

ك.) without ة, (O,) meaning *A she-camel having a cough.* (O, K.) — **إِنَّهُ لَذُو سَعَالٍ سَاعِلٌ** [Verily he has a violent cough]: (O, K. *) a phrase having an intensive meaning: (K.) by rule one should say **سَعَالٌ مُسْعِلٌ**; but thus the Arabs said, like as they said **شِعْرٌ شَاعِرٌ** and **شُغْلٌ شَاغِلٌ**: and [in like manner] a poet cited by Lth says **ذُو سَاعِلٍ**. (O.) — See also what follows.

مَسْعَلٌ The part of the fauces, or throat, which is the place of coughing: (S, Mṣb.) or [simply] the fauces, or throat; as also **سَاعِلٌ**; (K.) which latter is expl. by Az as meaning *The mouth*; because with it one coughs. (TA.)

سعى and سعو

1. **سَعَى**, aor. **يَسْعَى**, inf. n. **سَعَى** (S, Mṣb, K, &c.) [and **مَسْعَى**, agreeably with general analogy], *He walked, went, or went along*, (Er-Rághib, Mṣb, K, TA,) *quickly*: (Er-Rághib, Mgh, TA:) this, accord. to Er-Rághib, is the primary signification: and hence, **السَّعَى بَيْنَ الصَّافَا وَالْمَرْوَةِ** [The tripping to and fro between Es-Safà and El-Marmeh]: (TA:) and **سَعَى فِي مَشِيهِ** [app. meaning *He tripped along, or he trudged along, in his walking*]: (Mṣb.) [or] **السَّعَى** signifies *the going along with vigorousness, and with lightness, activity, or quickness.* (Ḥam p. 665.) — *He* (a man, S) *ran*; syn. **عَدَا**; (IAḡr, S, K, TA;) or **جَرَى**: by the former of which is meant [he went] a pace below what is termed **الشَّد** and above what is termed **الْمَشْيُ**. (IAḡr, TA.) — *I. q. قَصَدَ* [as meaning *He repaired, or betook himself*]. (K.) The saying, in the **Ḳur** [lxii. 9], **فَأَسْعُوا إِلَىٰ ذِكْرِ اللَّهِ**, is expl. as meaning **فَأَقْصِدُوا** [Then repair ye to prayer to God]: (TA:) or *then go ye (فَأَمْضُوا) to prayer [to God]*: (Jel.) and Ibn-Mes'ood read **فَأَمْضُوا**. (TA.) Or **سَعَى إِلَى الصَّلَاةِ** means *He went to prayer, in any manner* [i. e. whether quickly or not]. (Mṣb.) — *He was active, or busy and bustling, in procuring the means of subsistence*: (TA:) *he strove, laboured, or exerted himself; employed himself vigorously, strenuously, or with energy; in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised*: (Er-Rághib, TA:) *he occupied himself according to his own judgment or discretion or free will, in any work, or deed*: (Mṣb.) *he worked, or wrought, or did*, (S, Mṣb, K, TA,) any work, or deed, good or evil: (TA:) *he earned, or gained*. (S, K, TA.) One says, **هُوَ يَسْعَى عَلَى قَوْمِهِ** *He manages, conducts, orders, regulates, or superintends, the affairs of his people, or party.* (Ḥam p. 771, Mṣb. *) And **سَعَى لِهِمْ** and **عَلَيْهِمْ** *He worked, or wrought, and earned, or gained, for them.* (TA.) And **الْمَرْوَةُ**, a prov., meaning *The man earns for his belly and his pudendum.* (TA.) And **فِي فَكِّ رَقَبَتِهِ**, (S,) or **سَعَى الْمَكَاتِبِ فِي عَتَقِ رَقَبَتِهِ**, i. e. [The slave who had made a contract with his master to pay him a certain sum for his emancipation] *laboured to earn the means of releasing himself*: (Mṣb.) the inf. n. of the verb thus used is **سَعَايَةٌ**: (S, Mṣb.) and this term is employed

when a slave emancipated in part, and in part retained in slavery, labours and earns for the completion of his release. (IAḡr, TA.) The saying, in the **Ḳur** [liii. 40], **لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى** means [There is nothing imputable to the man] but what he hath wrought, or done. (Mṣb.) And **فَلَمَّا بَلَغَ مَعَهُ السَّعَى**, in the same [xxxvii. 100], means *And when he attained to working with him: or and when he was able to assist him in his working.* (TA.) — Also *He superintended, managed, or conducted, in his own person, the collection of the poor-rates*; (K, TA;) *he went to exact them, and received them*; (TA;) and the inf. n. in this case also is **سَعَايَةٌ**: (K, TA:) or **السَّعَى عَلَى الصَّدَقَةِ**, (S, Mṣb,) aor. **يَسْعَى**, inf. n. **سَعَى**, (Mṣb,) *he officiated in the exacting, or receiving, or collecting, of the poor-rate.* (S, Mṣb.) [And **سَعَى** is trans. without a prep. as meaning *He exacted the poor-rate*:] a poet says, (namely, 'Amr Ibn-'Addà, TA,)

* **سَعَى عَقَالًا فَلَمْ يَتْرُكْ لَنَا سَبْدًا** *
* **فَكَيْفَ لَوْ قَدْ سَعَى عَمْرُو عَقَالَيْنِ** *

