The twentieth letter of the alphabet: called س (see) [and ș]. (TA.) It is one of the letters termed seat (prononounced with the breath only, without the voice), and of those termed [or labial] (TA: it is a radical letter, and not augmentative; (TA in labial) sometimes it is substituted for ث thus in the conjunction "جَلَّ أَنَثى النَّفَّاسَةَ" ["Zeyd came, then 'Amr"]; and in "الْخَرْبَةُ" (the well-known herb so called [?]) for which they say "the grave," or "the well-known herb so called.

The second thing that it denotes when used as an adjective to an antecedent is proximate sequence, and this is in everything [i.e. in every case] according to the estimate thereof; (Mughnee, K.*) (meaning, according to the relative, or comparative, estimate of the time implied; for, as is said in an explanation of the words thus rendered, in a marginal note in my copy of the Mughnee, "the long period is sometimes esteemed short by comparison;") or it may be defined as a particle denoting sequence in a case in which an uninterrupted connection between two events; one says [a. a. took a wife, and, in uninterrupted connection with his doing so, a child was born to him;] when there did not intervene between the two events save the period of gestation, (Mughnee, K.*) and so if it were a period protracted [beyond the usual length]; and you say [I entered El-Basrah, and, in uninterrupted connection with my doing so, Baghdad] when you did not stay in El-Basrah nor between the two towns: and this sequence is not necessarily implied by the في which denotes causality; as is shown by the correctness of one's saying اعْتَضَارَ مَسَاءَتُهُ ["If he become a Muslim, he will consequently enter Paradise"]; the delay between the two events [by death &c.] being well known: (Mughnee:) [or, accord. to J.] the adjective في occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say, "I beat Zeyd, and next 'Amr"; (S: [the second and third of these cases will be mentioned in the course of this art;) — and it is said to occur sometimes in the sense of: (Mughnee, K.*) denoting conjunction in an absolute manner, without order; (TA:) as in the saying (of Imra-el-Keys, TA), "عَمِيرَاً اِخْرَافًا حَوَّالًا" [as though meaning Between Ed-Dakhool and Hotomal]; (Mughnee, K, TA) the right reading of which is asserted by Ab to be with زَمَّر; but it is replied that the implied meaning is [amidst the places of, pertaining to, Ed-Dakhool, and the places of, or pertaining to, Hotomal; the former places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to pause; this phrase being allowable like the saying جَلَّ أَنثى النَّفَّاسَةَ [I sat amidst the learned men and the devotees: it has been said that this place is here suppressed before في, and that في is used in the place of: it; but this usage of في is strange: (Mughnee:) the third thing that it denotes when used as an adjective to an antecedent is relation to a cause: (Mughnee, K, TA:) this is the second of the three cases mentioned by J, who says, (TA,) it is when what precedes it is a cause of what follows it; and it denotes adjunction and proximate sequence without association; as in the saying من رَأَيْتُهَا [He beat him, and consequently merged]; and من رَأَيْتُهَا [He beat him, and consequently pained him;] when the beating is the cause of the weeping and of the pain: (S, TA;) used in this manner, i.e. to denote relation to a cause, it is generally such as adjoins a proposition, as in [the saying in the Kur xxviii. 14]... (And Moses struck him with his fist, and consequently killed him;) or a qualitative, as in [the saying in the Kur lvi. 34]... (And you saw him die;) (Mughnee, K, TA) like as it often is in the case of في, as is said in the Lubab. (TA:) — It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things: — one of these is order; and this is of two sorts; relating to the meaning, in the case of [Zeyd came, and after him 'Amr]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Kur ii. 34]... (And the Devil caused them both to slip, or fall, from it (i.e. from Paradise), and ejected them from that state of enjoyment in which they were); (Mughnee, K.*)...