

Sáboor, a province of Persia, (Mgh, Mgb,) *A thin, or delicate, kind of garment or cloth*, (IDrd, S, M, Mgh, Mgb, K,) of excellent quality: (K:) and anything thin, or delicate. (M.) Whence the prov., *عَرَضَ سَابِرِي* (S, M, *K*) *A slight exhibition*: (M:) [see variations of this phrase in art. *عرض*, under *عَرَضَ الشَّيْءُ*:] said to him to whom a thing is shown in a slight manner: (S:) because the garment or cloth called *سابري* (S, K,) being of the best of qualities, (S,) is desired when exhibited in the slightest manner. (S, K.) [See the first paragraph in art. *عرض*; and see also *عَرَضَ عَلَى سَوْمَ عَالَةٍ* in the first paragraph of art. *سوم*.] — *A certain sort of dates*, (S, Mgb, K,) of good quality. (Mgb, K.) It is said that the best of the dates in El-Koofeh are the *نَرَسِيَان* and the *سابري*. (S.) — *نَخْلَةٌ سَابِرِيَّةٌ* *A palm-tree of which the unripe dates are yellow and somewhat long*. (AHát, Mgb.)

مَسْبَرٌ † [The internal state or condition of a man]. You say, *حَمَدْتُ مَسْبَرَهُ* and *مَسْبَرُهُ* † [I praised his internal state or condition]: (S:) and *مَسْبَرُهُ* also signifies † The internal state or condition; an internal, or intrinsic, quality; or the intrinsic, or real, as opposed to the apparent, state, or aspect. (TA.)

مَسْبَرٌ: see *سَبَارٌ*.

مَسْبَرَةٌ The utmost point of a wound. (M.) — See also *مَسْبَرٌ*.

مَسْبَارٌ: see *سَبَارٌ*, in four places. — It may also be applied to † *A man who probes a wound*. (Ham p. 818.)

مَسْبُورٌ Goodly in form or appearance; in figure, feature, or lineaments; in external state or condition; in state of apparel or the like. (K, TA.)

سبرت

Q. 1. *سَبَرَتْ* He begged; and became lowly, humble, or submissive; or affected to be like the *مَسَاكِين* [or destitute, or needy, &c.]; syn. *قَتَعَ* (K, TA; [omitted in the CK, and in my MS. copy of the K erroneously written *قَتَعَ*];) and *قَتَعَنَ*. (TA.)

سَبَرَتْ: see *سَبَرُوتٌ*.

سَبَرَاتٌ: see the next paragraph, in two places.

سَبَرُوتٌ A desert, syn. *قَفَرٌ*, (S, K,) or a plain, syn. *قَاعٌ*, (M,) in which is no herbage: (M, K:) or weak land: (TA:) and *أَرْضُ سَبَرُوتٍ* and *سَبَرِيَّتٌ* (Aq, Lh, M) and *سَبَرَاتٌ* (M) Land in which is no herbage: (M;) or land in which is nothing: (Aq, Lh, M:) pl. *سَبَارِيَّتٌ* and *سَبَارٌ*, the latter anomalous, mentioned by Lh: (M:) accord. to A'Obeyd, the pl. *سَبَارِيَّتٌ* signifies deserts, or waterless deserts, (فَلَوَاتٌ) in which is nothing: and accord. to Aq, land [or lands] in which nothing grows: (TA:) and one says also *أَرْضُ سَبَارِيَّتٍ*, (M, K,) a phrase of the same class as *ثُوبٌ أَخْلَاقٌ*, (K,) as though the sing. *سَبَرُوتٌ*

or *سَبَرِيَّتٌ* were applied to every portion thereof. (M.) — Hence, (TA,) applied to a man, (AZ, S, TA,) *Needy, in want, indigent*, (AZ, Aq, S, M, K, TA,) *poor*, (AZ, Aq, K, TA,) *possessing little*, (M, TA,) or, as some say, *possessing nothing*; (S, *M, TA;) and *سَبَرِيَّتٌ* signifies the same, (AZ, S, M, K,) as also *سَبَرَاتٌ*, and *سَبَرَتْ*: (M, K:) also *bankrupt, or insolvent*; syn. *مُفْلِسٌ*: (TA in explanation of the first [but equally applying to all]:) the epithet applied to a woman is *سَبَرُوتَةٌ* and *سَبَرِيَّةٌ*; (AZ, S;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M:) and the pl. is *سَبَارِيَّتٌ*, applied to men and to women. (AZ, S.) — [Hence, also,] applied to a youth, or young man, *Beardless; or having no hair upon the sides of his face*. (M, K, TA.) [In the K, this signification is immediately followed by the mention of the pls. *سَبَارِيَّتٌ* and *سَبَارٌ*.] — And *Little, or small, in quantity or number*; (S, M, K;) *paltry, or inconsiderable*: (K:) applied to a thing, (S, K,) and (S) to property, or cattle. (S, M.) — Also *Tall, or long*. (M, TA.) — And *A skilful, or an expert, guide, well acquainted with the lands*. (TA.) It is mentioned by Sb, who says that it is of the measure *فَعْلُولٌ*, like *زُبُورٌ* and *عُصُفُورٌ*; and most hold him to be right: but some of the authors on inflection assert that it is of the measure *فَعْلُولٌ*, from *سَبَرَتْ الشَّيْءَ* meaning "I tried, proved, or tested, the thing, or proved it by experiment or experience;" and that the *ت* is added to give intensiveness to the signification; which several deny: (MF, TA:) *سَبَرُورٌ*, however, is mentioned in the K, in art. *سبر*, as meaning "poor," and land "in which is no herbage." (TA.)

