

سَوَادٌ *Blackness; contr. of بَيَاضٌ*; (M, Mgh); a certain colour, (S, Mḡb,) well known. (Mḡb.) One says, **سَوَادٌ اللَّيْلِ** [He met him in the blackness of night]. (TA.) And **النَّاءُ تَمَشِي فِي سَوَادِ** [The sheep, or goat, walks in blackness, and eats in blackness, and looks in blackness]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, * Mḡb.) And **إِذَا كَثُرَ السَّوَادُ** [When whiteness becomes much, blackness becomes little]; by whiteness meaning milk; and by blackness, dates. (TA.) — **Black clothing.** (Mgh in art. **بَيَاضٌ**. [See its contr. **بَيَاضٌ**].) — [Hence,] **سَوَادُ الْقَلْبِ** (S, M, A, K) and **سَوَادَتُهُ** (M) and **أَسْوَدُهُ** and **سَوَادَاؤُهُ** (S, M, K) and **سَوَادَاؤُهُ** (S, M, A, K,) the last a dim., (TA.) *The heart's core; the black, or inner, part of the heart: or a black thing in the heart: or the black clot of blood that is within the heart [resembling a piece of liver (Zj in his "Khalḡ el-Insán")]: or the heart's blood: i. q. حَبْتُهُ (S, M, K, TA:) or, as some say, **دَمُهُ**. (M, TA.) One says, **أَجْعَلُهُمْ فِي سَوَادِ قَلْبِكَ** (A, TA) and **سَوَادَاتِهِ** (A) † [Place them in the inmost part of thy heart; i. e. give them the best, or most intimate, place in thy affections]. (A, TA.) — **سَوَادُ الْبَطْنِ** signifies *The liver.* (L, TA.) — **سَوَادٌ** is also *syn. with شَخْصٌ*; [as meaning *A person; and also, in a more general sense, a bodily, or corporeal, form or figure or substance*]; (A'Obeyd, S, M, A, Mḡb, K;) of a man, and of other things; (Mḡb;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. **أَسْوَدَةٌ** and **أَسْوَادٌ**, (S, M, A,) the latter a pl. pl. (S, M.) El-Aḡḡhā says,*

- **تَنَاهَيْتُمْ عَنَّا وَقَدْ كَانَ فِيكُمْ**
- **أَسْوَادٌ صَرَغَى لِرِيُوسِدٍ قَتِيلَهَا**

[Ye refrained from retaliating upon us when there were among you prostrate persons the slain whereof had not been pillowed in graves]: by the **اسواد** meaning the **شُخُوصِ** of the slain. (S.) And it is said in a trad., **إِذَا رَأَى أَحَدُكُمْ سَوَادًا** **بَلْبِلٍ فَلَا يَكُنْ أَجْبَنَ السَّوَادِيْنَ فَإِنَّهُ يَخَافُكَ كَمَا يَخَافُهُ** [When any one of you sees a bodily form, or a person, by night, let him not be the more cowardly of the two bodily forms, or persons; for he feareth thee, like as thou fearest him]: **سَوَادًا** here meaning **شَخْصًا**. (L.) The saying **سَوَادٌ لَا يَزَالُ سَوَادِي بِيَاضِكَ** is expl. by Aḡ as meaning **سَوَادٌ لَا يَزَالُ سَوَادِي بِيَاضِكَ** [i. e. My person will not separate itself from thy person]: **سَوَادٌ**, with the Arabs, meaning **شَخْصٌ**, and in like manner **بَيَاضٌ**. (IAḡr, L.) [Hence, app.,] **قَالَ لِي الشَّرِيفُ** [as though lit. signifying *Evil said to me, Erect thy person*]; meaning † *be thou patient*: a prov. (TA.) — As its pl. **أَسْوَادٌ** means the **شُخُوصِ** of the vessels of a house, [accord. to the statement of A'Obeyd cited above,] such as the

