

‡ [Verily there is a kind of eloquence that is enchantment]: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts [of his hearers] in like manner as they are inclined by سحر: or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to سحر properly so called: and it is said to be السحر الحلال [or lawful enchantment]. (Mṣb.) The saying of Moḥammad mentioned above was uttered on the following occasion: Keys Ibn-'Āsim El-Minḳaree and Ez-Zibriḳān Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting Ez-Zibriḳān; whereupon he spoke well of him: but Ez-Zibriḳān was not content with this, and said, "By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation:" and thereupon 'Amr spoke ill of him; and then said, "By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as pleased; then he angered me, and I spoke as angered:" then Moḥammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he dispraises him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A'Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سحر. (TA.) — Also † Skill; science: Moḥammad said, مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ تَعَلَّمَ بَابًا مِنَ السَّحْرِ † [He who learneth a process of the science of the stars (meaning astrology or astronomy) learneth a process of enchantment], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is skill, and science; referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) — Also † Food; aliment; nutriment: so called because its effect is subtle. (TA.) — غَيْثٌ ذُو سَحْرِ means † Superabundant rain. (TA.)

سحر: see سحر, in two places. — Also, (S, A, Mgh, Mṣb, K, &c.,) and سحر, (TA,) and سحر, (Mṣb,) and سحر, and سحر, (K,); The time a little before daybreak: (S, K:) or [simply] before daybreak: (Mṣb:) or the last part of the night: (Lth, Mgh:) or the last sixth of the night: (Mgh:) the pl. of سحر (Mṣb) and of سحر (TA) and of سحر, (Mṣb,) is أسحار: (Mṣb, K, TA:) the سحر is thus met. called because it is the time of the departure of the night and the coming of the day; so that it is the مَتَنَفَسُ [lit. the "time of the breathing," by which is meant the "shining forth,"] of the dawn: (A:) there are two times of which each is thus called; one, which is [specially] called السحر الأعلى, [or the earlier

سحر,] (A, Mgh,) is before daybreak; (Mgh;) or a little before daybreak: (A:) and the other, at daybreak: (A, Mgh:) like as one says "the false dawn" and "the true:" (A:) the earlier سحر is also called سحر: (S, K:) or the سحر is the same as the سحر: or it is the last third of the night, to daybreak. (TA.) Using سحر indeterminately, you make it perfectly decl., and say, أَتَيْتُهُ بِسَحْرٍ [I came to him a little before daybreak], agreeably with the phrase in the Kur liv. 34; (S;) and in like manner, بِسَحْرَةٍ [in the earlier سحر]: (S, K:) you also say سحرًا, and مَا زَالَ سَحْرًا مِنَ الْأَسْحَارِ: and زَالَ عِنْدَنَا مِنْذُ السَّحْرِ [He ceased not to be with us, or at our abode, from a little before daybreak]: and بَاعَلَى سَحْرَيْنِ, and لَقَيْتُهُ بِالسَّحْرِ الْأَعْلَى, and بَاعَلَى السَّحْرَيْنِ, (TA,) and لَقِيَ أَعْلَى السَّحْرَيْنِ (A, TA,) [I met him in the earlier سحر]; but بَاعَلَى سَحْرٍ, a phrase used by El-'Ajjāj, is erroneous: (TA:) and لَقَيْتُهُ سَحْرِي هَذِهِ اللَّيْلَةَ and لَقَيْتُهُ سَحْرِي هَذَا [I met him in the time a little before daybreak of this last night]. (TA.) When, by سحر alone, you mean the سحر of the night immediately preceding, you say, لَقَيْتُهُ سَحْرِي هَذَا [I met him a little before daybreak this last night, O thou man], (S, K,) making it imperfectly decl. because it is altered from السحر, (S,) or because it is for السحر; (TA;) and it is thus determinate by itself, (S, K,) without its being prefixed to another noun and without ال: (S:) and in the same sense you say سحر: (TA:) and you say, سِرْ عَلَيَّ فَرَسَكَ سَحْرِي يَا قَتِي [Go thou on thy horse a little before daybreak this night, O youth: so in the TA; but in two copies of the S, for سِرْ I find سِر]: you do not make it to terminate with ḍamm, [like قَبْلُ and بَعْدُ &c.,] because it is an adv. n. which, in a place where it is fitting to be such, may not be used otherwise than as such: (S:) and [in like manner] you say, لَقَيْتُهُ سَحْرَةَ هَذَا [I met him in the earlier سحر of this last night, O thou man]. (TA.) If you make سحر the proper name of a man, it is perfectly decl.: and so is the dim.; for it is not of the measure of a noun made to deviate from its original form, like أَخْر: you say, سِرْ عَلَيَّ فَرَسَكَ سَحْرِي يَا قَتِي [Go thou on thy horse a very little before daybreak: so in the TA; but here again, in two copies of the S, for سِرْ I find سِر]: you do not make it to terminate with ḍamm, [like قَبْلُ &c.,] because its being made of the dim. form does not bring it into the class of adv. ns. which may also be used as nouns absolutely, though it does bring it into the class of nouns which are perfectly declinable. (S, TA.) — سحر also signifies † Whiteness over-spreading blackness; (K;) like سحر; except that the former is mostly used in relation to the time so called, of daybreak; and the latter, in relation to colours, as when one says حِمَارٌ أَسْحَرُ; (TA;) and سحر signifies the same; (TA;) i. q. سحر. (K.) — And † The extremity (T, A, K) of a desert, (T,) and of the earth or a land, (A,)

