &c., of those that are foolish, or stupid]. (A, TA.) And it is said in a trad., *سَبَابُ الْمُسْلِمِ فُسُوقٌ* (TA) The mutual reviling of the Muslim is a departure from obedience to God. (El-Munáwee in his Expos. of the *Jámi* ʿeṣ-Ṣagheer 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, *تَسَبَّبَ 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. *ذرع*.) — [Hence, in the present day, *تَسَبَّبَ* is used as meaning † He trafficked; because trafficking is a using means to procure subsistence.]

6. *تَسَابَا*, (K,) [or *تَسَابَوْا*], inf. n. *تَسَابٌ*, (S,) *تَسَابَا* (S, \*K,) [or *they* (i. e. more than two persons) cut one another.] — [Hence, (see 1, last sentence,)] *تَسَابَا*, (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* *بَيْنَهُمَا* (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 تَمْشِينَ أَمَامَ أَبِيكَ وَلَا تَجْلِسُ قَبْلَهُ وَلَا تَدْعُهُ بِأَسْمِهِ وَلَا تَسَبَّهُ*, 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.) = *اسْتَسَبَّ 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. *تَسَبَّبَ* † 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.

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