

the و in the words of this art. as augmentative:] a poet says,

• عَلَيْهِ مِنَ الثَّوْبِ سَرَوَالَةٌ • فَلَيْسَ يَرْقُ لِيَسْتَعْفِفَ •

[Upon him is an under-garment of ignobleness, (i. e. ignobleness cleaves to him like a pair of drawers,) so that he does not become tender-hearted to one who endeavours to conciliate him]: (S, * M:) in the "Mujarrad," سَرَاوِيل is made fem., and سَرَاوَالٌ masc.: (Mṣb:) سَرَاوِيل is a dial. var.; (K;) or syn. with سَرَاوِيل; the ن in the former being asserted by Yaḥkoob to be a substitute for the ل [in the latter]: (M:) and سَرَوَالٌ, with ش, is likewise a dial. var. [of سَرَوَالٌ], (K,) mentioned by Es-Sijistānee, on the authority of some one or more of the Arabs: (TA:) [the common modern pronunciation is سَرَوَالٌ pl. سَرَاوِيل.]

سَرِيِيل: dim. of سَرَاوِيل, q. v. (IB, TA.)

مُسْرَوِيلٌ Clad with سَرَاوِيل; as also مُتْسَرَوِيلٌ.

(A, TA.) — [Hence,] طَائِرٌ مُسْرَوِيلٌ † A bird whose plumage clothes its legs. (M, L, TA.) And حَمَامَةٌ مُسْرَوِيلَةٌ † A pigeon having feathers upon its legs. (S, K, TA.) And فَرَسٌ مُسْرَوِيلٌ (K,) or فَرَسٌ أَيْلَى مُسْرَوِيلٌ, (A'Obeyd, S, TA,) † [A horse, or a black and white horse,] whose whiteness of the legs extends. (A'Obeyd, S, K) beyond, (A'Obeyd, K, TA,) or to, (S,) the arms and thighs: (A'Obeyd, S, K:) or مُسْرَوِيلٌ applied to a horse means white in the hinder part, [and black, or of some other colour, in the hind legs,] the whiteness descending to the thighs. (A, voce آرز) — And المَسْرَوِيلُ signifies † The wild bull: because of the blackness that is in his legs. (Az, TA.)

مُسْرَوِيلٌ: see the next preceding paragraph.

سرون

سَرَاوِيل: see سَرَاوِيل, in art. سرول.

سرى

1. سَرَى (S, M, K,) or سَرَى اللَّيْلِ (Mṣb) and بِاللَّيْلِ (Mgh, Mṣb,) aor. يَسْرِي (K,) inf. n. سَرِي (S, M, Mgh, K) and مَسْرِي (S, K) and سَرِيَةٌ and سَرِيَةٌ (M, K) and سَرِيَةٌ; (S, * and TA as from the K, but not in the CK nor in my MS. copy of the K;) the first of a form rare among inf. ns., because it is one of the forms of pls., as is shown by the fact that some of the Arabs make it and هَدَى fem., namely, Benoo-Asad, supposing them to be pls. of سَرِيَةٌ and هَدِيَةٌ, (S,) and Lh knew not سَرِي but as a fem. noun; (M;) or the inf. n. is سَرِي, and سَرِيَةٌ and سَرِيَةٌ are more special [in meaning, as will be shown below, voce سَرِيَةٌ], and سَرِي is pl. of سَرِيَةٌ; (Mṣb;) or سَرِيَةٌ is an inf. n. un., and سَرِيَةٌ is a simple subst., and so is سَرِي, (S, TA,) and so is سَرِيَةٌ (Mṣb, TA) also, as some say; (TA;) He journeyed, or travelled, by night, or in the night, (S, M, Mgh, Mṣb, K,) in a general sense; (M, K;) accord. to

