

“blood.” (S, TA. [See also Ham p. 268, where some different readings are mentioned; and it is said that the *اسبال* may mean the knots that are connected with the cross-pieces of wood of the bucket.])—And † *A number of spears, few or many.* (K. [Perhaps because their heads are likened to the heads of corn.])—Also *The nose:* (K:) pl. *سِبَال*: so in the Moḥeet. (TA.) One says, *أُرْغَرَ اللَّهُ سِبَلَهُ* [May God make his nose to cleave to the earth, or dust: or † abase, or humble, him]. (TA.)—And *Garments made of the hards, or hurds, of flax of the coarsest of qualities: and so سِبَلَةٌ* [if one of these words be not a mistranscription for the other]. (TA.)—And *A certain disease in the eye, [thus رِيح السَّبَلِ is expl. in the M,] resembling a film, as though it were the web of a spider, with red veins: (S:) or a film of the eye, from the swelling, or inflation, of its external veins upon the surface of the eye, (K,) which is one of the layers of the eye, (TA,) [namely, the tunica albuginea, or white of the eye, so called in the present day,] and the appearance of a web, or thing woven, between the two, [i. e. between those veins and the white tunic,] like smoke: (K:) or a film covering the eye; as though from *إِسْبَالٌ* meaning the “letting down” of a veil, or curtain. (Mgh.)—Also *A reviling, or vilifying.* (K.) One says, *بَيْنِي وَبَيْنَهُ سِبَلٌ* Between me and him is a reviling, or vilifying: so in the Moḥeet. (TA.)*

سِبَلٌ [is app. a possessive epithet, meaning *Having length and flaccidity.* *سِبَلَةٌ* means [A scrotum] that is long (M, K, TA) and flaccid. (TA.)

سِبَلَةٌ † *A rain of wide extent.* (IAḡr, O, K.)

سِبَلَةٌ: see *سِبَلٌ*, in five places. — Also † *The شَارِب [or mustache]: (S:) or the دَائِرَةٌ [or small protuberance termed حُرْمَةٌ, q. v.,] in the middle of the upper lip: or the hair that is upon [app. meaning of] the شَارِب; (M, K;) whence the saying, طَالَتْ سِبَلَتُكَ فُقْصًا [thy hair of the mustache has become long, therefore clip it]; and it is tropical: (TA:) or the extremity of that hair: (M, K:) or the two mustaches together: (M, K:*) or what is upon the chin, to the extremity of the beard: or the fore part of the beard: (M, K:) or what hangs down, of, or from, the fore part of the beard: (Zj, in his “Khalḡ el-Insán:”) or, accord. to Az, it signifies, with the Arabs, the fore part of the beard, and what hangs down thereof, or therefrom, upon the breast: or, accord. to IDrd, some of them apply it to the extremity of the beard; and some, to the hair of the mustache that hangs down on the beard: in a trad., in which it is said that he [Mohammad] was full in the *سِبَلَةٌ*, Az says that it means the hairs beneath the lower jaw: accord. to AZ, it is what appears, of the fore part of the beard, after [or exclusive of] the hair of the side of each cheek and the عُنُون [here app. meaning the portion of the beard next the front of the throat], and what is concealed [thereof]: (TA:) or, accord. to Th, the beard altogether: (M:) the pl. is *سِبَالٌ*, (S,*

K,) [to which *س* is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] and *سِبَالَاتٌ*, occurring in the saying, *إِنَّهُ لَذُو سِبَالَاتٍ*, mentioned by Lh, in which the term *سِبَلَةٌ* is made to apply to every separate portion [so that the meaning is, *Verily he has a سِبَلَةٌ*. (M.) One says, of enemies, *هُرُ ضَبِّ سِبَالٍ* [They are red, or reddish, in respect of the mustaches, &c.: see art. *صَبَب*]. (TA.) And of a man who has come threatening, one says, *جَاءَ فُلَانٌ وَقَدْ نَشَرَ سِبَلَتَهُ* [Such a one came having spread out his mustache, &c.]. (K, TA.) And in a trad. respecting Dhu-th-Thudeiyeh, [see art. *ئُدَى*], it is said, *عَلَيْهِ شَعِيرَاتٌ مِثْلُ سِبَالَةِ السُّتُورِ* [app. meaning † *Having upon him small hairs like the whiskers of the cat*]. (TA.)—*سِبَلَةُ البَعِيرِ* means † *The part of the camel, in which he is stabbed, or stuck, in the uppermost part of the breast; (T, M;) called also the تَرْيِبَةُ: (T:) or the fur that flows down upon that part of the camel.* (M, K. [In the CK, *مَنْخَرِهِ* is erroneously put for *مَنْخَرِهِ*].) You say *تَبَّ فِي سِبَلَةِ النَّاقَةِ*, meaning † *He stabbed, or stuck, the she-camel in the part above mentioned: (M in art. *لَتَب*: [in the K, in the present art., *كَتَب* is erroneously put, in this phrase, in the place of *لَتَب*:]) Az heard an Arab of the desert say *لَتَرَ فِي سِبَلَةِ بَعِيرِهِ*, [which means the same as *لَتَب*], and he supposes the *سِبَلَةُ* to be hairs in the part above mentioned. (TA.) You say also, *بَعِيرٌ حَسَنُ السَّبَلَةِ*, meaning † *[A camel goodly in respect of] the thinness of his skin (جلده): so in the O and K: but accord. to the T, of his cheek (خده); and this is probably the right explanation.* (TA.)*

أَسْبَلٌ: see *سِبَالَانِي*.

