

† [Man, or the man, is the impelled of destiny]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) — **سَيَقَّة** signifies also *An animal by means of which* [in the O **سَيَقَة**, for which **سَيَقَة** is erroneously put in the K,] *the sportsman conceals himself, and then shoots, or casts, at the wild animals*: (O, K:) like **قَيْدَة**: (A in art. **قود**;) said by Th to be a she-camel [used for that purpose]: (TA:) [so called because driven towards the objects of the chase: see **دَرْيَقَة**:] pl. **سَيَاقِي**. (K.) [See also **مَسَوَّق**.]

أَسَوَّق A man (S, TA) long in the shanks: (S, K; [see also **سَوَاق**:] or thick in the shanks: (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) *beautiful in the shank or shanks*, (S, K,) applied to a man: and so **سَوَاقًا** applied to a woman: (S:) Lth explains the latter as meaning a woman having plump shanks, with hair. (TA.)

إِسَاقَة (Lth, O, K, in the CK **إِسَاقَة**.) The strap of the horse's strirrup. (Lth, O, K.)

بَعِيرٌ مَسَوَّقٌ (JK, O, and TA as from the Tekmilch,) or **مَسَوَّقٌ**, like **مُسْنَن**, (K, [but this I think to be a mistake,]) means **الَّذِي يَسَاقُ الصَّيْدَ** [i. e. † A camel that vies with the animals of the chase in driving on, or in strength]; (JK, O, K;) so says Ibn-'Abbād: (O:) accord. to the L, a camel by means of which one conceals himself from the animals of the chase, to circumvent them. (TA. [See also **سَيَقَة**, last signification.])

مَسَوَّقَة A staff, or stick, with which cattle are driven: pl. **مَسَاقِي**: perhaps post-classical.]

مُسَاقٌ i. q. **تَابِعٌ** [app. as meaning † A follower, or servant; as though driven]. (Ibn-'Abbād, O, K.) — And † A relation; syn. **قَرِيبٌ**. (Ibn-'Abbād, O, K.) — And **عَلَمٌ مُسَاقِي** † A mountain extending along the surface of the earth. (Ibn-'Abbād, O, K.)

سوك

1. **سَوَّكَ**, (IDrd, O, Mṣb, K,) aor. **سَوَّكَ**, inf. n. **سَوَّكٌ**, (IDrd, O, Mṣb,) *He rubbed the thing, or rubbed it well*. (IDrd, O, Mṣb, K.) — See also 2. = And see 6.

2. **سَوَّكَ فَمَهُ بِالْعُودِ**, (S, O, Mṣb,) or **سَوَّكَ فَاهُ**, (K,) inf. n. **سَوَّكٌ**; (S, O, Mṣb, K;) and **سَوَّكُهُ**, (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. **سَوَّكٌ**; (M:) [there said to be an inf. n., as well as a subst. syn. with **سَوَّكٌ**, but without the mention of its verb;]) and **سَوَّكَ** and **سَوَّكٌ**, these two used without the mention of the mouth (S, O, Mṣb, K) or the stick; (K;) [He rubbed and cleaned his teeth with the **سَوَّك**, or **سَوَّك**.]

5: see the next preceding paragraph.

6. **سَوَّكَ** and **سَوَّكٌ** [each an inf. n., the verb of the latter, if it have one, being app. † **سَوَّكَ**] A weak manner of going: or a bad manner of going, resulting from slowness or emaciation:

(K, TA:) so says ISk. (TA.) One says, **جَاءَتْ الإِبِلُ تَسَوَّكٌ**, [for **تَسَوَّكٌ**] i. e. *The camels came inclining from side to side, in consequence of weakness, in their going along*. (S, O.) [Or **جَاءَتْ الإِبِلُ تَسَوَّكٌ** means *The camels had an agitation of their necks in consequence of leanness*. (IF, Mṣb.) In the M it is said that **جَاءَتْ الغَنَمُ تَسَوَّكٌ** means *The sheep, or goats, came, not moving their heads, in consequence of weakness*. (TA.)

8: see 2.

سَوَّكَ and **مَسَوَّكَ** signify the same; (S, Mgh, O, Mṣb, K;) i. e. *A tooth-stick; a piece of stick with which the teeth are rubbed [and cleaned, the end being made like a brush by beating or chewing it so as to separate the fibres]; (K, TA;) [commonly] a piece of stick of the [kind of tree called] أَرَاك: (Mṣb:) accord. to IDrd, derived from **سَوَّكَ الشَّيْءَ** meaning “I rubbed, or rubbed well, the thing;” (O, Mṣb;) accord. to IF, from **تَسَوَّكٌ** [expl. above]: (Mṣb:) accord. to Lth, (T, TA,) **سَوَّكَ** is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is **سَوَّكٌ** (S, O, Mṣb, K) and **سَوَّكٌ** (Az, TA) and **سَوَّكٌ**, (AHn, TA,) and [of pauc.] **أَسَوَّكَة**; and the pl. of **مَسَوَّكَ** is **مَسَوَّكٌ**. (TA.) In the saying, in a trad., **خَيْرٌ خَلَالِ الصَّائِرِ السَّوَّكُ**, a prefixed n. is [said to be] suppressed [so that the meaning is *The best of the habits, or customs, of the faster is the use of the tooth-stick*: but see 2, where **سَوَّكَ** is said, on the authority of the Mṣb, to be also an inf. n.].*

سَوَّكَ: see **سَوَّكَ**, in two places.

