

the land, or country; (JK, K, TA;) like *سَبْحَت*. (TA.)

2. *تَسْبِيحٌ* [inf. n. of *سَبَّحَ*] The separating, or plucking asunder, and loosening, of cotton, and making it [or spreading it out] wide. (Fr, L.)— And The winding of cotton and the like, (K, TA,) such as wool, and soft hair (وَبْر), after the separating and loosening, for a woman to spin it; (TA;) [as also *سَبَّحَ*, inf. n. of *سَبَّحَ*; see *سَبَّحَ*]. — [Hence,] † The act of lightening, or alleviating. (S, A, K.) It is related in a trad. that the Prophet said to 'Aisheh, when she had cursed a thief, (S, A, TA,) who had stolen something from her, (S, TA,) *لَا تُسَبِّحِي عَنْهُ بِدَعَائِكَ عَلَيْهِ*, (S, A, TA,) meaning † Do not thou alleviate (S, A, TA) the merited punishment of his crime by thy cursing him. (S, TA.) And a poet says,

• *فَسَبَّحْ عَلَيْكَ الْهَمَّ وَأَعْلَمْ بِأَنَّهُ*
• *إِذَا قَدَّرَ الرَّحْمَنُ شَيْئًا فَكَانَ*

[Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth]. (S.) One says also, *سَبَّحْ* (S, A, K) and becomes scattered: (K, TA) as also *سَبَّحَ*: (TA:) the pl. of the former (K, TA) [used as a subst.], in this and in the following senses, (TA,) [or rather of *سَبَّحَ* as a n. un. thus used,] is *سَبَّاحٌ*. (K, TA.) One says, *وَرَدَتْ الطَّيْرُ مَاءَ حَوْلَهُ سَبَّاحٌ*, i. e. † [I came to water around which were] the feathers that had fallen off [and become scattered] of birds. (A.)— Also Cotton made wide for a medication to be put upon it (K, TA) and for it to be applied upon a wound: (TA:) and *سَبَّحَةٌ* signifies a portion of cotton thus prepared for this purpose. (JK, K, TA.)— And Cotton, (S, K,) and wool, and soft hair (وَبْر), (S,) wound, after the separating and loosening, (S, K, in the former *سَبَّحَ* i. e. *يَسْبُحُ* to be spun (S, K) by a woman: (S;) and *سَبَّحَةٌ* signifies a portion thereof. (S.)

[3. *سَابَحَ* expl. by Freytag as meaning *He contended with another in swimming* is a mistake for *سَابَحَ*.]

4. *اسْبَحَ* *He reached salt earth* in digging (S, K) a well. (TA.)— See also 1, first sentence.

5: see 2, near the end of the paragraph.

[*سَبَّحٌ* is expl. by Freytag as applied in the Deewán of Jereer to *A dense cloud that is seen suspended apart from other clouds*.]

سَبَّحٌ; and its fem., with *ة*: see *سَبَّحَةٌ*, in three places.

سَبَّحَةٌ: see the next paragraph, in three places.

سَبَّحَةٌ and *سَبَّحَةٌ* [A piece, or tract, of] land that exudes water and produces salt: (K:) pl. (of the former, S, or of the latter, Msb) *سَبَّاحٌ*: (S, A, Msb, K:) *أَرْضٌ سَبَّحَةٌ* [also] signifies as above; (JK;) or land containing *سَبَّاحٌ*, (S, A,) i. e. [places that exude water and produce salt, or simply] salt; (A;) or salt land or earth, as also *أَرْضٌ سَبَّحَةٌ*, in which the latter word is a

contraction of *سَبَّحَةٌ*, and *أَرْضٌ سَبَّحَةٌ* also: (Msb:) and *سَبَّحٌ* signifies a place producing salt, (Msb, TA,) and in which the feet sink: (TA:) the pl. of *سَبَّحَةٌ* is *سَبَّاحَاتٌ*. (Msb.) The Prophet said to Anas, on his mentioning El-Bagrah, *إِنْ مَوْرَتْ بِهَا وَدَخَلْتَهَا فَأَبَاكَ وَسَبَّاحَهَا*, meaning [If thou pass by it and enter it, then beware thou of] its tracts of land overspread with saltiness, that seldom, or never, give growth to anything but some trees, or shrubs. (L.)— Also, (K,) or the latter, i. e. *سَبَّحَةٌ*, (JK,) A thing that overspreads water (JK, K, TA) in consequence of its having been long left, (TA,) resembling [the green substance called] *طُحْلُبٌ*, (JK, K,) or such as *طُحْلُبٌ* and the like. (TA.)

Cotton, and wool, and soft hair (وَبْر), separated, or plucked asunder, and loosened; as also *سَبَّحٌ*: (TA:) [and *سَبَّحَةٌ*, in which the *ة* is added to convert the epithet into a subst., signifies a portion, i. e. a loose flock, thereof; and its pl. is *سَبَّاحٌ*, whence] one says, *طَارَتْ سَبَّاحٌ* [The loose flocks of the cotton flew about]. (A.)— [Hence,] † Feathers (رِيش) that fall off (S, A, K) and become scattered: (K, TA) as also *سَبَّحٌ*: (TA:) the pl. of the former (K, TA) [used as a subst.], in this and in the following senses, (TA,) [or rather of *سَبَّحَةٌ* as a n. un. thus used,] is *سَبَّاحٌ*. (K, TA.) One says, *وَرَدَتْ الطَّيْرُ مَاءَ حَوْلَهُ سَبَّاحٌ*, i. e. † [I came to water around which were] the feathers that had fallen off [and become scattered] of birds. (A.)— Also Cotton made wide for a medication to be put upon it (K, TA) and for it to be applied upon a wound: (TA:) and *سَبَّحَةٌ* signifies a portion of cotton thus prepared for this purpose. (JK, K, TA.)— And Cotton, (S, K,) and wool, and soft hair (وَبْر), (S,) wound, after the separating and loosening, (S, K, in the former *سَبَّحَ* i. e. *يَسْبُحُ* to be spun (S, K) by a woman: (S;) and *سَبَّحَةٌ* signifies a portion thereof. (S.)