سَبِيلٌ *A way, road, or path; (S, M, Mḡb, K;) and what is open, or conspicuous, thereof; (M, K;) and Er-Rághib adds, wherein is easiness: (TA:) and سَبِيلَةٌ signifies the same: (Ibn-'Abbád, K:) the former is masc. and fem.; (S, M, Mgh, Mḡb, K;) like زَقَاتٌ; (Mḡb;) made fem. by the people of El-Hijáz, and masc. by Temeem; (Akh, S voce زَقَاتٌ;) but mostly fem.; (IAth, TA;) in the Kur it is made masc. in vii. 143, and fem. in xii. 108: (S, M, TA:) pl. *سَبَائِلٌ*, (M, K,) or, accord. to ISk, it has this pl. when masc., and *سَبَائِلٌ*, like *عُنُونٌ* when fem., (Mḡb, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc.] *أَسْبِلَةٌ*. (TA.) In the saying, *وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ*, [And upon God it rests to show the right way (see art. *قَصْد*)], (M, K,) in the Kur [xvi. 9], (M,) it is used as a gen. n., because it is added, *وَمِنْهَا جَائِرٌ*. (M, K.)—*ابْنُ السَّبِيلِ* means † *The son of the road; (M, K;) he whom the road has brought, or [as it were] brought forth; (IB;) the wayfarer, or traveller: (Mgh, Mḡb;) or he who travels much or often: (TA:) or the traveller who is far from his place of abode: (Er-Rághib:) as used in the verse of the Kur, (M, Mgh, Mḡb,) ix. 60, (M,) it means the person to whom the way**

has become cut short [so that he is unable to continue his journey]; (M, K;) to which has been added, who desires to return to his country, or town, and finds not what will suffice him: (TA:) or the traveller who is cut off from his property: (Mgh, Mḡb:) or the person who desires to go to a country, or town, other than his own, for a necessary affair: or, accord. to Ibn-'Arafah, the guest who has become disabled from proceeding in his journey, his means having failed him: to such should be given as much as will suffice him to his home. (TA.)—وَتَقَطَعُونَ السَّبِيلَ, in the Kur [xxix. 28], means † *[And ye cut off] the way of offspring [by your unnatural practices]: or and ye oppose yourselves to men in the roads [or road] for the purpose of that which is excessively, or enormously, foul or abominable. (TA.)—سَبِيلٌ* means † *The way, or cause, of God, or of religion; or the way whereby one seeks approach to God, or advancement in his favour.* It is said in the Kur [ii. 191], *وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ*, meaning † *And expend ye in warring against unbelievers and the like, and in every good work commanded by God; (M, K;) such being of the ways [that lead] to God: (M:) mostly used in relation to warring against unbelievers and the like. (M, K.) And in the same, iii. 163, *الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ*, meaning [Who have been slain in the cause of God, or of his religion, i. e.,] for the sake of the religion of God. (Jel.) And you say, *جَعَلَ صَيْعَتَهُ فِي سَبِيلِ اللَّهِ* † *[He made his estate to have its profit, or revenue, or usufruct, employed in the cause of God, or of religion]. (S.)—سَبِيلٌ* also signifies † *A means of access; a connexion, or a tie: so in the saying, in the Kur [xxv. 29], *يَا لَيْتَنِي آتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا*, [O would that I had obtained, with the Apostle, a means of access to Paradise]: (S, Mḡb, TA:) thus it has been explained: (TA:) or the meaning is, [O would that I had taken, with the Apostle,] a way to safety: or one way, the way of truth. (Bd.)—[Also, in the present day, applied to A public drinking-fountain.]**

سَبِيلَةٌ and *سَبِيلَةٌ*: see *سَبَلٌ*, in three places.

سَبِيلَةٌ: see *سَبِيلٌ*, first sentence.

سَابِلٌ *Travelling upon a road: pl. سَوَابِلٌ* and [coll. gen. n.] *سَابِلَةٌ*: (TA:) this last signifies travellers, (S, M,*) or a company of people, (Mgh, K,) following, or succeeding, one another, or going repeatedly to and fro, (S, M, Mgh, K,) upon the roads, (S, Mgh,) or upon the road, (M, K,) for the accomplishment of their wants: it is made fem. as denoting a *جَمَاعَةٌ*. (Mgh.)—Also, *سَابِلَةٌ*, (TA in art. *شَعْر*), or *سَابِلَةٌ*, (M, K, TA,) *A travelled road; (M, K, TA;) a beaten road. (TA in art. *شَعْر*.)—عَيْثُ سَابِلٌ* † *Rain falling continuously, or in successive showers, and in large drops, and copiously. (TA.)*

سَابِلَةٌ: see the next preceding paragraph, in two places.

سَبِيلٌ and *سَبِيلَةٌ*: see *سَبَلٌ*, in five places: and see also art. *سَبِيلٌ*.