سول

1. **سَوَّلَ**, aor. **سَوَّلَ**, (Akh, and S, M, Mṣb, K, all in art. **سَوَّلَ**,) like **سَوَّلَ**, aor. **سَوَّلَ**, (Mṣb and K ibid.,) first pers. pret. **سَوَّلْتُ**, [like **سَوَّلْتُ**,] (Sb, M in the present art., [in the K in this art., erroneously, **سَوَّلْتُ**,]) and aor. **سَوَّلَ**, (Sb, M and K in this art.,) imperative **سَوِّلْ**, (S, Mṣb, K, TA, all in art. **سَوَّلَ**,) dual **سَوِّلَا**, and pl. **سَوِّلُوا**, these two being irregular, (Mṣb in that art.,) inf. n. **سَوِّلٌ**, (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and **سَوِّلٌ**, (M and K ibid.,) mentioned by Th, (M ibid.,) i. q. **سَأَلَ** [He asked, &c.], (Akh, and S, M, Mṣb, K, all in art. **سَوَّلَ**,) and **سَوَّلَتْ**; a dial. var. of the verb with **ل**, (Sb, M and K in the present art.,) the medial radical being originally **و**, (M and K ibid.,) not a substitute for **ل**, (M ibid.) as is shown by the phrase **هَمَّا يَسَوِّلَانِ**, (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyl. (TA in art. **سَوَّلَ**.) [For the pass. **سَوِّلَ** &c.], see **سَوَّلَ**. A certain elegant scholar says,

سَوَّلَ هَذَيْنِ رَسُولَ اللَّهِ فَاحْتَمَلَهُ

i. e. [Hudheyl] asked of the Apostle of God as a thing wished for [something beyond measure evil]: it is not from **سَوَّلَ**, [i. e. it is originally **سَوَّلَ**, not formed from **سَوَّلَ** by the substitution of **ل** for **و**,] as many of the elegant scholars say. (Er-Rāghib, TA.) = **سَوَّلَ**, (M, K,) [aor. **يَسَوِّلُ**,] inf. n. **سَوِّلٌ**, (M,) *He, or it, was, or became, lax, flaccid, or uncompact; or it hung down loosely; was, or became, pendent, or pendulous*: (M, K:) [or, said of a man, *he was, or became, flaccid, or pendulous, in the belly, or in the part of the belly below the navel*; as appears from an explanation of **سَوِّلٌ** and from what here follows:] **سَوِّلٌ**, (S, TA,) in the K, erroneously, **سَوِّلَةٌ**, (TA,) signifies *flaccidity, or uncompactness, or pendulousness*, (S, K, TA,) of the belly, (K,) and so **سَوِّلٌ** and **تَسَوِّلٌ**, (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a cloud also. (S, TA.)

2. **سَوَّلَ**, (S,) or **كَدَا**, (M, K,) or **سَوَّلَ**, (Mṣb,) inf. n. **تَسَوِّلٌ**, (TA,) *His soul embellished [or commended] to him* (S, M, Mṣb, K) *a thing, or an affair*, (S,) or *such a thing*, (M, K,) or *the thing*: (Mṣb:) or *made it [to appear] easy to him, and a light matter in his eyes*; from **سَوِّلٌ** signifying “laxness” or the like: (Bd in xii. 18:) the inf. n. signifies the embellishing, a thing, and *making it to be loved or approved*, in order that one may do it or say it: (TA:) or the soul's embellishing a thing that is eagerly desired, and picturing what is foul thereof as goodly: (Er-Rāghib, TA:) and it is said to be from **سَوِّلٌ** signifying “an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world.” (TA.) — You say also, **كَدَا يَسَوِّلُ إِلَيَّ كَدَا** *Such a thing is imaged in the mind to me; is an object of fancy to me; or seems to me*. (L in art. **هَد**.) — And **سَوَّلَ** said of the Devil, *He led him into error; or made him to err*: (M, K:) or *facilitated to him the commission of great sins*; from **سَوِّلٌ** meaning as expl. above in this paragraph: or *incited him to indulgence in appetences, or lusts*; from **السَّوِّلُ** meaning [by implication] **التَّحْتِي**: (Bd in xlvii. 27:) or [as though meaning] *let down his rope [to him to aid in the accomplishment of his desire]*. (Ham p. 748.)

5: see 5 in art. **سَوَّلَ**: = and 1, last sentence, in the present art.

6. **هَمَّا يَسَوِّلَانِ** [They two ask, or beg, each other; i. q. **يَسَأَلَانِ**, q. v.]: (M, K:) a phrase mentioned by AZ. (M.)

سَوِّلٌ i. q. **مَسْأَلَةٌ** [as signifying *A petition; or a request; meaning a thing that is, or has been, asked, or begged*; see **سَوَّلَ**]; (TA;) as also **سَوِّلَةٌ**; (K, TA;) each, (TA,) a dial. var. of the word with **ل**: (K, TA:) [but it is also said in the latter that **سَوِّلٌ** is the original of **سَوِّلٌ** because the readers of the Kur-án read the word with **ل** in chap. xx. verse 36:] or *an object of desire or wish* (**أُشْبِيَّةٌ**), which one asks: (TA:) or *an object*