

## س

The twelfth letter of the alphabet; called **مُهْمُوسَة**. It is one of the letters termed **مُهْمُوسَة** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed **أَسْلِيَّة**, 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 **اسْتَفْعَل** and its derivatives]. (S and L in art. **سِين**.) [See also **سِين** in art. **سِين**. It is sometimes substituted for **ص**; as in **سَقَر**, for **صَقَر**; and for **ش**, as in **سَطْرَنَج**, for **شَطْرَنَج**: (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-Arḥam, (L ib.),

- يَا قَبَحَ اللَّهُ بَنَى السَّعَلَاتِ
- عَمَرُوهُنَّ بِرَبْوَعٍ شَرَّارَاتِ
- لَيَسُوا أَعْفَاءَ وَلَا أَكْيَافَ

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

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

or it means either thus, or **يَا سَيِّدُ** [O man of dignity]. (K in art. **سِين**.) — **سَ** 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 Baḡrees hold: the analytical grammarians term it **حَرْفٌ تَنْفِيصِي**, 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 الْكَافِرَاءُ مِنَ النَّاسِ مَا وَلَا نَقَمَ عَنْ قَبْلَتِهِمُ** [as meaning *The light-mitted of the people continually say, What hath turned them away, or back, from their kibleh?*]; affirming that this was revealed after their saying **وَلَا نَقَمَ**: but this the grammarians know not; and that this verse was revealed after their saying **وَلَا نَقَمَ** is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, **فُلَانٌ يَقْرَى الضَّيْفَ** and **يَصْنَعُ الْجَمِيلَ**, 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, **سَ** denotes *Sixty*.]

## سا

سا i. q. سَوْفَ, q. v.

## سَاب

1. **سَابَهُ**, (S, M, K,) aor. **سَابَ**, (M, K,) inf. n. **سَابٌ**, (S, M,) *He throttled him*, syn. **خَنَقَهُ**; (S, M, I Ath, K;) i. e., *squeezed his throat*: (I Ath:) or, *so that he died*, (S,) or *so that he killed him*. (M, K.) — And **سَابَهُ** *He widened it*; namely, a **سَقَاءَ** [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. **سَابَ**, (K,) inf. n. **سَابٌ**; (M;) *He was satisfied with drinking of wine or beverage*. (M, K.)

**زَقَى** and **مِسَابٌ** A [skin such as is termed] **زَقَى**, (S, M, K,) for wine: (M:) or *such as is large*: (M, K:) or a **زَقَى** of any kind: (M:) or a receptacle of skin, or leather, in which the **زَقَى** is put: (M, K:) the former also occurs in a verse in which it is read without **م**, 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 Abou-Dhu-eyb, (S, M, K,) cited voce **خَافَةَ**, (S, M,) it is written **مِسَابٌ**, (S, M, K,) without **م**: (S, M:) and it signifies also a skin in which clarified butter is put. (S and L voce **مِسَادٌ**.)

**سُؤُبَانٌ**, in the following saying, (IJ, M,) **إِنَّهُ لَسُؤُبَانٌ مَالٌ**, 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 **زَقَى**," because the **زَقَى** is made only for the preservation of its contents. (IJ, M.)

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

## سَاد

1. **سَادَ**: see 1 in art. **سَوَد**.

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 **سَادَ** 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 **سَادَ** 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 الشَّيْرَ**, *He prosecuted the journey with energy*, (M,) or *persistently, or continually*. (MA.) [See an ex. in a verse of Abou-Duwād cited voce **مَرَدُونٌ**.]

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

**سَادَ**: see 4, above.

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