

of want, which the soul eagerly desires: (Er-Rághib, TA:) or an object of a man's desire (أمنية), which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world: but there is a difference between سول and سولة on the one hand and أمنية on the other hand, in that the former relate to what is sought, or demanded, and أمنية relates to what is meditated (قدّر); (TA:) [for] this last primarily signifies "a thing that a man meditates (يقدره) in his mind," from منى signifying قدر; (Bd in ii. 73;) so that the سول seems to be after the أمنية: (TA:) سول may be from سولت له نفسه كذا in the first of the senses assigned to it above, and [from] سول said of the Devil in the last of the senses assigned to it above. (Ham p. 748.) [See also سول, below.]

سولة: see 1, last sentence.

سولة: see سول, in three places.

سولة, (M, K,) applied to a man, (M,) One who asks, or begs, much; (K;) i. q. [سولة and سؤل. (M.)

سؤال an inf. n. of سأل as syn. with سأل: (Sb, Th, M, K:) [and used as a simple subst., like سول and سولة, for] IJ mentions أسولة as its pl. (M, TA.)

سويبل An equal. (M, K.) So in the saying, أنا سويبك في هذا الأمر [I am thy equal in this affair]. (M.)

أسول Lax, flaccid, or uncompact; or hanging down loosely; or pendent, or pendulous; in the lower part: (M, K:) or a man flaccid, or pendulous, in the part of the belly below the navel: fem. سولاء: and pl. سول. (S.) And سحاب أسول Clouds that are uncompact, (S, TA,) their skirts, or fringes, hanging down; and in like manner, سحاب سول; sing. سحابة سولاء. (TA.) And دلو سولاء A large bucket. (M, K.)*

سوم

1. سوم, inf. n. of سأم, primarily signifies The going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: and sometimes it is used as meaning the going, or going away; as when it is said of camels [or the like]: and sometimes, as meaning the seeking, or seeking for or after, or seeking to find and take or to get; as when it relates to selling or buying. (Er-Rághib, TA.) — You say, سامت الباشية (S, Mgh, Msb, TA) or النعمر (M) or الجال (K,) aor. تسوم (S, M, Msb,) inf. n. سوم (S, M, Mgh, Msb,) The cattle pastured (S, M, Mgh, Msb, K, TA) by themselves (Msb) where they pleased; and in like manner, الغنم [the sheep or goats]: or went away at random, or roved, or pasturing where they pleased. (TA.) — [Hence, سأم, inf. n. as above, He did as he pleased.] You say, خلته