سَبَّحَةٌ; and its pl., *سَبَّاحٌ*: see the next preceding paragraph, in five places.

سَبَّحٌ: see *سَبَّحٌ*, in two places.

سبد

1: see what next follows.

2. *سَبَدَ شَعْرَهُ*, (AA, TA,) inf. n. *تَسْبِيدٌ*, (K, TA,) *He shaved off his hair*; (AA, K, TA;) as also *سَبَدَهُ*, (AA, K,) inf. n. *سَبَدٌ*; (K, TA;) and *سَبَدَهُ*, (AA, TA,) inf. n. *إِسْبَادٌ*: (K, TA:) or all signify *he shaved off his hair and [so] removed it utterly*: and *سَبَدَ شَعْرَهُ* and *سَبَدَهُ* and *إِسْبَادَهُ* also have the former signification accord. to AA: (TA:) [and] *تَسْبِيدُ الرَّأْسِ* signifies the removing utterly the hair of the head [by shaving]: (S;) or *سَبَدَ شَعْرَهُ* signifies *he shaved off his hair and then left it until it had grown a little*: (A'Obeyd, L.) or *he removed utterly his hair,*

making it to be [shaven] close to the skin; (A'Obeyd, M, L;) as also *سَبَدَهُ*. (A'Obeyd, L.)— And *He let the whole of his hair grow ample and long*: thus it has two contr. significations. (M.)— And *تَسْبِيدٌ* signifies also The combing, or combing down, or letting down and loosing, and then moistening, and leaving, the hair of the head. (Suleymán Ibn-El-Mugheyreh, L, K, TA.)— And The rendering [one's hair] matted, or compacted, and dusty. (M, L.)— And [hence, app., the objective complement being meant to be understood,] The leaving off, or neglecting, the anointing of oneself [or of one's hair], (A'Obeyd, S, K, TA,) and washing: and some say *تَسْبِيدٌ*, which signifies the same. (A'Obeyd, TA.)— *تَسْبِيدٌ* is also used [intransitively,] as signifying The appearing of the hair of the head: (K:) or the growing after some days: (M:) or *سَبَدَ الشَّعْرُ* means *The hair grew so that its blackness appeared after the shaving*. (S, M.)— And The coming forth of the down [of a young bird]: (M:) or the appearing of the feathers of a young bird. (K.) You say, *سَبَدَ الْفَرْخُ* *The young bird began to show its feathers, or to become fledged*. (S.)— And The growing of fresh shoots upon, or among, the old portions of the [plant called] *نَصِي*; as also *إِسْبَادٌ*: (K:) you say [of that plant], *سَبَدَ* and *إِسْبَدَ*: (TA:) or *سَبَدَ النَّبَاتُ* *The plant had heads coming forth, before the spreading thereof*. (M.)

4: see 2, in three places; first and last sentences.

سَبَدٌ i. q. *دَاهِيَةٌ* [as meaning *Cunning, or very cunning*: and perhaps also as meaning *a calamity*: pl. *أَسْبَادٌ*]. (S, M, K.) You say, *هُوَ سَبَدٌ* *He is cunning, or very cunning*, (D, S, M, or *دَاهِيَةٌ*, K,) in theft, or robbery. (S, M, K.)— And [hence, perhaps, or the reverse may be the case,] *A wolf*: (K:) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (S;) or, as some relate it, the word in this instance is *سَبَدًا* [which has the latter meaning]. (S, TA.)

سَبَدٌ *Hair [of goats]*; syn. *شَعْرٌ*; (A, S, M;) as also *سَبَدٌ*: (M:) or a small quantity thereof: (K:) or *fur [of camels]*; syn. *وَبْرٌ*. (M.) One says, *مَا لَهُ سَبَدٌ وَلَا لَبَدٌ* (A, S, M, K) *He has neither goats' hair nor wool*: (A, S, M, K) or *neither camels' fur nor wool*: or *neither camels' fur nor goats' hair*: meaning † *he has neither goats nor sheep*: or † *neither camels nor sheep*: or † *neither camels nor goats*: (M:) or † *neither little nor much*; (A, S, K, TA;) i. e. *he has not anything*. (TA.) [See also *لَبَدٌ*.] Hence *سَبَدٌ* is an appellation for † *Cattle* (مَالٌ). (TA.) Hence also the saying of 'Atikeh Bint-Zeyd,

• *لَمْ يَدْعُهُ اللَّهُ يَمْشِي بِسَبَدٍ*

[i. e. † *God let him not walk with goats, &c.*]; meaning † *God reduced him to poverty, so that He left not [to him] anything*. (Ham p. 495.)— Also sing. of *أَسْبَادٌ* (TA) which signifies *Black garments or cloths* [app. of goats' hair or of