

† [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.) — سَيْقَةٌ signifies also *An animal by means of which* [in the O بها, for which فيها is erroneously put in the K,] *the sportsman conceals himself, and then shoots, or casts, at the wild animals:* (O, K:) like قَيْدَةٌ: (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 دَرِيئَةٌ:] pl. سَيَائِقُ. (K.) [See also مَسْوِقٌ.]

أَسْوِقٌ A man (S, TA) long in the shanks: (S, K: [see also سَوَائِقُ:] 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 سَوَقًا applied to a woman: (S:) Lth explains the latter as meaning a woman *having plump shanks, with hair.* (TA.)

إِسَاقَةٌ (Lth, O, K, in the CK إسَاقَةُ,) *The strap of the horse's stirrup.* (Lth, O, K.)

بَعِيرٌ مَسْوِقٌ (JK, O, and TA as from the Tekmileh,) or مَسْوِقٌ, like مُخْسِنٌ, (K, [but this I think to be a mistake,]) means *الَّذِي يُسَاقُ 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-'Abbád: (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 سَيْقَةٌ, last signification.])

مَسْوِقَةٌ A staff, or stick, with which cattle are driven: pl. مَسَاوِقُ: perhaps post-classical.]

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

سوك

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

2. سَوَكَ فَمَهُ بِالْعُودِ, (S, O, Mṣb,) or سَوَكَ فَاهُ, (K,) inf. n. تَسْوِيكٌ; (S, O, Mṣb, K;) and سَاكُهُ, (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. سَوَاكٌ; (M:) [there said to be an inf. n., as well as a subst. syn. with مَسْوَاكٌ, but without the mention of its verb;] and سَوَاكٌ and تَسْوِيكٌ, 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 سَوَاكِ, or مَسْوَاكِ.*]

5: see the next preceding paragraph.

6. سَوَاكٌ and تَسَاوُكٌ [each an inf. n., the verb of the latter, if it have one, being app. سَاكَ,] *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 تَسَاوُكًا, [for تَسَاوُكًا] i. e. *The camels came inclining from side to side, in consequence of weakness, in their going along.* (S, O.) [Or] جَاءَتْ تَسَاوُكًا means *The camels had an agitation of their necks in consequence of leanness.* (IF, Mṣb.) In the M it is said that جَاءَتْ الغنمُ تَسَاوُكًا means *The sheep, or goats, came, not moving their heads, in consequence of weakness.* (TA.)

8: see 2.

سَوَاكٌ and مَسْوَاكٌ signify the same; (S, Mṣb, 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] أَرَاكُ:* (Mṣb:) accord. to IDrd, derived from سَكْتُ الشَّيْءُ meaning “I rubbed, or rubbed well, the thing;” (O, Mṣb;) accord. to IF, from الإِبِلُ تَسَاوُكًا [expl. above]: (Mṣb:) accord. to Lth, (T, TA,) سَوَاكٌ 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 سَوَاكٌ (S, O, Mṣb, K) and سَوَاكٌ (Az, TA) and سَوَاكٌ (AHn, TA,) and [of pauc.] أَسْوَاكَةٌ; and the pl. of مَسْوَاكٌ is مَسَاوِيكٌ. (TA.) In the saying, in a trad., خَيْرٌ مَسَاوِيكٌ, a prefixed n. is [said to be] suppressed [so that the meaning is *The best of the habits, or customs, of the fuster is the use of the tooth-stick:* but see 2, where سَوَاكٌ is said, on the authority of the Mṣb, to be also an inf. n.].

مَسْوَاكٌ: see سَوَاكٌ, in two places.

سول

1. سَالَ, aor. يَسَالُ, (Akh, and S, M, Mṣb, K, all in art. سَال,) like خَافَ, aor. يَخَافُ, (Mṣb and K ibid.,) first pers. pret. سَلْتُ, [like خَفْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, سَلْتُ,]) and aor. أَسَالَ, (Sb, M and K in this art.,) imperative سَلْ, (S, Mṣb, K, TA, all in art. سَال,) dual سَلَا, and pl. سَلُوا, these two being irregular, (Mṣb in that art.,) inf. n. سَوَالٌ, (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and سَوَالٌ, (M and K ibid.,) mentioned by Th, (M ibid.,) i. q. سَأَلَ [He asked, &c.], (Akh, and S, M, Mṣb, K, all in art. سَأَلَ,) and سَأَلْتُ; a dial. var. of the verb with أ, (Sb, M and K in the present art.,) the medial radical being originally و, (M and K ibid.,) not a substitute for أ, (M ibid.) as is shown by the phrase هُمَا يَسْأَوِلَانِ, (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyli. (TA in art. سَأَلَ.) [For the pass. (سِيلَ &c.), see سَأَلَ.] A certain elegant scholar says,

* سَأَلْتُ هَذَيْلَ رَسُولِ اللَّهِ فَاحْتَسَتْ *

i. e. [Hudheyli] *asked of the Apostle of God as a thing wished for [something beyond measure evil]:* it is not from سَأَلَ, [i. e. it is originally سَوَلَ, not formed from سَأَلَ by the substitution of ل for أ,] as many of the elegant scholars say. (Er-Rághib, TA.) = سَوَلَ, (M, K,) [aor. يَسْوَلُ,] inf. n. سَوَالٌ, (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 سَوَلَ and from what here follows:] سَوَلَ, (S, TA,) in the K, erroneously, سَوَلَةٌ, (TA,) signifies *flaccidity, or uncompactness, or pendulousness,* (S, K, TA,) of the belly, (K,) and so تَسْوَلٌ and تَسْوَلٌ, (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. سَوَلَتْ لَهُ نَفْسُهُ أَمْرًا, (S,) or كَذَا, (M, K,) or الشَّيْءُ, (Mṣb,) inf. n. تَسْوِيلٌ, (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 سَوَلَ 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-Rághib, TA:) and it is said to be from سَوَلَ 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, سَوَلْتُ إِلَى كَذَا *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 سَوَلَ لَهُ 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 سَوَلَ meaning as expl. above in this paragraph: or incited him to indulgence in appetences, or lusts; from السُّوَلُ meaning [by implication] التَّيَمُّنِي:* (Bd in xlvi. 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. سَال: = and 1, last sentence, in the present art.

6. هُمَا يَسْأَوِلَانِ [They two ask, or beg, each other; i. q. يَسْأَلَانِ, q. v.]: (M, K:) a phrase mentioned by AZ. (M.)

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