وسومه I left him to do as he pleased. (S, M, K.)* [In the CK, خلاه وسومه لها يريدته وسومه لها يريدته; and the like is done in one of my copies of the S. See also 2.] — And سأم (S,) or سامت الإبل (M, K,) or الرياح (S,) inf. n. as above, (S, M,) He, or it, (S,) or the camels, and the wind, (M, K,) or the winds, (S,) passed, went, or went on or along: (S, M, K:) or سوم signifies the passing, &c., quickly; one says of a she camel, سامت, aor. and inf. n. as above, she passed, &c., quickly; (As, TA;) and hence the saying of Dhu-l-Bijádeyn cited in art. تعرض, voce تعرض: or the passing, &c., quickly, with the desire of making a sound in going along. (TA.) — And سامت الطير على (M, K,) aor. and inf. n. as above, (M,) The birds went, [or hovered,] or circled, round about the thing: (M, K:) or, as some say, سوم signifies any going, [or hovering,] or circling, round about. (M.) — [As mentioned in the first sentence of this art., سوم is also in selling and buying. (S.) You say, سامت السلعة (Mgh, Msb,) aor. and inf. n. as above, (Msb,) He (the seller) offered the commodity, or article of merchandise, (Mgh, Msb,) for sale, (Msb,) and mentioned the price: (Mgh:) and it is also said of the purchaser, like سامت, (Mgh, Msb,) meaning he sought to obtain the sale of the commodity, or article of merchandise: and one says also of the seller, and of the purchaser, سامت بالسلعة, meaning he mentioned the price of the commodity [in offering it for sale, and in offering to purchase it]: (Msb:) and in like manner, سامت فلاناً سلعتي, inf. n. as above, I said to such a one, "Wilt thou take [or purchase] my commodity for such a price?" (TA:) and سامتني بسلعته he (the seller, Msb) mentioned to me the price of his commodity [in offering it for sale]: (Msb, TA:) [and, agreeably with these explanations,] Kr says that السوم signifies العرض [i. e. the act of offering, &c.]: (M, TA:) or سامت بالسلعة, inf. n. سوم (M, K) and سوم, with damm; (K, TK;) [in the former only said to be syn. with سوم in selling and buying;] and سومت, (M, K,) inf. n. سوم; (TA;) and غايت غايتها and غايتها; signify غايت [which means I offered the commodity for sale, mentioning its price, and was exorbitant in my demand: and also I purchased the commodity for a dear, or an excessive, price: and both these meanings are app. here intended]: (M, K, TA:) and in like manner, سامت السلعة [I offered to him the commodity for sale, &c.]: and I purchased of him the commodity, &c.]: (TA:) or, as some say, (so in the TA, but in the M and K "and,") this last, as also سامت على السلعة, means سألته [i. e. I asked him the price at which the commodity was to be sold]: (M, K, TA:) and سامتني, (M,) or سومتني, (TA,) [but the former is app. the right,] means سألني [i. e. he mentioned to me the price at which it was to be sold]: (M, TA:) you say also, سامت عليه [i. e. it means I mentioned to him the

price at which I would sell my commodity]: and you say, سامتني متى سلعتي when he is the person who offers to thee the price [i. e. it means he offered to me a price for my commodity; or he sought to obtain from me the sale of my commodity by offering a price for it]: (TA:) and سامتني على سألته [by bidding] against me in a sale: (S, PS:) or سامتني على السلعة, which means سألته [i. e. he sought to obtain the sale of the commodity in opposition to me, or to my seeking it]. (Msb. [See also 3.]) Hence, [Mohammad is related to have said,] لا يسوم الرجل على لا يسوم أحدكم على سوم (Mgh,) or سوم أخيه (Mgh,) i. e. [The man, or any one of you,] shall not purchase [in opposition to his brother]: (Mgh, Msb:) and it may mean shall not sell; the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, "I have the like thereof for less than this price:" so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. لا يسوم, meaning shall not purchase. (Mgh.) And it is said in a trad., نهي عن السوم قبل طلوع الشمس, meaning, accord. to Aboo-Is-hák, أن يسوم [i. e. He (Mohammad) forbade the offering a commodity for sale before the rising of the sun]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean the pasturing of camels; because, before sunrise, when the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, سامتك حسنة [I have mentioned to thee a good price for thy camel]. (S.) And سامت فيه [He demanded for it a dear price]. (TA in art. حشر.) And سامت بعلمي [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K in art. عمل. [See also 3.]) — The Arabs also say, عرض على سوم عالة [He offered to me in the manner of offering water to camels taking a second draught]; meaning like the saying of the vulgar, عرض سابري: (Ks, TA: [see art. سبر:] a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. عل; and see Freytag's Arab. Prov. ii. 84.]) — And you say, سامت الأمر (M, K,) aor. as above, (TA,) inf. n. سوم (M, TA,) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient: (M, K, TA:) or he brought upon him the affair, or event; (Zj, M, K, TA;) as also سومته (K,) inf. n. تسوم: (TA:) or he endeavoured to induce him, or incited him, or made him, to do, or to incur, the affair, or event: (Sh, TA:) it is mostly used in relation to punishment, and evil, (Zj, M, K, TA,) and wrong-doing: and hence the saying in the Kur [ii. 46 and vii. 137 and xiv. 6], يسومونكم سوء العذاب They bringing upon you evil punish-