AZ, in the first part part of the night, and in the middle thereof, and in the last part thereof; (Mṣb, TA;) and سَرَى signifies the same (S, M, Mgh, Mṣb, K) in the dial. of El-Hijáz, (S, Mṣb,) inf. n. سَرَا; (M;) as also سَرَى; (M, K;) and perhaps سَرَى likewise. (Mgh.) [See also سَرَى and سَرِيَةٌ below.] It is said in a prov., ذَهَبُوا إِسْرَاءً فَتَفَدُّوا [They went away in the manner of a hedge-hog's night-travelling; meaning they went away by night]; because the تَفَدُّوا goes all the night, not sleeping. (M.) — [Hence, as denoting unseen progress,] it is said also of the root of a tree, meaning It crept along beneath the ground; (Az, M, K;) aor. as above, (M,) inf. n. سَرَى. (TA.) — And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Mṣb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and anxieties: (M, TA:) and the predominant inf. ns. [in these cases] are سَرِيَةٌ and سَرِيَانٌ. (TA.) One says, سَرَى عِرْقٌ † [The root, or strain, of evil crept in the man]. (Es-Sarakustec, Mṣb, TA.) And سَرَى فِيهِ السَّمُّ † [The poison crept in him, or pervaded him]; and similarly one says of wine; and of the like of these two things. (El-Farábee, Mṣb, TA. [See also دَبَّ.] And the lawyers say, سَرَى الْجَرْحُ إِلَى النَّفْسِ † [The wound extended to the soul], meaning that the pain of the wound continued until death ensued in consequence thereof: (Mgh, * Mṣb, TA:) and قَطَعَ كَفَّهُ فَسَرَى † [His hand was cut off, and it extended to his upper arm], meaning that the effect of the wound passed by transmission: and سَرَى السَّحْرِ, and العَتَقُ, † The prohibition, and the emancipation, [extended, or] passed by transmission: phrases current among the lawyers, but not mentioned in books of repute, though agreeable with others here preceding and following. (Mṣb, TA.) One says also, سَرَى عَلَيْهِ الْهَمُّ † Anxiety came to him [or upon him] by night: and سَرَى † His anxiety went away. (Mṣb, TA.) And similar to these is the phrase in the Kur [lxxxix. 3], وَاللَّيْلُ إِذَا يَسِرُ † And by the night when it goes away: (Mṣb, TA:) or, as some say, when one journeys in it; like as one says نَائِمٌ لَيْلٌ meaning "night in which one sleeps:" the [final] ي [of the verb] is elided because it terminates a verse. (TA.) — It is made trans. by means of ب: (Mṣb:) one says, سَرَى بِهِ [He made him to journey, or travel, or he transported him, by night, or in the night; or it may be rendered he journeyed, or travelled, with him, by night, or in the night]; (M, Mṣb, K;) and in like manner, [and more commonly,] بِهِ † سَرَى; (S, M, Mṣb, K;) and † أسْرَاهُ; (S, M, K;) like as one says, اخذ الخَطَامَ as well as أخذ الخَطَامَ. (S.) As to the saying in the Kur [xvii. 1], سُبْحَانَ الَّذِي † [Extolled be the glory of Him who transported his servant by night!], it is an instance of corroboration, (S, K, * TA,) like the saying, الْبَارِحَةُ لَيْلًا and سِرْتُ أَمْسٍ نَهَارًا, (S, TA:) or the meaning is [simply] سَيَّرَهُ: (K, TA:) ac-

cord. to 'Alam-ed-Deen Es-Sakháwee, لَيْلًا is added, although الْإِسْرَاءُ is not otherwise than by night, because the space over which he was transported is not to be traversed in less than forty days, but was traversed by him in one night; as though the meaning [intended] were, فِي لَيْلٍ وَاحِدٍ; and it denotes wonder: لَيْلًا is here used instead of لَيْلَةٌ because when they say سَرَى لَيْلَةً the meaning generally is he occupied the whole of the night in journeying: Er-Rághib holds the verb in this instance to be from سَرَاةٌ signifying "a wide tract of land," to belong to art. سرور, and to be like أُجْبِلُ and أُتَهَمُّ; the meaning being, who transported his servant over a wide tract of land: but this is strange. (TA.) = سَرَى مَتَاعَهُ (M, K,) aor. يَسْرِي (M, TA,) inf. n. سَرَى (TA,) He threw his goods, or utensils and furniture, upon the back of his beast. (M, K.) — And سَرَى عَنِّي الثَّوْبُ, inf. n. سَرَى, He removed from over me the garment: but و is more approved [as the final radical: see 1 in art, سرور]. (M, TA.) You say, سَرَيْتُ الثَّوْبَ † and سَرَيْتُهُ I pulled off the garment: and سَرَى عَنْهُ † It was removed from over him, and removed from its place: the teshdeed denotes intensiveness. (TA.)

2. سَرَى (K,) or سَرَى سَرِيَةً (TA,) inf. n. سَرِيَةٌ, He (the leader of an army, TA) detached a سَرِيَةٌ [q. v.] (K, TA) to the enemy by night. (TA.) — سَرَى العَرَقَ عَنْ بَدَنِهِ, inf. n. as above, He exuded the sweat from his body. (TA.) — See also 1, last sentence, in two places.

4: see 1, in the former half of the paragraph, in two places: — and again, in the latter half, in three places. — See also 4 in art. سرور.

5: } see 1, first sentence.
8: }

سَرَى, [said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of سَرِيَةٌ, or supposed to be so, and therefore made fem., as mentioned in the first sentence of this art.,] meaning A journeying, or travelling, by night, or in the night, in a general sense, is masc. and fem., (M, K,) by some of the Arabs made fem., (S,) and not known to Lh but as a fem. noun. (M.) It is said in a prov.,

* عِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السَّرَى *

[At daybreak, the party commend night-journeying]: applied to the man who endures difficulty, or distress, or fatigues, hoping for rest, or ease: (Meyd:) and in inciting to labour for the accomplishment of an affair with patience, and to dispose and subject the mind, until one commends the result thereof. (Har p. 555, q. v.)

سَرَاةٌ: see art. سرور.
سَرِيَةٌ and سَرِيَةٌ are inf. ns. of سَرَى: (M, K:) or have a more special signification than the inf. n. of that verb, which is سَرَى: one says, سَرَيْتُ سَرِيَةً † and سَرَيْتُ سَرِيَةً مِنَ اللَّيْلِ [We journeyed by night a journey of the night]: and the pl. of سَرِيَةٌ is [said to be] سَرَى: (Mṣb:) or one says,