

(M, K.) A poet, (S,) namely, 'Abd-er-Rahmán Ibn-Hassán, satirizing Miskeen Ed-Dárimée, (TA,) says,

- لَا تَسْبِنِي فَلَسْتُ بِبَيْتِي  
• إِنَّ سَبِي مِنَ الرِّجَالِ الْكَرِيمِ

[Thou shalt by no means revile me; for thou art not my mutual reviler: verily he, of men, who is my mutual reviler is the generous]. (S, TA.)

[See also مُسَبَّبٌ: and سَبَابٌ.] = A veil, or the like; syn. سِتْر. (M.) — A woman's muffler, or head-covering; syn. خِمَار. (S, M, Msh, K.) — A turban. (S, M, Mgh, Msh, K.) El-Mukhabbal Es-Saadee says, (S, M, Mgh,) using it in this sense, (M, Mgh,)

- وَأَشْهَدُ مِنْ عَوَفٍ حُلُولًا كَثِيرَةً  
• يَحْجُونَ سَبَّ الزَّبْرِقَانِ الْمُرْعَفَا

[And I witness many persons of 'Owf, alighting during their journeys, going repeatedly to and fro to see Ez-Zibrihán's turban dyed with saffron]: (S, M, Mgh:) for it was a custom of the chiefs of the Arabs to dye their turbans with saffron: or, as some say, the meaning is his است; [but this is correctly, or more commonly, termed سَبَّةٌ]; and Ktr asserts that he was suspected: (M:) he says that Ez-Zibrihán used to tinge his است yellow; but this is a strange saying. (TA in art. زبرق.) — Also, and نَبِيَّةٌ, An oblong piece (S, M, K) of cloth, (M,) or of thin cloth, (K,) or of thin linen cloth, (S,) or of white cloth: (M:) or a thin garment: (Abou-'Omar, TA:) or so the latter word: (M:) or this signifies a linen stuff that is brought from the region of the Nile, of a kind commonly known among the merchants by [the name of] كَرَخ, some of which are made in Mīsr, and their length is eight by six [cubits: cubits being meant because the ns. of number here are fem., and ذِرَاعٌ is fem.]: (Sh, TA:) or this same word signifies an oblong piece of cloth of any kind, or, as some say, of linen: (TA:) the pl. of the former is سُبُوبٌ; (S, K, TA:) and of the latter, سَبَائِبُ: (S, M, K, TA:) in a verse of 'Alkameh Ibn-'Abadeh, the phrase سَبَائِبُ الْكَتَانِ is used for سَبَا الْكَتَانِ. (M.) — See also سَبَبٌ, first signification.

سَبَّةٌ i. q. اِسْتُ [The podex, or the anus]: (S, M, A, K:) because it is discommended. (A.) [See also سَبَبٌ.] = مَضَتْ سَبَّةٌ مِنَ الدَّهْرِ A space, or long space, of time passed; (S, M, A;) [thus termed] because time is always complained of; (A;) and so سَبَّةٌ, in which the ن is [said to be] a substitute for the [former] ب of سَبَّةٌ, in like manner as it is substituted in the case of اِنْجَاصٌ and اِنْجَاصٌ; because [it is asserted, though this is contradicted, that] there is no word of which the radical letters are سنب. (M.) And مَا رَأَيْتُهُ + I have not seen him for, or during, a space, or long space, of time; (S, K;) like as you say مَضَتْ سَبَّةٌ. (S.) And عَشْنَا بِهَا سَبَّةً and سَبَّةٌ + We lived in it a space, or long space, of

time. (Ks, TA.) And أَصَابَتْنا سَبَّةٌ مِنَ الْحَرِّ, and البَرْدِ, and الصَّخْرِ, (K, TA,) and الرُّوحِ, (TA,) A period of some days' continuance [of heat, and of cold and of serene weather, and of gentle wind, betided us]. (K, TA.) [The pl. is سَبَابٌ.] One says, الدَّهْرُ سَبَابٌ + Time consists of vicissitudes; one turn is thus, and one is thus. (ISh, TA.)

سَبَّةٌ A disgrace; a shame; a thing that occasions one's being reviled. (S, M, A, K.) One says, صَارَ هَذَا الْأَمْرُ سَبَّةً عَلَيْهِ This thing became a disgrace to him, occasioning his being reviled. (S.) And أَنْتَ سَبَّةٌ عَلَى قَوْمِكَ [Thou art a disgrace to thy people]. (A.) [And مَسَبَّةٌ, in like manner, (a word of the class of مَسْبُوءَةٌ and مَسْبُوءَةٌ, being originally مَسْبُوءَةٌ,) signifies A cause of reviling, or of being reviled; as is shown by the saying of Tufeyl El-Ghanawee, cited in the TA in art. عَقَب,

- فَلَمْ يَجِدِ الْأَقْوَامَ فِيْنَا مَسَبَّةً

And the people did not find in us a cause of reviling, or of being reviled: pl. مَسَابٌ.] One says, إِيَّاكَ وَالْمَسَبَّةَ [Beware thou of, or avoid thou, the cause of reviling or of being reviled, and the causes thereof]. (A.) — Also One whom people revile (S, K) much. (K.) See also سَبَّةٌ.

السَّبَابَةُ: see السَّبَّةُ.

