

inf. n. **سؤال** and **مسألة** (S, M, K,) which latter is also pronounced **مسلة**, without the hemzeh, (TA,) and **سئال** and **سألة** (M, K,) and **سألة** or **سألة**, (accord. to different copies of the K, the former of these two accord. to the TA, [and it appears from a statement that will be found below, voce **سؤل**, that one of these is correct, but in an excellent copy of the M, in the place thereof, I find, and **سألة**, as a verb, doubly trans., first thus by itself, and secondly by means of **عن**, as shown by an ex. in a verse cited below, (see 3,) and this also is correct,]) all [sometimes] signify the same, (S, * K,) i. e. *He asked him such a thing; or asked him, interrogated him, questioned him, or inquired of him, respecting such a thing:* but **سأل** is more common than **سأله**: when **سأل** means the asking, or demanding, of property, it is trans. [only] by itself or by means of **من** [so that you say **سأل منه كذا** and **سأله كذا** meaning *he asked, or demanded, of him such a thing*]: (Er-Rághib, TA:) and one says also **سأل**, aor. **يسأل**, (Akh, S, M, Msh, K,) like **خاف**, aor. **يخاف**; (Msh, K;) which is of the dial. of Hudheyl; the medial letter of this being originally **و**, as is shown by the phrase, mentioned by AZ, **هما يتساولان**: (TA:) [respecting this dial. var., see what follows:] the imperative (S, Msh, K, TA) of **سأل** (S, Msh, TA) is **اسأل**; (S, M, Msh, K, TA;) and (S, K, &c.) that of **سأل**, (S, Msh, TA,) **سل**, (S, Msh, K, TA,) dual. **سلا**, and pl. **سلوا**, [these two being] irregular; (Msh;) and AAF mentions that Aboo'Othmán heard one say **اسل**, [a form omitted in some copies of the K, but mentioned in the CK,] meaning **اسأل**, suppressing the **ا**, and transferring its vowel to the preceding letter, like as some of the Arabs said **لحمر** for **لخمير** [as many do in the present day]: (M:) accord. to ISd, (TA,) the Arabs universally suppress the **ا** in the imperative except when they prefix to it **و** or **ف**; (M, TA;) saying **فاسأل** and **واسأل**: (TA:) or when **و** [or **ف**] is prefixed, it is allowable to pronounce the **ا** and also to suppress it, as in saying **واسألوا** and **وسلوا**: (Msh:) and for the pass. **سئل**, one may say **سئل**, and **سئل**, in this instance making the kesreh to partake of the sound of **damme**, and **سؤل**; and also **سئل**, in which the middle letter is pronounced with a sound between that of **ا** and that of **ي**, or resembling that of **و**. (IJ, TA.) As Er-Rághib says, **سؤال** signifies *The asking, or demanding, knowledge, or information, or what leads thereto: and the asking, or demanding, property, or what leads thereto.* (TA.) **سأته عن الشيء** means *I asked of him information respecting the thing*: (IB, TA: [and the like is said in the Msh:]) and **سأته الشيء** [is sometimes used in the same sense, as has been shown above, but generally] means *I asked him to give me the thing*: (IB, TA:) you say, **سأله مالا** *He asked, demanded, or begged, of him property, and in like manner, سأله مالا and **سأل إليه** [followed by **مالا**]: (MA:) and **سألت الله العافية**, inf. n. **سؤال** and **مسألة**, *I begged, or sought, of God health, or freedom**

from disease, &c. (Msh.) The saying in the Kur [lxx. 1], **عن سأل سائل بعداب واقع** means *An asker asked respecting a falling punishment*: (S:) [for] one says, **خرجنا نسأل** and **بغلان** [meaning *We went forth asking respecting such a one*]: (Akh, S:) or the phrase in the Kur means *a caller called [for a falling punishment]*: (TA:) and some read **سأل سائل بعداب واقع**, (Bd, TA,) [likewise] from **سأل** and **وَادِ بعداب واقع**: (Bd:) or this means *a valley flowed with a falling punishment*; (Bd, TA;) so some say; (TA;) from **السيلان**. (Bd.) The saying, in a trad., **نهى عن كثرة السؤال** [*He (Mohammad) forbade much questioning or inquiring*] is said to relate to subtle questions or inquiries, that are needless; like another trad., mentioned below, voce **مسألة**: or to the begging, of men, their property needlessly. (TA.)

