the j in the words of this art. as augmentative: AZ, in the first part part of the night, and in the a poet says, middle thereof, and in the last part thereof;

[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]: (Ṣ, M:) in the "Mujarrad," نقروال is made fem., and سروال masc.: (Mṣb:) نقروال is a dial. var.; (K;) or syn. with سروال ; the in the former being asserted by Yaakoob to be a substitute for the [in the latter]: (M:) and أسروال , with ش, is likewise a dial. var. [of أسروال (K,) mentioned by Es-Sijistanee, on the authority of some one or more of the Arabs: (TA:)

, q. v. (IB, TA.) سُرَاوِيل dim. of

[the common modern pronunciation is شروال: pl.

(A, TA.) — [Hence,] شرول ‡ A bird whose plumage clothes its legs. (M, L, TA.) And أَوْرُ مُسْرُولُ ‡ A pigeon having feathers upon its legs. (S, K, TA.) And مُرْسُ مُسْرُولُ (K,) or مُرْسُ مُسْرُولُ (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 مُسْرُولُ 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 light) — And المُسْرُولُ signifies † The wild bull: because of the blackness that is in his legs. (Az, TA.)

see the next preceding paragraph.

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. سرول .in art , سَرَاوِيل see : سَرَاوِين

سرى

1. رسری اللّیل (Msb) and باللّیل (Mgh, Msb,) aor. باللّیل (Mgh, Msb,) aor. باللّیل (K,) inf. n. رسری (S, M, Mgh, K) and مسری (S, K) and مسری (S, K) and مسری (S, K) and مسری (S, K) and اسری (S, K) 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 مدی fem., namely, Benoo-Asad, supposing them to be pls. of مدی and مدی (S,) and Lh knew not مربی but as a fem. noun; (M;) or the inf. n. is مربی but as a fem. noun; (M;) or the inf. n. is مربی is pl. of مربی (Msb;) or مربی is an inf. n. un., and مربی is a simple subst., and so is مربی (S, TA,) and so is مربی (Msb, TA) also, as some say; (TA;) He journeyed, or travelled, by night, or in the night, (S, M, Mgh, Msh, K) in a general sense; (M K) accord to

middle thereof, and in the last part thereof; (Msb, TA;) and اسرى signifies the same (S, M, Mgh, Msb, K) in the dial. of El-Hijáz, (S, Msb,) inf. n. إسراء; (M;) as also أسراء; (M, K;) and perhaps السرى الله likewise. (Mgh.) [See also سُرِية and سَرِية below.] It is said in a prov., أَهُبُوا إِسْرَاتَهُ الْ قَنْفُذُ [They went away in the manner of a hedge-hog's night-travelling; meaning they ment away by night]; because the قنفذ 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. سرى. (TA.) _ And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Msb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and anxieties: (M, TA:) and the predominant inf. ns. [in these cases] are سرى عرق ,One says (TA.) صَرَيَانَ and سَرَايَةُ The root, or strain, of evil ! السُّوِّ في الإنْسَانِ crept in the man]. (Es-Sarakustec, Msb, TA.)
And نيه السّر [The poison crept in him, or pervaded him]; and similarly one says of wine; and of the like of these two things. (El-Fárábee, Msh, TA. [See also َرُبُّ]) And the lawyers say, النَّقْسِ ‡ [The wound extended to the soul], meaning that the pain of the wound continued until death ensued in consequence تُطعَ كَفَّهُ فَسَرَى thereof: (Mgh, Msb, TA:) and إلى ساعده t [His hand was cut off, and it extended to his upper arm], meaning that the effect of the wound passed by transmission: and سرى التَّحْرِيم, and التَّحْرِيم, † 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. (Msb, TA.) One says also, سَرَى عَلَيْهُ الْهُمْ † Anxiety came to him [or upon him] by night: and His anxiety ment away. (Msh, TA.) And similar to these is the phrase in the Kur [lxxxix. 3], إِذَا يَسْرِ And by the night when it goes away: (Msb, TA:) or, as some say, when one journeys in it; like as one says لَيْلٌ نَائِمٌ meaning "night in which one sleeps:" the [final] of the verb] is elided because it terminates a verse. (TA.) __ It is made trans. by means of ب: (Msb:) one says, سرى به [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, Msb, K;) and in like manner, [and more commonly,] أسرى به (S, M, Msb, K;) and أُسْرَاهُ ; (S, M, K;) like as one says, as well as أَخُذُ بِالخَطَامِ as to the saying in the Kur [xvii. 1], سُبُحَانَ ٱلَّذِي Extolled be the glory of Him أسرى المعبده ليلا who transported his servant by night!], it is an instance of corroboration, (S, K, * TA,) like the (; AA:) : البَارِحَةَ لَيْلًا and سِرْتُ أَمْسِ نَهَارًا ,saying