or of anything: (K:) from the time of night so called: (A:) pl. أسحار. (T, A, K.)

سحر: see سحر.
سحر: see سحر, first sentence, in two places.
سحر: see سحر: — and سحر, in five places.
سحر and سحر: see سحر; each in two places.

سحر A meal, or food, (Mgh, Mṣb, TA,) or [particularly] سويق [generally meaning meal of parched barley], that is eaten at the time called السحر; (S, Mgh, Mṣb, K, TA;) or a draught of milk that is drunk at that time. (TA.) It is repeatedly mentioned in trads. [relating to Ramaḍān, when the Muslim is required to be exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with ḍamm, [i. e. سُحُور, which see below,] because the blessing and recompense have respect to the action, and not to the food. (TA.)

سحر, an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is تَسَحَّر], (TA,) The act of eating the meal, or food, [or drinking the draught of milk,] called السحر [q. v.]. (Mṣb, TA.)

سحر: see سُحُور. — Also A man having his lungs (سحر) ruptured; and so سحر. (TA.) — And Having a complaint of the belly, (K, TA,) from pain of the lungs. (TA.) — And A horse large in the belly, (K,) or in the جوف [which often means the chest]. (TA.) — [And An arrow wounding the lungs: so accord. to Freytag in the "Deewān el-Hudhaleeyeen."]

سحر: see سحر, in the latter half of the paragraph.

سحارة The parts, of a sheep or goat, that the butcher plucks out (K, TA) and throws away, (TA,) consisting of the lungs, or lights, (سحر,) and the windpipe, (K, TA,) and the appendages of these. (TA.)

سحار: see سحر, in two places.

سحارة † A certain plaything of children; (A, K, TA;) having a string attached to it; (A;) which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour: (A, TA;) it is also called سحر: and whatever resembles it is called by the former appellation: so says Lth. (TA.)

ساحر † [An enchanter;] a man who practices سحر; as also سحار [in an intensive sense, or denoting habit or frequency]: pl. of the former سحر and سحار; and of † the latter, سحارون only, for it has no broken pl. (TA.) [Hence,] one says, لَهَا عَيْنٌ سَاحِرَةٌ † [She has an enchanting, or a fascinating, eye], and عَيُونٌ سَاحِرَةٌ [enchanting, or fascinating, eyes]. (A, TA.) And أَرْضٌ سَاحِرَةٌ † [A land of delusive mirage]. (A, TA.) — And † Knowing, skilful, or intelligent. (S, TA.)