

may be rendered *the advanced in age.*) — Hence, (L,) † *Life*; (S, M, L, Mṣb;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life;] the *measure*, (K,) or *extent*, of *life*; (Mṣb, K;) [the *age attained*;] used in relation to human beings and others: (M, L, K:) of the fem. gender in this sense also, (M, L, Mṣb,) because meaning *مُدَّة*: (Mṣb:) pl. *أَسْنَان*, (M, L, K,) only. (M, L.) You say *رَجُلٌ حَدِيثُ السِّنِّ*, meaning † *A young man*. (S, Mṣb, K, all in art. *حدث*.) And *جَاوَزَتْ أَسْنَانُ أَهْلِ بَيْتِي* † [*I have exceeded*] the *lives of the people of my house*. (L.) And *صَدَقَنِي سِنُّ بَكْرِهِ* [and *بَكْرِهِ*, expl. in art. *بكر*]. (L.) — And † *A like, an equal, or a match, in age, of another*; (M, L, K;) like *تَن*; (M, L;) as also *سَنِين*, (M, L, K,) and *سَنِين*, (L,) or *سَنِينَة*: (M, K:) in this sense also fem.; and [therefore] the dim. is *سَنِينَة*; (L;) one says, *أَبْنِي سَنِينَة أَهْلِكَ* [*My son is the equal in age of thy son*]: (El-Kānānee, L:) and the pl. is *أَسْنَان* and *أُسْن*. (L.) — Also † *A tooth of a منجل* [or *reaping-hook*]: (M, L, K:*) pl. *أَسْنَان*, signifying its *أشْر*. (L and K in art. *أشْر*.) — [And † *A tooth of a comb*.] The Arabs say *كَأَسْنَانِ الْمِشْطِ* meaning † [*Like the teeth of the comb*] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say

• سَوَاسِيَة كَأَسْنَانِ الْجِمَارِ •

[*Equals like the teeth of the ass*]; *سواسية* being an anomalous pl. of *سَوَاءٌ*. (Har p. 39.) — And † The *nib*, i. e. the *place of paring*, of a writing-reed: (S, L, K:) [and each lateral half of that part; for] the writing-reed has a right *سِن* and a left *سِن*: (TA in art. *حرف*.) [and *سِنَة* occurs in the K voce *جَلْفَة* as meaning the *point of a writing-reed*.] One says, *أَطْلُ سِنِّ قَلَمِكَ وَسَمِّنَا* [*Make long the nib, or pared portion, of thy writing-reed, and make it thick* (lit. *fat*), and *make thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right*]. (S, L:*) — *A tooth* [or *pin*] of a key [app. of the kind of wooden lock called *ضَبَّة*, q. v.]. (MA.) — See also *سِنْسِن*. — Also, (M, K, and A and K in art. *فص*.) or *سِنَة*, (S, JM,) *A clove*, (فَص, S and A as syn. with *سِن* in art. *فص*, and JM in explanation of *سِنَة* in the present art., or *فَصَة*, S and L in explanation of *سِنَة*), or *اَحَبَة* [app. here meaning *small distinct portion*] of the *head* [app. here meaning *bulb*], (M and L and K in explanation of *سِن*), of *garlic*. (S, M, A, L, K, JM.) — [Accord. to some,] one says, *وَقَعَ فُلَانٌ فِي سِنِّ رَأْسِهِ*, meaning *Such a one fell into [what equalled] the number of his hairs, of good*, (M, L, K,*) and *of evil*: (L:) or, as some say, *into what he willed, or wished, and had authority to decide*: (L, K:) but this is a mistranscription: (Meyd:) the correct saying is *وَفِي سِنِّي رَأْسِي*, (Az, Meyd, L,) and

سَوَاءٌ رَأْسِي, meaning *he fell into a state of enjoyment, or welfare*; (Meyd;) the former sometimes expl. as meaning, [*he lighted upon, or came upon, what equalled*] the *number of the hairs of his head, of wealth, or good*: (A'Obeyd, Meyd:) or *what equalled [the hairs of] his head, of abundance of herbage, or of the goods, conveniences, or comforts, of life*: (Az, L, and Meyd* on the authority of IAgar:) the saying is a prov. (Meyd.) = *السِّنُّ* also signifies *The wild bull*. (L, K.)

سِنَة, (K,) or *سِنَة*, (so in the L,) *A she-bear*; syn. *دِبَّة*. (K: in the L *دِبَة*.) And *A she-lynx*: syn. *فَهْدَة*. (L, K.)

