

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 *سُؤْلٌ* : — and see 4.

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

## سَامَ

1. *سَامَهُ*, (S, M, M<sub>sb</sub>, K,) and *سَمِيَهُ*, (M, M<sub>sb</sub>, K,) aor. *سَامَ*, (S, M<sub>sb</sub>, K,) inf. n. *سَامَرٌ* (S, M, K) and *سَامَرٌ* (K) and *سَامَةٌ* (S, M) and *سَامَةٌ* (S, M<sub>sb</sub>, 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, M<sub>sb</sub>, K;) namely, a thing; (S, M, K;) syn. مَلٌّ (S, M, M<sub>sb</sub>, K,) and ضَجِرَ (M<sub>sb</sub>): مَلٌّ exceeds مَلَالٌ. (Ham pp. 775-6.) It is said in the K<sub>ur</sub> [xli. 49], *لَا يَسْأَلُ 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]. (M<sub>sb</sub>.) And in a trad., *إِنَّ اللَّهَ لَا يَسْأَلُ حَتَّى تَسْأَمُوا* Verily God will not turn away with disgust until ye turn away with disgust; like *لَا 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 السَّأَمُ وَالذَّمُّ وَاللَّعْنَةُ* [Disgust, or loathing, and contempt, and cursing, rest upon you]: thus related with *أَ*, meaning ye shall turn away with disgust from your religion: but commonly related without *أَ* [and with a different meaning], as will be stated hereafter [in art. سوم]. (IAth, TA in this art. and in art. سوم.)*

4. *أَسَامَهُ* *He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate.* (M, K.)

*سُؤْمٌ* 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 K, (TA,) i. q. *سَاوَهُ*, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, *سَاوَهُ الْأَمْرَ*, like *سَاوَهُ* [The affair displeased, grieved, or vexed, him]: (M:) and *سَاوَتْهُ*, meaning *سُوَّتُهُ* [I displeased, grieved, or vexed, him]. (S, TA.) — And *سَاوَا* (K, TA,) inf. n. *سَاوَا*, (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 *سَيْتَةٌ* [q. v.] to the bow. (K, TA.)

*سَاوَةٌ* :  
*سَاوَةٌ* : see what next follows.

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

*مَسَاةٌ*, like *مَسَاعَةٌ*, is a dial. var. of *مَسَاةٌ*, [or] formed from the latter by transposition; and has for its pl. *مَسَائِدٌ*: whence the saying, *أَكْرَهُ مَسَائِدَكَ* [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 *مَسَاعَةٌ*. (M.)

## سَبَّ

1. *سَبَّهُ*, (S, M, K,) [aor. *سَبَّ*,] inf. n. *سَبٌّ*, (M,) *He cut him, or it.* (S, M, K.) — And i. q. *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 *أَسْت*. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. سر.] — Also *سَبَّهُ*, (S, M, A, M<sub>sb</sub>, K,) aor. as above, (S, M,) inf. n. *سَبٌّ* (S, M, M<sub>sb</sub>, K) and *سَبَّيْتُ*, (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, Bd in vi. 108, &c.)* from the same verb in the first of the senses expl. in this art.; (M;) as also *سَبَّيْتُ* (K;) or the latter signifies *he reviled him, vilified him, &c., much; syn. أَكْثَرَسَهُ*. (M;) or is more than *سَبَّهُ* (*أَكْثَرُ مِنْ سَبَّهُ*). (TA.)

2: see what next precedes. — *سَبَّبَ لِلْأَمْرِ*, (MA,) inf. n. *تَسْبِيبٌ*, (KL, PS,) + *He made, or appointed, or prepared, a means, or cause, (MA, KL, PS,) 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 مَجْرًى* + *He made, or prepared, a channel for the water.* (A, TA.)

3. *سَبَّاهُ*, inf. n. *سَبَابٌ* (S, M, A, M<sub>sb</sub>, K) and *مَسَابَةٌ*, (M, M<sub>sb</sub>, 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 *الْجَزَاحُ سَبَابٌ* [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 Jāmi' ʿaṣ-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 *لَا مُرَّ*. 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 *أَتَسَبَّبُ بِفُلَانٍ إِلَيْكَ* + [I make use of such a one as a means of access to thee]. (TA in art. ذَرَعَ.) — [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,) *They two cut each other, (S, K,) [or they (i. e. more than two persons) cut one another.]* — [Hence, (see 1, last sentence,)] *تَسَابَوْا*, (S, M, A, MA, K,) inf. n. as above; (S;) and *أَسَابُوا*; (A, MA;) *They reviled, vilified, upbraided, reproached, defamed, or gave bad names to, one another.* (S, M, A, MA.) And *بَيْنَهُمَا أَسَابَةٌ* (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 Abou-Hureyreh, *لَا تَمْشِ وَأَمَامَ أَبِيكَ وَلَا تَجْلِسَ 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 IbnD: 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'Obeid, S, M, M<sub>sb</sub>, K) as also *مَسَبَّ*. (S, K.) And [simply] One's mutual reviler or vilifier &c.; (A'Obeid, S, M, K) as also *سَبَّيْتُ*.