[*He exacted the poor-rate of a year, and left not to us camels' fur, or goats' hair: then how would be the case if 'Amr had exacted the poor-rate of two years?*]. (S.) — **سَعَيْتُ فِي أَمْرِ فُلَانٍ** is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his **سَعَى** [or striving, or labouring; and may be rendered *I strove, or laboured, in respect of the affair of such a one, either to rectify, redress, or reform, it, or to mar, vitiate, or pervert, it*]: and **وَالَّذِينَ سَعَوْا فِي آيَاتِنَا**, in the **Ḳur** xxii. 50 [and xxxiv. 5], means *And they who strive, or labour, in respect of our signs, to mar, or vitiate, or pervert, their meaning, by impugning their character*; seeing that they called them enchantment, and poetry, and tales, or legends, or fictions: (Ksh in xxii. 50:) or these words of the **Ḳur** mean *and they who strive, or labour, to falsify, or nullify, our signs*; i. e. the **Ḳur-án**. (Jel.) — **سَعَى بَيْنَهُمْ** means *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them*; as also **سَاءَ**, which is app., in this case, a dial. var. of **سَعَى**. (TA in art. سَأَو.) [Hence,] **سَعَى بَيْنَ النَّاسِ بِالتَّائِبَاتِ** [*He created, or excited, disorder, &c., among the people by calumnies, or slanders*: or it may be well rendered *he busied himself among the people with propagating calumnies, or slanders*]. (S and O in art. اَكَلَ; &c.) — And **سَعَى بِهِ** *He calumniated him, or slandered him*, (S, Mṣb, K, TA,) **إِلَى الْوَالِي** [to the ruler, or magistrate]; (S, Mṣb, K;) inf. n. **سَعَايَةٌ**. (TA.) — **سَعَتْ**, said of a female slave, (K, TA,) aor. **تَسَعَى**, inf. n. **سَعَى**, (TA,) *She committed fornication, or prostituted herself*. (K, TA.) [See also 3.] = **سَاعَانِي فُلَانٌ فَسَعَيْتُهُ**: see 3.

3. **أَسْعَيْتُهُ**, aor. of the latter **سَعَيْتُهُ**, means [*Such a one strove with me in walking, or going along, quickly, &c.,*] and *I overcame*

him [therein]. (S, TA.) The inf. n. **مُسَاعَاةٌ** signifies *The walking, or going, quickly* [&c., or rather the striving, or contending, in doing so,] with any one. (KL.) Hence the trad. of 'Alee, in discommendation of worldly enjoyments, **مَنْ سَاعَاها**, meaning *He who runs a race with them, they evade him, or escape his pursuit*. (TA.) — **مُسَاعَاةٌ** also signifies *One's committing fornication with a female slave*: and a female slave's committing fornication with any one: (KL:) you say, of a man, **زَنَى** and **عَهَرَ**, and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, **قَدْ سَاعَاها** [*He has committed fornication with her*]; **مُسَاعَاةٌ** not being with any but with female slaves: thus in a trad., **إِمَاءٌ سَاعَيْنَ فِي الْجَاهِلِيَّةِ** [*Female slaves that committed fornication in the Time of Ignorance*]: and **أُتِيَ عُمَرُ أُمَّةً** [*There was brought to 'Omar a man who committed fornication with a female slave*]: (S, TA:*) [and hence, **وَلَدُ الْمُسَاعَاةِ** (occurring in the L, in art. بَيْت, as mentioned by IAḡr on the authority of Abu-l-Mekárim), meaning *The offspring of fornication, begotten on a slave*:] or **سَاعَاها**, (K, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] *He sought her for the purpose of fornication*: (K, [in which the context seems to indicate that it relates to a female slave,] and TA:) accord. to Th, relating to the free woman and the female slave: it is also said that **مُسَاعَاةُ الْمَرْأَةِ** signifies *The imposing upon the woman, by her owner, an impost which she is to pay by means of [the gain of] prostitution*: and it is said in a trad. that there shall be no **مُسَاعَاةٌ** in El-Islám. (TA.) = [It is said in the TA in art. رُبِع, that **مُسَاعَاةٌ** from **السَّاعَةُ** is like **مُشَاهَرَةٌ** from **الشَّهْرُ** and **مُرَابَعَةٌ** from **الرَّبِيعُ** &c.; but I think that **مُسَاعَاةٌ** in this instance is a mistranscription for **مُسَاوَعَةٌ**: see art. سَوَعَ.]

4. **سَاعَاها** signifies **جَعَلَهُ يَسْعَى**, (K, TA,) i. e. *He made him to earn, or gain*. (TA.) — And **اسْعَى عَلَى صَدَقَاتِهِمْ** *He employed a collector of their poor-rates*. (TA.) [See also 10.] — And **أَسْعَوْا بِهِ** *They gave him, or performed or accomplished for him, what he desired, or sought, or needed*. (Sgh, K, TA.)

10. **فِي قِيمَتِهِ** (S, Mṣb, K) **اسْتَسْعَى الْعَبْدُ** (S, Mṣb) *He required of the slave that he should labour to earn the means of releasing himself*: (Mṣb:) or *he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation*: and **سَعَايَةٌ** signifies *the work so imposed*. (K.) — And **اسْتَسْعَاهُ** *He employed him as collector of the poor-rate*. (JM; and the like is said in the TA, from a trad.) [See also 4.]

سَعَوُ: see the next paragraph, in two places: = and see also **سَعَوَةٌ**.

سَعَوُ, with kesr, (T, S, TA,) [and **سَعَوُ**, with fet-h, as shown by what follows,] or **سَعَوَةٌ**, with kesr, (K;) or **سَعَوَةٌ**, thus written in the M, with