

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

مَسْبَرٌ † [The internal state or condition of a man]. You say, حَمَدْتُ مَسْبَرَهُ and مَسْبَرُهُ † [I praised his internal state or condition]: (Ṣ:) and مَسْبَرَةٌ 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 مَسْبَرٌ.

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

مَسْبَرٌ: see مَسْبَرٌ, in four places. — It may also be applied to † *A man who probes a wound*. (Ḥam 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. سَبَرْتُ *He begged; and became lowly, humble, or submissive; or affected to be like the مَسَاكِين [or destitute, or needy, &c.]; syn. قَنَعَ; (K, TA; [omitted in the CK, and in my MS. copy of the K erroneously written قَنَعَ];) and تَمَسَّكَنَ. (TA.)*

سَبَرْتُ: see سَبَرْتُ.

سَبَرَاتٌ: see the next paragraph, in two places.

سَبْرُوتٌ *A desert, syn. قَفْرٌ. (Ṣ, K,) or a plain, syn. قَاعٌ, (M,) in which is no herbage*: (M, K:) or *weak land*: (TA:) and *أَرْضٌ سَبْرُوتٌ* and *سَبْرِيَّةٌ* (Aṣ, Lḥ, M) and *سَبْرَاتٌ* (M) *Land in which is no herbage*: (M;) or *land in which is nothing*: (Aṣ, Lḥ, M:) pl. سَبْرِيَّةٌ and سَبْرَاتٌ, the latter anomalous, mentioned by Lḥ: (M:) accord. to A'Obeyd, the pl. سَبْرِيَّةٌ signifies *deserts, or waterless deserts, (فَلَوَاتٌ,) in which is nothing*: and accord. to Aṣ, *land [or lands] in which nothing grows*: (TA:) and one says also *أَرْضٌ سَبْرِيَّةٌ* (M, K,) a phrase of the same class as *ثَوْبٌ أَخْلَاقٌ* (K,) as though the sing. سَبْرُوتٌ

or سَبْرِيَّةٌ were applied to every portion thereof. (M.) — Hence, (TA,) applied to a man, (AZ, Ṣ, TA,) *Needy, in want, indigent*, (AZ, Aṣ, Ṣ, M, K, TA,) *poor*, (AZ, Aṣ, K, TA,) *possessing little*, (M, TA,) or, as some say, *possessing nothing*: (Ṣ, \*M, TA;) and سَبْرِيَّةٌ signifies the same, (AZ, Ṣ, M, K,) as also سَبْرَاتٌ, and سَبْرُوتٌ: (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 سَبْرُوتَةٌ and سَبْرِيَّةٌ; (AZ, Ṣ;) 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 سَبْرِيَّةٌ, applied to men and to women. (AZ, Ṣ.) — [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. سَبْرِيَّةٌ and سَبْرَاتٌ.] — And *Little, or small, in quantity or number*: (Ṣ, M, K;) *paltry, or inconsiderable*: (K:) applied to a thing, (Ṣ, K,) and (Ṣ) to property, or cattle. (Ṣ, 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 زُنُوبٌ and عُصْفُورٌ; and most hold him to be right: but some of the authors on inflection assert that it is of the measure فَعْلُولٌ, from سَبَرْتُ 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:) سَبْرُورٌ, however, is mentioned in the K, in art. سبر, as meaning “poor,” and land “in which is no herbage.” (TA.)

سَبْرِيَّةٌ and سَبْرِيَّةٌ: see the next preceding paragraph, in three places.

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

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

### سبط

1. سَبَطٌ, aor. ٤; (Sb, Ṣ, M, Mṣb, K;) and سَبَطٌ, aor. ٤; (M, Mṣb, K;) inf. n. سَبَطٌ, of the former verb, (Ṣ, Mṣb,) or سَبَطٌ, (so in the K, as is remarked in the TA,) and سَبُوطَةٌ, (M, Mṣb, K,) which is of the latter verb, (M, Mṣb,) and سَبَاطَةٌ and سَبُوطٌ, (M, K,) which are also of the latter verb; (M;) *It (hair, Ṣ, Mṣb) was, or became, lank, not crisp*: (Ṣ, M, \*Mṣb, 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] أَلْوَاح [pl. of تَوَحُّج], and even therein*. (TA.) — Also سَبَطٌ, inf. n. سَبَاطَةٌ; (M, TA;) and سَبَطٌ, inf. n. سَبَطٌ; (M;) † *He (a man) was, or became, easy, or facile, بالمعروف, 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. سَبَطٌ. — سَبَطَ عَلَيْهِ الْعَطَاءُ; † *He gave to him successive and large gifts*. (Ṣgh, TA.) — سَبَطَ *He was affected with fever*. (Ṣgh, K.) [See سَبَطٌ.]

2. سَبَطْتُ, (M, K, &c.,) inf. n. تَسْبِيطٌ, (Ṣ, K,) *She (a camel, AZ, Aṣ, M, K, and a ewe, K) cast her young one, or fetus, in an incomplete state*: (M, K:) or *before its form was apparent*: (AZ, K;) like أَجْهَضْتُ and رَجَعْتُ: (AZ:) or *when its fur had grown, before completion*; as also سَبَعْتُ: (Aṣ, TA:) or *سَبَطْتُ يَوْلِدَهَا she (a camel) cast her young one when its hair had grown*: and سَبَطْتُ she (a ewe) cast her young one, or fetus, abortively. (Ṣ.) The epithet applied to her in this case is مَسْبِيطٌ [without ة]. (M, K.)

4. اسبط *He (a man, Ṣ, M) extended himself, or became extended or stretched*, (Ṣ, M, K, TA,) *upon the ground*, (Ṣ, 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 اسبط بالأرض *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.) — اسبط *He shut, or closed, his eyes, or eyelids, in his sleep*. (Ṣgh, K.) — اسبط عن الأمر *He feigned himself negligent of the thing or affair, inattentive to it, or heedless of it*. (Ṣgh, K.)

سَبَطٌ: see سَبَطٌ, throughout.

سَبِطٌ *A grandchild; (Ṣ, Mṣb, K;) a son's child, and a daughter's child*: (M, TA:) pl. أَسْبَاطٌ; (Ṣ, Mṣb, 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: IAṣr 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, Mṣb, K:) سَبِطٌ (M) and أَسْبَاطٌ (Ṣ, Mṣb) in relation to the Jews, (M, Mṣb,) or [rather] the Children of Israel, (Ṣ,) being like قَبِيلَةٌ (M) and قَبَائِلٌ (Ṣ, Mṣb) in relation to the Arabs: (Ṣ, M, Mṣb:) and the former are thus called to distinguish them from the children of Ishmael. (M, TA.) In the phrase, وَقَطَعْنَا هُمْ أَثْنَتِي وَعَشْرَةَ أَسْبَاطًا [And we divided them into twelve