3. **سأله**, (M, TA,) inf. n. **مسألة**: (TA:) see 1, first sentence. Aboo-Dhu-eyb says,

* **أسألت رسر الدار أمر لم تسائل** *
* **عن السكن أمر عن عهديه بالأوائل** *

[*Didst thou ask the remains of the dwelling, or didst thou not ask, respecting the inhabitants, or respecting their knowledge of the former occupants?*]. (M, TA.) — In the saying of Bilál Ibn-Jereer,

* **إذا ضفتهم أو سألتهم وجددت بهم علة حاضرة** *

[*When thou becomest their guest, or askest of them, thou findest with them a ready excuse*], **سألتهم** is a combination of two dial. vars.; the **ا** being in the original phrase **زبدت** and the **ي** being a substitute in the phrase **زبدت**; and the measure of **سألتهم** being **فعايلتهم**: (M, K:*) so said Ahmad Ibn-Yahya, [i. e. Th,] who had at first ignored the expression: (M:) and it is an instance of which we know not a parallel in the language. (M, K:*) — [Accord. to analogy, **سأله** also signifies *He asked him, &c., being asked by him, &c.* — And Freytag states that Reiske has explained **سأل** as meaning *He always demanded that another should express wishes for his health*: but I know not any instance of its being used in this sense.]

4. **سأله**, (K,) or **سؤته**, (S,) and **مسأته**, (S, K,) *He accomplished for him his want.* (S, K.)

[5. **تسأل**, in the modern language, signifies *He begged, or asked alms*; as also **تسؤل**: both probably post-classical.]

6. **تسألوا** *They asked, or begged, one another.* (S, Msh, K.) You say, **هما يتسألان**, (M,) and also **يتساولان**, (M, Msh, K,) and **يتسائلان**. (TA.) In the Kur [iv. 1], some read **واتقوا الله** and **تسألون** به; and others, **تسألون** به; in each case, originally **تسألون**: the meaning is, [*And fear ye God,] by Whom ye demand [one of another] your rights, or dues*: (M:) or *by Whom ye ask, or demand, one of another*; (Bd, Jel;) saying, *I ask thee, or beg thee, by God*; and *I beseech thee, or adjure thee, by God.* (Jel.) —

One says also **تسألوا القوم**, meaning *They [together] asked, or begged, the people.* (Mgh in art. **نقض**.)

سؤل, (S, M, K;) also pronounced **سؤل**, without **ا**, (S, K,) [*A petition; or a request; meaning] a thing that people ask or beg; (S;) or a thing that one has asked or begged; (M, K;)* as also **سؤلة**, (IJ, M, K,) which is likewise pronounced **سؤلة**, without **ا**; (K;) and **سؤول**; (Har p. 422; [or this is app. pl. of **سؤل**, like as **بروج** is of **برج**, and **برود** of **برد**, &c.;]) [and **سألة** or **سألة**, as will be shown by what follows;] and **مسؤول**; (Msh;) [and **مسألة**:] see 4: the first of these said by Z to be of the measure **فعل** in the sense of the measure **مفعول**; like **عرق** and **نكر**. (TA.) Thus in the Kur [xx. 36], **قد أوتيت سؤلك يا موسى**, *Thou hast been granted thy petition, or the thing that thou hast asked, O Moses.* (S, M, TA.) In the saying **اللهم أعطنا سألانا** [*O God, grant Thou us our petitions*], mentioned by Aboo-'Alee on the authority of AZ, the inf. n. is used as a subst., properly so termed, and is therefore pluralized. (M.)

سأل or **سألة**; pl. **سألان**: see the next preceding paragraph, in two places.

سؤلة: see 4: and see also **سؤل**.

سؤلة, (S, K,) also pronounced **سؤلة**, (TA,) A man (S) who asks, or begs, much; (S, K;) as also **سؤل**, and **سؤول**: (TA:) such is improperly termed **سائل**. (Durrat el-Ghowwág, in De Sacy's Anthol. Gramm. Ar., p. 47 of the Ar. text.)

سؤال an inf. n. of 1. (S, M, K, &c.) — [It is often used as a subst. properly so called; like **مسألة**; meaning *A question; an interrogation; correlative of جواب*; and *a demand, or petition*: and as such has a pl., **سؤالان**; perhaps post-classical.]

سؤول: see **سؤلة**.

سؤول: see **سؤل** [of which it is app. pl.].

سأل: see **سؤلة**.

سائل [i. e. *Asking; meaning interrogating, questioning, or inquiring; and demanding, or begging*]; has for its pl. **سائلان** and **سؤالان**. (TA.) See **سؤلة**. — It also means [*A beggar; i. e.] a poor man asking, or begging, a thing.* (Er-Rághib, TA.) So it has been expl. as used in the Kur [xciii. 10], where it is said, **وأما السائل** [*And as for the beggar, thou shalt not chide him, or address him with rough speech*]: or, accord. to El-Hasan, it here means *the seeker of knowledge.* (TA.)

مسألة, an inf. n. of 1, is tropically used in the sense of a pass. part. n. [with the noun qualified by it understood; meaning *A thing asked; i. e. a question; a problem, or proposition; a matter, or an affair, proposed for decision or determination*]: (TA:) and the pl. is **مسائل**. (Msh, TA.) So in the saying, **تعلمت مسألة** [I learned a