cord. to 'Alam-ed-Deen Es-Sakhawee, is added, although الإسراء 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, is here لَيْلًا : and it denotes wonder ; في لَيْلِ وَاحِدِ سْرَى because when they say لَيْلَةُ because when they say the meaning generally is he occupied the whole of the night in journeying: Er-Raghib holds the verb in this instance to be from but signifying "a wide tract of land," to belong to and ; أَتُهُمَرُ and أَجْبَلَ and to be like ,سرو ing being, who transported his servant over a wide tract of land: but this is strange. (TA.) . (M, TA,) inf. n. يُسْرِي , (M, K,) أَسْرَى مَتَاعَهُ سرى, (TA,) He threw his goods, or utensils and furniture, upon the back of his beast. (M, K.) moved from over me the garment: but , is more approved [as the final radical: see 1 in art,]. I سَرَّيْتُهُ ♦ and سَرَيْتُ النَّوْبَ (M, TA.) You say, سَرَيْتُهُ النَّوْبَ and سَرِيْتُ النَّوْبَ It was removed from over him, and removed from its place: the teshdeed denotes intensiveness. (TA.)

2. سرى سرية برية, (K,) or سرى سرية, (TA,) inf. n. بري سرية, He (the leader of an army, TA) detached a برية (q.v.](K,TA) to the enemy by night. (TA.) مرية أبدنه 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. __.

5: 8: see 1, first sentence.

رسري [said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of 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..

عِنْدُ الصَّبَاحِ يَحْمَدُ القَوْمُ السُّرَى

[At daybreak, the party commend night-journeying]: applied to the man who endures difficulty, or distress, or fatigue, 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.)

. سرو . see art : سَرَاةً

the saying in the Kur [xvii. 1], سرية is an inf. n. un., and سرية is a simple subst., and so is as simple subst., and so is اسرية (Mṣb, TA) also, as some say; (TA;) He journeyed, or travelled, by night, or in the night, (Ṣ, M, Mgh, Mṣb, K,) in a general sense; (M, K;) accord. to the saying in the Kur [xvii. 1], سرية is an int. n. un., and المرية is a simple subst., and the saying in the Kur [xvii. 1], الذي القرية المرية is pl. of is pl. of is is inf. n. of un., and المرية is a simple subst., and the saying in the Kur [xvii. 1], is an inf. n. un., and is inf. n. of that verb, which is unif. n. of that verb, which is saying, المرية in the saying in the Kur [xvii. 1], it is an instance of corroboration, (Ṣ, K, TA,) like the saying in the Kur [xvii. 1], it is an instance of corroboration, (Ṣ, K, TA,) like the saying in the Kur [xvii. 1], it is an instance of corroboration, (Ṣ, K, TA,) like the saying in the Kur [xvii. 1], it is an instance of corroboration, (Ṣ, K, TA,) like the saying in the Kur [xvii. 1], it is an instance of corroboration, (Ṣ, K, TA,) like the saying in the Kur [xvii. 1], it is an instance of corroboration, (Ṣ, K, TA,) like the saying in the Kur [xvii. 1], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!], it is an instance of transported his servant by night!],