سَبَرِيَّةٌ and *سَبَرِيَّتٌ*: see the next preceding paragraph, in three places.

سَبَرِيَّتٌ A man (TA) of evil disposition or nature. (K, TA: but omitted in the CK.)

مَسْبَرَةٌ Bald, or bare of hair. (K, TA: but omitted in the CK.)

سبط

1. *سَبَطٌ*, aor. *سَبَطَ*; (Sb, S, M, Mgb, K;) and *سَبَطٌ*, aor. *سَبَطَ*; (M, Mgb, K;) inf. n. *سَبِطٌ*, of the former verb, (S, Mgb,) or *سَبِطٌ*, (so in the K, as is remarked in the TA,) and *سَبُوطَةٌ*, (M, Mgb, K,) which is of the latter verb, (M, Mgb,) and *سَبَاطَةٌ* and *سَبُوطٌ*, (M, K,) which are also of the latter verb; (M;) *It (hair, S, Mgb) was, or became, lank, not crisp*: (S, M, *Mgb, K:*) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying *he was, or became, lank, not crisp, in his hair*. (TA.) — *سَبَاطَةٌ*, relating to a man, also signifies *The being tall*: (M:) or *the being long in the [bones called] أُلُوحٌ* [pl. of *لَوْحٌ*], and even therein. (TA.) — Also *سَبِطٌ*, inf. n. *سَبَاطَةٌ*; (M, TA;) and *سَبِطٌ*, inf. n. *سَبِطٌ*; (M;) † *He (a man) was, or became, easy, or facile, بِالْمَعْرُوفِ in beneficence*. (M, TA.)

And *سَبُوطَةٌ* is likewise expl. as signifying † *The being liberal, bountiful, or munificent*. (M, TA.) — And *سَبَاطَةٌ*, relating to rain, † *The being abundant and extensive*. (Sh, K, TA.) [— See also the part. n. *سَبِطٌ*.] — *سَبَطَ عَلَيْهِ الْعَطَاءُ* † *He gave to him successive and large gifts*. (Sgh, TA.) — *سَبِطَ* *He was affected with fever*. (Sgh, K.) [See *سَبَاطٌ*.]

2. *سَبَطَتْ*, (M, K, &c.,) inf. n. *تَسْبِطٌ*, (S, K,) *She (a camel, AZ, Aq, M, K, and a ewe, K) cast her young one, or foetus, in an incomplete state*: (M, K:) or *before its form was apparent*; (AZ, K;) like *أَجْبَضَتْ* and *رَجَعَتْ*: (AZ:) or *when its fur had grown, before completion*; as also *سَبَغَتْ*: (Aq, TA:) or *سَبَطَتْ بَوْلْدَهَا* *she (a camel) cast her young one when its hair had grown*: and *سَبَطَتْ* *she (a ewe) cast her young one, or foetus, abortively*. (S.) The epithet applied to her in this case is *مَسْبِطٌ* [without ة]. (M, K.)

4. *اسْبَطَ* *He (a man, S, M) extended himself, or became extended or stretched*, (S, M, K, TA,) *upon the ground*, (S, TA,) *in consequence of being beaten*, (M, K, TA,) &c.: (TA:) *he fell* (M, K, TA) *upon the ground*, (TA,) *and was unable to move*, (M, K, TA,) *by reason of weakness*, (M, TA,) *or from drinking medicine, or some other cause*; on the authority of AZ: (M:) *he fell upon the ground, and became extended or stretched, in consequence of being beaten, or from disease, and in like manner from drinking medicine*. (TA.) And *اسْبَطَ بِالْأَرْضِ* *He clave to the ground*. (Ibn-Jebeleh, M, K.) — *He was silent, by reason of fear, or fright*: (M, L, K:) *he was silent and still*; or *he lowered his eyes, looking towards the ground, and was still*. (O.) — *اسْبَطَ* *He shut, or closed, his eyes, or eyelids, in his sleep*. (Sgh, K.) — *اسْبَطَ عَنِ الْأَمْرِ* *He feigned himself negligent of the thing or affair, inattentive to it, or heedless of it*. (Sgh, K.)

سَبِطٌ: see *سَبِطٌ*, throughout.

سَبِطٌ A grandchild; (S, Mgb, K;) a son's child, and a daughter's child: (M, TA:) pl. *أَسْبَاطٌ*; (S, Mgb, TA;) which is commonly used by the vulgar as signifying *daughters' children*; distinguished by them from *أَحْفَادٌ* [which they apply to son's children, pl. of *حَفِيدٌ*]; but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: IAqr explained *سَبِطٌ* and *سَبِطَانٌ* and *أَسْبَاطٌ* as signifying the *particularly distinguished, and choicest, of children*. (TA.) It is said in a trad., (TA,) *الْحَسَنُ وَالْحُسَيْنُ سَبِطَا رَسُولِ اللَّهِ* *El-Hasan, and El-Hoseyn are the two grandsons of the Apostle of God*. (M, TA:*) — A tribe of the Jews: pl. *أَسْبَاطٌ*: (M, Mgb, K:) *سَبِطٌ* (M) and *أَسْبَاطٌ* (S, Mgb) in relation to the Jews, (M, Mgb,) or [rather] the Children of Israel, (S,) being like *قَبِيلَةٌ* (M) and *قَبَائِلٌ* (S, Mgb) in relation to the Arabs: (S, M, Mgb:) and the former are thus called to distinguish them from the children of Ishmael. (M, TA.) In the phrase, *وَقَطَعْنَاهُمْ أَثْنَتَى عَشْرَةَ أَسْبَاطًا* [And we divided them into twelve