سَبَبٌ A rope, or cord; (S, M, A, Msh, K;) as also سَبَبٌ; (S, M, K;) the latter of the dial. of Hudheyl, (S,) and occurring in this sense in a verse of Abou-Dhu-eyb cited voce خَيْطَةٌ; (S, M;) accord. to some, as there meaning a wooden peg, [a meaning assigned to it in the K,] but the former is the correct meaning: (M:) the pl. of both words is سَبَابٌ, (M, TA,\*) [and] the pl. of the latter word is سُبُوبٌ (S, TA) also: (TA:) or سَبَبٌ signifies any rope let down, or made to descend, from above: (AO, TA:) or a strong and long rope, but no rope is so called except one by means of which one ascends and descends: (Khálid Ibn-Jembeh, TA:) or this appellation is only given to a rope of which one end is attached to a roof or ceiling or the like: (TA:) or one by means of which one ascends palm-trees: (Er-Rághib, TA:) [and] a rope by means of which one reaches, or gains access to, water. (TA.) فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ means Let him stretch a rope to the roof, or ceiling, of his dwelling; then let him die strangled: i. e. let him die of rage: (M, TA:) or, as some say, let him stretch a rope to the lowest heaven; then let him traverse the intervening space until he reach the highest part thereof. (Bd.) The saying

- جَبَّتْ نِسَاءُ الْعَالَمِينَ بِالسَّبَبِ

has been expl. in art. جَبَّ: in this instance, a rope or cord, may be meant; or a string, or thread. (M, TA.) — Hence, (Msh,) A thing (S, M, Msh, K) of any kind (S, Msh, K) by means of which one attains, reaches, or gains access to, another thing: (S, M, Msh, K:) pl. as

above. (M.) One says, سَبَبًا إِلَى فَلَانٍ فِي حَاجَتِي i. e. + [I made such a one] a means of access [to such a one in the case of my want]. (TA.) Hence, (M,) أَصَابَ السَّمَاءَ + The places of ascent of the heaven, or sky: (M, K:) or the tracts, or regions, thereof: (S, K:) or the gates thereof. (Ibn-Es-Seed, K. [See an ex. in a verse cited voce ثَمَانُونَ.]) And the saying, ارْتَقَى فِي الْأَسْبَابِ, meaning + He excelled [or attained to excellence] in religion. (M.) — + A road, or way. (A. [There mentioned among proper, not tropical, significations.]) So in the saying, in the Kur xviii. 88 and 91, ثُمَّ اتَّبَعَ سَبَبًا + [Then he followed a road, or way]. (Bd.) [And] so in the saying, مَا لِي إِلَيْهِ سَبَبٌ + [There is not for me any road, or way, to him, or it]. (A.) So too سَبِيَّةٌ: pl. سَبَائِبُ. (Ham p. 347.) — + A mean, or means, used in order to any end: a means by which a thing is brought about: a cause; but more properly only a second cause: an occasion, or accidental cause: and a reason, or motive.] One says, هَذَا سَبَبٌ هَذَا + [This is the cause, or occasion, of this]. (Msh.) And بِسَبَبِهِ كَانَ كَذَا + [Because of him, or it, it was thus, or such a thing was]. (Msh in art. اَجَل.) And سَبَّ اللَّهُ لَكَ سَبَبٌ خَيْرٌ! [May God appoint, or prepare, for thee a means, or cause, of good, or prosperity]. (A.) — + A connexion, or tie, (S, A, K, TA,) of relationship (S, K, TA) by marriage; distinguished from نَسَبٌ, which is by birth: from the same word as signifying "a rope by means of which one reaches, or gains access to, water." (TA.) One says, انْقَطَعَ بَيْنَهُمَا السَّبَبُ i. e. + The connexion, or tie, [of affinity between them was severed,] and الْأَسْبَابُ the connexions, or ties. (A.) وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ [in the Kur ii. 161] means, accord. to I 'Ab, + And their ties and affections [shall be dissundered]: or, accord. to AZ, + and their places of abode [shall be divided asunder]. (TA.) [But] قَطَعَ اللَّهُ بِهِ السَّبَبَ means + [God cut short, or may God cut short,] his life. (M, K.) — Also, [from the same word as signifying the "cord, or rope, of a بَيْتٌ," properly meaning "tent," and tropically "verse,"] + A portion, or division, of a foot of a verse, consisting of a movent letter and a quiescent letter; and also one consisting of two movent letters: pl. سَبَابٌ. (M, K.) [In some of the copies of the K, the latter kind is not mentioned.] سَبَبٌ خَفِيفٌ + [A light cord] means a movent letter followed by a quiescent letter; as قُرْ and مِنْ: and سَبَبٌ ثَقِيلٌ + [A heavy cord], two movent letters; as لِمَ and لَكَ. (KT.) سَبَبَانِ مَقْرُونَانِ + [Two conjoined cords] means two portions in which are three successive short vowels followed by a quiescent letter; as مَتَاعِلُنْ in مَتَاعِلُنْ, and عِلْتُنْ in مَفَاعِلُنْ, and سَبَبَانِ مَقْرُوقَانِ + [Two disjoined cords], two portions of which each consists of a movent letter and a quiescent letter, and which is followed by a movent letter; as مُسْتَفْعِلُنْ in مُسْتَفْعِلُنْ, and عِلْنُ in مَفَاعِلُنْ. (M, TA.)

سَبَبَةٌ One who reviles people; (S, K;) as also