

an inf. n. of the same verb,) below.] = **سَجَدَ**, inf. n. **سَجْدٌ**, i. q. **قَصَدَهُ** [He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; &c.]; like **صَدَدَهُ**. (M.) = And **سَمَدُ الْأَرْضِ**, inf. n. **سَمْدٌ**, He made the land, or ground, plain, or smooth, or soft. (M.)

2. **سَجَدَ**, (M, TA,) inf. n. **تَسْجِيدٌ**, (TA,) + He diverted him: (M, TA:) [and in like manner, **سَجَدَ**; for] one says to a slave-songstress, **أَسْجِدِينَا**, [in one of my copies of the S, erroneously, **أَسْجِدِينَا**,] meaning *Divert thou us by singing*. (S, O, L, TA.) = **سَمَدُ الْأَرْضِ**, (M, Mṣb, K,) inf. n. as above, (S, Mṣb, K,) He manured the land with **سَمَادٌ** [q. v.]: (S, Mṣb, K:) he dunged, or manured, the land; syn. **زَيْلَبًا**. (M. [So in a copy of the M: in the TA **زَيْلَبًا**, without tesheed; and thus only, I believe, correctly; though it is commonly pronounced with tesheed in the present day.]) = **سَمَدُ شَعْرِهِ**, (M,) or **الشَّعْرُ**, (K,) inf. n. as above, (TA,) He removed utterly his hair, or the hair; (M, K, TA;) taking the whole of it [in shaving]: a dial. var. of **سَبَدَ**. (TA.) **تَسْجِيدُ الرَّأْسِ** is *The removing utterly the hair of the head [by shaving]*: a dial. var. of **تَسْبِيدٌ**. (S.) — And **تَسْجِيدٌ** is also used [alone, the objective complement being app. meant to be understood,] as meaning *The leaving off, or neglecting, the anointing of oneself [or of one's hair], and washing*: and so **تَسْبِيدٌ**. (A'Obeyd, TA in art. **سَبَدَ**.)

4: see 2, first sentence.

9: see Q. Q. 4, in two places.

11: see what next follows.

Q. Q. 4. **أَسْجَادٌ**, (S, M, L,) inf. n. **أَسْجَادٌ**, (S,) He, or it, became swollen: (M, L:) or became much swollen: (AZ, M, L:) or he (a man) became swollen with anger; (S, L:) or so **أَسْجَادٌ**, inf. n. **أَسْجَادٌ**; and **أَسْجَدٌ**, inf. n. **أَسْجَادٌ**. (K.) One says, **أَسْجَادَتْ يَدُهُ** His arm, or hand, became swollen: and **أَسْجَادَتْ رِجْلُهَا** Her leg, or foot, became inflated and swollen. (L, TA.) — Also, said of anything, *It went, or passed, away: or perished*; and so **أَسْجَدَ**. (L, TA.) And **أَسْجَادٌ** **مِنْ الْغَضَبِ** He perished by reason of anger. (L.)

سَجْدٌ Continuing, or unceasing, journeying. (M, L.) [Perhaps an inf. n.: see **سَجَدَاتِ الْإِبِلِ**, and what next precedes it, in the latter part of the first paragraph.] — **هُوَ لَكَ سَمْدًا**, (K, TA,) or **سَمْدًا**, (M,) [in my copy of the Mgh **سَمْدًا**, and in the O **سَمْدًا**,] He, or it, is thine ever, or for ever; syn. **سَرْمَدًا**, (Th, M, Mgh, O, K,) and **أَبَدًا**. (Th, M, Mgh.) And **لَا أَفْعَلُ ذَلِكَ سَمْدًا**, or **سَمْدًا**, (M,) I will not do that ever. (M, TA.)

سَمْدًا: see the next preceding paragraph, in two places.

سَمَادٌ A compost, or manure, consisting of **سَرْجِين**, (S, Mgh, Mṣb,) or **سَرْجِين**, (K,) [both meaning dung of beasts, such as horses, camels,

sheep and goats, wild oxen, and the like,] with ashes, (S, K,) or with earth or dust: (Mgh, Mṣb:) or a manure consisting of strong earth. (M.)

سَجِيدٌ i. q. **حَوَارَى** (A, K) [app. as meaning White, or whitened, flour: but said in the TK to mean fine bread]: accord. to Kr, i. q. **طَعَامٌ** [app. as meaning wheat]; and said by him to be with the unpointed **د**: (K:) but more chastely, (K,) and better known, (TA,) with **ذ**. (K, TA.) [In the present day, applied to *Semoulia*; a kind of paste made of very fine wheat-flour, reduced to small grains. See also **إِسْجِيدٌ**, below.]

سَامِدٌ Any [man or animal] raising his head [in pride or otherwise]. (S, M, L.) — A man standing: (IAṣr; and so in a copy of the S:) or standing, raising his head, and with his breast erect; (A, IAth;) as the stallion [camel] does when excited by lust. (A.) — [And hence, as is indicated in the A, (see 1,)] + A singer; or singing. (M, L; and so in two copies of the S.) And the latter is said to be the meaning of the pl. in the Kur liii. 61. (M, L.) — [Hence also,] Behaving proudly. (I'Ab in explanation of the pl. in the Kur liii. 61; and IAṣr.) — *Diverting himself; playing; or sporting*. (IAṣr, S, M; and Bḍ in liii. 61.) — *Negligent, inattentive, inadvertent, inconsiderate, or heedless*. (Lth, IAṣr A.) Thus the pl. is said by Lth to mean in the Kur liii. 61. (TA.) — *Standing in a state of confusion, perplexity, or amazement*: (Mgh:) and so the pl. is said to mean in the Kur liii. 61: (TA:) or *confounded, perplexed, or amazed, by reason of inordinate exultation*. (IAṣr.) — And *Silent*. (So in a copy of the S.) — And *Grieving, or mourning, and lowly, humble, or submissive*. (So, too, in a copy of the S.) — In the saying of Ru-beh, (K,) describing camels, (TA.)

