

ك,) without ة, (O,) meaning *A she-camel having a cough.* (O, K.) — *And لَدُو 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 *لَدُو سَاعِلٍ*. (O.) — See also what follows.

سَعَالٌ 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 *سَعَى*, 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 الصَّفَا وَالْمَرْوَةِ* [The tripping to and fro between Es-Safà and El-Marweh]: (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 *السَّوْدُ* and above what is termed *الْبَشِي*. (IAḡr, TA.) — *I. q. قَصَدَ* [as meaning *He repaired, or betook himself*]. (K.) The saying, in the *Kur* [lxii. 9] *فَأَسْعُوا إِلَىٰ ذِكْرِ اللَّهِ* [Then repair ye to prayer to God]: (TA:) or *ثُمَّ اسْعُوا* [Then go ye to prayer to God]: (Jel:) and Ibn-Mes'ood read *فَأَمْسُوا*. (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 *هُوَ يَسْعَى لِقَارِبِهِ* and *هُوَ يَسْعَى لِقَارِبِهِ* *He worked, or wrought, and earned, or gained, for them.* (TA.) And *الْمَرْءُ يَسْعَى لِقَارِبِهِ*, a prov., meaning *The man earns for his belly and his pudendum.* (TA.) And *فِي فِكِّ رَقَبَتِهِ* (S,) or *سَعَى الْمِكَاتِبِ فِي عِتْقِ 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 *سَعَاةٌ*: (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. (IAth, TA.) The saying, in the *Kur* [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 *سَعَاةٌ*: (K, TA:) or *سَعَى 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 عَقَالِينَ*

[*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 *Kur* 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 *Kur* mean *and they who strive, or labour, to falsify, or nullify, our signs*; i. e. the *Kur-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 بِالْمَأْتِمِرِ* [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. *سَعَاةٌ*. (TA.) — *سَعَتْ*, said of a female slave, (K, TA,) aor. *تَسْعَى*, inf. n. *تَسْعَى*, (TA,) *She committed fornication, or prostituted herself*. (K, TA.) [See also 3.] — *سَعَانِي فُلَانٌ فَسَعَيْتُهُ*: see 3.

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

him [therein]. (S, TA.) The inf. n. *سَعَاةٌ* 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 سَاعَاهَا*, meaning *مَنْ سَابَقَهَا* [i. e. *He who runs a race with them, they evade him, or escape his pursuit*]. (TA.) — *سَعَاةٌ* 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 سَاعَاهَا* [He has committed fornication with her]; *سَعَاةٌ* not being with any but with female slaves: thus in a trad., *إِمَاءٌ سَاعِينَ فِي الْجَاهِلِيَّةِ* [Female slaves that committed fornication in the Time of Ignorance]: and *أَتَى عُمَرَ أُمَّةٌ بَرَجَلٍ سَاعَى أُمَّةً* [There was brought to 'Omar a man who committed fornication with a female slave]: (S, TA:*) [and hence, *وَلَدَ الْمَسَاعَاةَ* (occurring in the L, in art. بَهَتْ, as mentioned by IAḡr on the authority of Abu-l-Mekárim), meaning *The offspring of fornication, begotten on a slave*:] or *سَاعَاهَا*, (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 *سَعَاةُ 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 *سَعَاةٌ* in El-Islám. (TA.) — [It is said in the TA in art. رُبِعَ, that *سَعَاةٌ* from *السَّاعَةِ* is like *مُشَاهَرَةٌ* from *الشُّبْرُ* and *مُرَابَعَةٌ* from *الرَّبِيعُ* &c.; but I think that *سَعَاةٌ* in this instance is a mistranscription for *مَسَاوَعَةٌ*: see art. سَوَعَ.]

4. *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 قَبِيحَتِهِ* (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 سَعَاةٌ 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.]

سَعَوْ: see the next paragraph, in two places: — and see also سَعَوْ.

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