

# س

The twelfth letter of the alphabet; called *سِين*. It is one of the letters termed *مُهْمُوسَةٌ* [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed *أَسْلِيَّةٌ*, as also *ص* and *ز*, because proceeding from the tip of the tongue: its place of utterance is between that of *ص* and that of *ز*: and Az says that it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from *ص* by the raising of the tongue to the palate [in the utterance of the latter], and from *ز* by the suppression of the voice [in the utterance of the former]. (K in art. *سِين*.) It is one of the letters of augmentation [occurring in the form *اسْتَفْعَلٌ* and its derivatives]. (S and L in art. *سِين*.) [See also *سِين* in art. *سِين*. It is sometimes substituted for *ص*; as in *سَقَرٌ*, for *صَقَرٌ*: and for *ش*, as in *سِطْرُنَجٌ*, for *شِطْرُنَجٌ*: (see De Sacy's *Chrest. Arabe*, sec. ed., ii. 230-233: and iii. 530-532:)] and AZ says that some of the Arabs substitute for it *ت*, (S and L and K\* in art. *سِين*), as in the saying (S and L in art. *سِين*) of 'Alyā Ibn-Arḩam, (L ib.),

- يَا قَبَحَ اللَّهُ بَنَى السَّعَلَاتِ •
- عَمَرُو بَنَ بَرَبُوعٍ شِرَارَ النَّاتِ •
- لَيْسُوا أَعْفَاءَ وَلَا أَكْيَاسَ •

[O, may God remove far from good, or from prosperity, the sons of the *Sialāh*, 'Amr Ibn-Yarbooa, the worst of mankind: they are not chaste, nor sharp in intellect]: he means *النَّاسِ* and *بَأْكِيَاسِ*: (S and L ib.): and in like manner

one says *طَسَّتْ* for *طَسَّ*. (TA in art. *كَيْت*).— *سِين* in the *Kur* [commencing ch. xxxvi.] is like *سِين* and *سِين* at the commencement of chapters of the same; and is said by 'Ikrimah to mean *سِين* [O man]; because it is followed by the words *إِنَّكَ لَمِنَ الْمُرْسَلِينَ*: (S and L in art. *سِين*.)

or it means either thus, or *سِين* [O man of dignity]. (K in art. *سِين*.) = *سِين* is a particle peculiarly prefixed to the aor., rendering it clearly denotative of the future, (Mughnee, and S\* and L\* in art. *سِين*), as in *سَيَفْعَلُ* [He will do such a thing], (S and L ib.), and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from *سَوْفَ*, contrary to what the Koofees

hold: nor is the extent of the future with it shorter than it is with *سَوْفَ*, contrary to what the Baḩrees hold: the analytical grammarians term it *حَرْفٌ تَنْفِيْسِيٌّ*, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer than their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] *لَنْ*. (S and L in art. *سِين*.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the *Kur* [iv. 93], *سَيَجِدُونَ آخَرِينَ* [as though meaning *Ye continually find others*]; and they adduce as an evidence thereof the saying in the same [ii. 136], *سَيَقُولُ الْكَافِرَةُ مِنَ النَّاسِ مَا وَلَا هُمْ عَنْ قِبَلِهِمْ* [as meaning *The light-witted of the people continually say, What hath turned them away, or back, from their kibleh?*]; affirming that this was revealed after their saying *مَا وَلَا هُمْ*: but this the grammarians know not; and that this verse was revealed after their saying *مَا وَلَا هُمْ* is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, *فَلَانَ يَقْرَى الضَّيْفُ* and *فَلَانَ يَقْرَى الضَّيْفُ*, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i. e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.) = [As a numeral, *سِين* denotes *Sixty*.]

## سا

سا i. q. سَوْفَ, q. v.

## سَابَ

1. *سَابَهُ*, (S, M, K,) aor. ʿ, (M, K,) inf. n. *سَابَ*, (S, M,) *He throttled him*, syn. *خَنَقَهُ*; (S, M, I Ath, K;) i. e., *squeezed his throat*: (IAth:) or, *so that he died*, (S,) or *so that he killed him*. (M, K.) — And *سَابَهُ* *He widened it*; namely, a *سَقَاءٌ* [or skin for water or milk]. (S, K.) = *سَابَ مِنَ الشَّرَابِ*, (M, K,) aor. and inf. n. as above; (M;) and *سَابَ*, (M, K,) aor. ʿ, (K,) inf. n. *سَابَ*; (M;) *He was satisfied with drinking of wine or beverage*. (M, K.)

*زَقٌّ* and *مِسَابٌ* A [skin such as is termed] *زَقٌّ*, (S, M, K,) for wine: (M:) or such as is large: (M, K:) or a *زَقٌّ* of any kind: (M:) or a receptacle of skin, or leather, in which the *زَقٌّ* is put: (M, K:) the former also occurs in a verse in which it is read without ʿ, for the sake of the rhyme: (M:) and its pl. is *سُؤُوبٌ*: (S, M, K:) and (so in the S, but in the K “or,”) the latter (*مِسَابٌ*) signifies a skin for honey; (S, K;) and in a verse of Aboo-Dhu-eyb, (S, M, K,) cited voce *خَافَةٌ*, (S, M,) it is written *مِسَابٌ*, (S, M, K,) without ʿ: (S, M:) and it signifies also a skin in which clarified butter is put. (S and L voce *مِسَادٌ*.)

*إِنَّهُ* in the following saying, (IJ, M,) *إِنَّهُ لَسُؤْبَانٌ*, meaning *Verily he is one who pastures, or tends, the cattle, and takes care of them, and manages them, well*, (IJ, M, K,\*) is from *سَابٌ* signifying “a *زَقٌّ*,” because the *زَقٌّ* is made only for the preservation of its contents. (IJ, M.)

*مِسَابٌ*: see *سَابٌ*. — Also, (K,) applied to a man, (TA), *Who drinks much water*. (K.)

## سَادَ

1. *سَادَ*: see 1 in art. *سَوَدَ*.

4. *سَادَ* signifies *The hastening, or being quick, in journeying*; (S, K;) and is mostly used in relation to journeying by night: (S:) or the *journeying all the night*; (M;) or the *journeying in the night without alighting to rest*; (Mbr, S, K;) and *تَأْوَيْبٌ* signifies the “*journeying in the day without alighting to rest*,” (Mbr, S:) or the *journeying of camels night and day* (AA, S, M, K) together. (M, K.) And *سَادٌ* occurs [as an inf. n. in the sense of *سَادَ*]; but [ISd says] I know not any verb [properly] belonging to it. (M.) — You say also, *سَادَ السَّيْرَ* *He prosecuted the journey with energy*, (M,) or *persistently, or continually*. (MA.) [See an ex. in a verse of Aboo-Duwād cited voce *مَرْدُونٌ*.]

*سَادٌ* [an inf. n. of which the verb is not mentioned.] The act of *walking, or going any pace on foot*. (M.)

*سَادٌ*: see 4, above.

*سَوْدَةٌ* *Somewhat remaining of youthfulness* (S, K) and *strength* (S) in a woman. (S, K.\* [See also *سَوْدَةٌ*].)