• **سَوَامِدُ اللَّيْلِ خِفَافُ الْأَزْوَادِ** •

the meaning is, *Continuing journeying, (K,) or striving, labouring, or exerting themselves, or wearying themselves, [during the night,] having no fodder in their bellies*: (L:) F says that J has erred in saying that the meaning is, "having no fodder in their bellies:" but this is the explanation of the words **خِفَافُ الْأَزْوَادِ**, as IM and others have expressly stated; and this necessarily indicates that **سَوَامِدُ** has the meaning assigned to it in the K; so that no error is attributable to J in this case: or, as some say, **خِفَافُ الْأَزْوَادِ** means *not having upon their backs [much] provision for the riders*. (TA.) — **سَامِدٌ** as an epithet applied to a [or skin in which milk is put] means † Full, [so as to be] standing upright. (A, TA.)

إِسْجِيدٌ What is called in Persian **سَبْدٌ** [app. a mistranscription for **سَبْدٌ**, i. e. white bread]; an arabicized word: [so says ISd; and he adds,] I know not whether it be the same as **سَجِيدٌ** expl. by Kr as signifying **طَعَامٌ**, or not. (M.)

سَمِيدٌ i. q. **زَيْبِلٌ** [i. e. A basket of palm-leaves; probably one used for carrying **سَمَادٌ**, or manure]: so says Lh; adding that one should not say **سَمِيدَةٌ**. (M.)

سجور

Q. 4, accord. to the M and K, **إِسْجِدٌ**: and

سَجَادٌ and **سَجَادِيرٌ**: and

سَجِيدٌ: see art. **سجور**.

سجود

سَجْدٌ, (S, K, &c.) of the measure **فَعِيلٌ**, (Sb, TA,) so accord. to the grammarians, but Aboo-Usámeḥ Junádeh El-Azdee says that it is of the measure **فَعِيلٌ**, from **سَدَعٌ** as syn. with **ذَبْعٌ** and **بَسَطٌ**, (Sgh, TA,) pronounced by the vulgar **سَجِيدٌ**, with damm to the **س**, (IDrst, TA,) which is a mistake, (Th, IDrst, S, K, &c.) for there is not in the language of the Arabs a noun of the measure **فَعِيلٌ**, (IDrst, TA,) A lord, master, chief, prince, or man of rank or quality; ('Eyn, S, O, K;) to which Et-Teiyánee adds, from **أَس**, on the authority of Munteji' Ibn-Nebhán, (TA,) of easy nature or disposition, generous, and very hospitable, or in whose vicinity his companion has power or authority or dignity, not being harmed nor inconvenienced; (S, K, TA;) and thus expl. by **أَهَاتٌ** also; (TA;) generous; noble, or elevated in rank; liberal, bountiful, or munificent: (O, K:) and also (K) courageous: (Lth, K:) and goodly, and stout, bulky, or corpulent: (AZ, Et-Teiyánee:) pl. **سَجَادِعٌ**. (IJ.) — The lion. (Ibn-Ed-Dahhán, T, S, O.) — And hence, [accord. to SM, but the reverse I think more probable,] † A chief, or person of authority. (TA.) — The wolf; (En-Nadr, K;) because of his swiftness. (En-Nadr.) — And hence, (TA,) † A man active, agile, or prompt, in accomplishing his wants. (K, TA.) — And A sword. (K.)

سجد

سَجِيدٌ i. q. **سَجِيدٌ** [q. v.]; (K:) [said to be] more chaste than the latter: (K in art. **سجد**;) [but] accord. to Kr, it is with the unpointed **د**. (M in that art.)

سجور

1. **سَجَرٌ**, (S, M, K,) aor. **سَجَرَ**, (S, M,) inf. n. **سَجْرٌ** and **سَجُورٌ**, (M, K,) He held a conversation, or discourse, by night: (S:) or he waked; continued awake; did not sleep: (M, K:) and **سَجِرٌ** may signify the same; or may be of the same class as **أَسْرَجٌ** and **أَسْرَجٌ**, and thus signify he had, or came to have, a **سَجْرٌ** [or conversation, or discourse, by night]. (M.) [See also 3.] — **سَجَرَتِ الْمَاشِيَةِ**, aor. **سَجَرَ**, inf. n. **سَجُورٌ**, + The cattle pastured by night without a pastor; or dispersed themselves by night: (M, TA:) [or simply pastured by night; for] one says, **إِنَّ إِبِلَنَا تَسْجُرُ**, meaning + *Verily our camels pasture by night*: (TA:) and **سَجَرَتِ الْإِبِلِ لَيْلَتَهَا كَلْبَهَا** † *The camels pastured during their night, the whole of it*, (A.) And **سَجَرَتِ الْمَاشِيَةِ التَّبَاتِ** + *The cattle pastured upon the herbage*; (M, K;) aor. as above: (M:) [or pastured upon the herbage by night: like as one says,] **سَجَرَ الْخَمْرَ** + *He drank wine, or the wine*, (K, TA,) by night: (TA:) and **بَاتُوا يَسْجُرُونَ**