سِنَة *A way, course, rule, mode, or manner, of acting or conduct or life or the like*; syn. *طَرِيقَة*, (Mgh, L, Mṣb,) as also *سَنَن*, (S, L,) and *سِيرَة*; (S, M, L, Mṣb, K;) whence the saying, *سَنُوا بِهَيْمِ*, expl. in the first paragraph of this art., last sentence but one, (Mgh,) and the saying of the Hudhalee [Khálid Ibn-Zuheyr] cited in the first paragraph of art. *سير*; (S;) and this is [said to be] the primary signification; (L;) whether *good, or bad*; (M, L;) *approved or disapproved*: (Mṣb:) or, accord. to Sh, *a way [of acting &c.] that has been instituted, or pursued, by former people, and has become one pursued by those after them*; and this, he says, is the primary signification: (L:) it signifies also [particularly] *a way of acting &c. that is commended, or approved, and right*; wherefore one says, *فُلَانٌ مِنْ أَهْلِ السِّنَّةِ* [*Such a one is of the people of the commended and right way of acting &c.*; generally meaning, *of those who follow the institutes, or ways, of the Prophet*]; and is from *سَنَن* signifying “a way,” or “road”; (T, L;) and is also *syn. with سَنَن*: (L:) and [the *laws*, i. e.] the *statutes, or ordinances, and commands and prohibitions, of God*: (Lh, M, L, K:) [also *a practice or saying, or the practices and sayings collectively, of Moḥammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Moḥammad*, (see Kull p. 203,) as handed down by tradition:] when used unrestrictedly in matters of the law, *السِّنَة* means only *what the Prophet [Moḥammad] has commanded, and what has been handed down from him by tradition*, [or, as in the JM, and what he forbade,] and *what he has invited to do, by word or deed, of such things as are not mentioned in the Kur-án*; wherefore one says, in speaking of the directions, or evidences, of the law, *الْكِتَابُ وَالسِّنَة* meaning *the Kur-án and the Traditions*: (L:) [thus used, it may be rendered *the institutes of the Prophet*; or *his rule or usage*:] or in the law it signifies *the way of acting &c. that is pursued in religion without being made obligatory, or necessary*; it is *what the Prophet persevered in doing, or observing, with omitting, or neglecting, [it] sometimes*; and if the said persevering is in the way of religious service, it constitutes [what are termed] *سُنُنُ الْهَدْيِ*; if in the way of custom, *سُنُنُ الزَّوَائِدِ*, so that *السِّنَة* [the

of right direction] is that of which the observance is a completion of religion, and it is that to the omission, or neglect, whereof attach blame and misdemeanour; and *سُنَّةُ الزَّوَائِدِ* [the *سُنَة* of supererogatory acts] is that of which the observance is good, but to the omission, or neglect, whereof neither blame nor misdemeanour attaches, such as the ways of the Prophet in his standing and sitting and clothing and eating: (KT:) *سُنَن* is the pl. (Mṣb.) *سُنَّةُ الْأَوَّلِينَ*, in the Kur xviii. 53, i. e. *سُنَّتَنَا فِي الْأَوَّلِينَ* [*The way pursued by us in respect of the former, or preceding peoples*], means the destruction decreed to befall them; (Jel;) or extirpation; (Bil;) or, as Zj says, their beholding punishment; (*أَتَبَّهْرُ عَايِنُوا الْعَذَابَ*); [or, as expl. in the K, *مُعَايِنَةُ الْعَذَابِ*]; for the believers in a plurality of gods said, [as is related in the Kur viii. 32,] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L.) — Also *Nature*; *natural, or native, disposition, temper, or other quality or property*: (M, L, K:) pl. *سُنَن*. (M, L.) — And *The face*; (M, L, K;) because of its polish and smoothness: (M, L:) or the *ball of the cheek* (*حُرُّ الْوَجْهِ*): or the *circuit* (*دَائِرَة*) of the *face*: or the *form*: (M, L, K:) or the *form of the face*: (S:) or the *forehead and two sides thereof*: (M, L, K:) all from the meaning of polish and smoothness and evenness: (M, L:) or the *principal part of the face*; the *part thereof in which beauty is generally known to lie*: (M in art. *امر*:) or the *side of the cheek*: pl. *سُنَن*. (L.) You say, *رَجُلٌ قَبِيحُ السِّنَّةِ* *A man foul, or ugly, in respect of the form, and of what confronts one, of the face*. (L.) And *هُوَ أَشْبَهُ شَيْءٍ سُنَّةً وَأَمَةً* *He is the most like thing in form, and face, and in stature*. (L.) — And *The black line, or streak, on the back of the ass*. (L.) — Also, (S, K,) or *سِنَة*, (so in the L,) *A sort of dates, of El-Medcneh*, (S, L, K,) well known. (L.)

سِنَة: see *سِن*, in the last quarter of the paragraph, in two places. — Also *i. q.* *سِنَة*, meaning *A ploughshare*; i. e. the *iron thing with which the ground is ploughed up*: (AA, IAgar, S, L: [see also *لَوْمَة*]) pl. *سِنَن*. (L.) — [And] *A two-headed قَاسِي* [i. e. *hoe or adz or aze*]: (K:) or [its pl.] *سِنَن* signifies [simply] *i. q.* *فُؤُوس* [pl. of *فَاس*]. (L.) — See also *سِنَة*: — and see *سِنَة*, last sentence.

سَنَن *A way, or road*: (T, L:) the *main and middle part thereof*; (A'Obeyd, Mgh, L;) the *beaten track, or part along which one travels, thereof*; as also *سَنَن*: (A'Obeyd, L:) the *نَهْج* [i. e. *plain, or open, track*] of the road; and so *سَنَن* and *سَنَن* (M, L, K) and *سَنَن*: (K:) and, all of these, the *course, or direction, of the road*: (M, L, K:) but ISd says, [in the M,] I know not *سَنَن* on any other authority than that of Lh. (L.) One says, *تَنَحَّ عَنْ سَنَنِ الطَّرِيقِ*, (S, L, Mṣb) and *سَنَنِهِ* and *سَنَنِهِ* [*Go thou away, c: aside, from the main and middle part of the road, or from the beaten track thereof; &c.*]