مُطَهَّرَةٌ and the **إِحَانَةٌ** and the **جَفْنَةٌ**, these being called **أَسْوَادُ الدَّارِ**, it is also used as meaning † *Household goods or utensils or furniture and the like, absolutely.* (Har p. 495.) [And in like manner] the sing. is also used as meaning † *The travelling-apparatus and baggage and train (ثَقْلٌ) of a commander: (S:) and † the tents and apparatus and beasts and other things, collectively, of an army.* (TA.) — Also, the sing., † *Property, or cattle, &c.; syn. مَالٌ*: (Aboo-Málik, TA:) or *much thereof*: (A'Obeyd, S, K;) as in the saying **ثَقْلَانِ سَوَادٌ** [To such a one belongs much property, &c.]. (A'Obeyd, S.) — Also † *A collection, company, or collective body, of men*; (M, A, L;) as in the saying **كَثُرَتْ سَوَادُ الْقَوْمِ بِسَوَادِي** † [I increased the number of the collective body of the people, or party, by my person]: (A, TA:) and **أَسْوَادَاتٌ** and **أَسْوَادٌ** are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning † *sundry, distinct or separate, sorts of men, or people*: (M:) [but] **سَوَادُ الْمُسْلِمِينَ** means † *the collective body of the Muslims*: (Mgh, Mḡb:) and so **السَّوَادُ** **مِنَ الْمُسْلِمِينَ**, a tropical phrase [in which **السَّوَادُ** is understood]: (A:) or this means † *the great number of the Muslims agreed in obedience to the Imám.* (TA.) † *The commonalty, or generality, of men or people*: (S, K:) † *the bulk, or main part, of a people*: (M, TA:) or † *the greater number.* (Mḡb.) And † *A great number* (S, Mḡb, K) of any kind. (S.) — † *A collection of palm-trees and of trees in general*; on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L.) — And † *The rural district of any province; i. e. the district around the towns or villages, and the رَسَاتِيْقُ [i. e. districts of sown fields with towns or villages], of any province*: (M, TA:) or the *environs, consisting of towns, or villages, and of cultivated land*, (A, TA.) [but more properly applied to the latter than to the former,] of a city, (A,) or of the chief city of a province: (TA:) or the *towns, or villages, [but properly with the cultivated lands pertaining to them,] of a province or city*: (K:) thus [particularly] of El-Koofeh and El-Baḡrah: (S, O:) hence, (A,) **سَوَادُ الْعِرَاقِ**, (A, Mgh, O, Mḡb,) or [simply] **السَّوَادُ**, (K,) *the district of towns or villages, and cultivated lands, of El-'Irák*; (O, K;*) or *the district between El-Baḡrah and El-Koofeh, with the towns, or villages, around them*; (A;) or *extending in length from Hadeethet El-Movḡil to 'Abbádán, and in breadth from El-'Odheyb to Holwán*; (Mgh;) so called because of the **خَضْرَاءُ** [which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Mḡb;) for that which is **أَخْضَرُ** the Arabs term **أَسْوَدٌ** because it appears to be thus at a distance. (Mḡb.)

سَوَادٌ *Secret speech with another*; as also **سَوَادٌ**: (M, K, TA:) each a subst. from **سَاوَدَ**, accord. to A'Obeyd: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of **سَاوَدَ**, [and as such it has been mentioned above, (see S,)] and the former is the simple subst., the two words being like **مِرْزَاخٌ** and **مِرْزَاخٌ**: (M:) Aḡ disallowed

the former, but it is authorized by AO and others. (TA.) — Also *A certain disease incident to sheep or goats.* (K.) — And *A certain disease incident to man*; (K;) *a pain that attacks the liver, in consequence of eating dates, and that sometimes, or often, kills.* (M, TA.) — And *A yellowness in the complexion, and a greenness (خَضْرَاءُ) [app. here meaning a blackish hue inclining to greenness] in the nail, (K, TA,) incident to people from [drinking] salt water.* (TA.)

سَيِّدٌ, (S, M, K, &c.,) of the measure **فَعِيلٌ**; [originally **سَوَيْدٌ**, for a reason to be mentioned below; the kesreh upon the **و**, being deemed difficult of pronunciation, is suppressed, and the quiescent **و** and **ي** thus coming together, the latter receives the rejected kesreh, and the **و** is changed into **ي** and incorporated into the augmentative **ي**; as in the case of **جَيْدٌ** with those who hold it to be originally **جَوَيْدٌ**]; or, accord. to the Baḡrees, it is of the measure **فَعِيلٌ**; [originally **سَوَيْدٌ**]; (S;) and also **سَيِّدٌ**; (Mz, 40th نوع, section on the class of **هَيْبٌ** and **هَيْبٌ**;) *A chief, lord, or master*: (M, L, Mgh, Mḡb: [accord. to the last of which, this is a secondary signification, as will be seen below:]) *a prince, or king*: (Fr, L:) *one who is set before, or over, others: a master of a household*: (L:) *a woman's husband*: (Fr, M, Mḡb:) *a possessor, an owner, or a proprietor*: (L, Mḡb:) *a slave's master, or owner*: (Fr, M, Mḡb:) *a superior in rank or station or condition; one possessing pre-eminence or excellence; a man of rank or quality; a personage; a man of distinction*: (L:) *one who surpasses others in intelligence and property, and in repelling injury, and in beneficence, or usefulness, who makes a just use of his property, and aids others by himself*: (Ish, L:) *one possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility*; (L, Mḡb; [accord. to the latter of which, this is the primary signification;]) *generous, noble, or high-born*: (L:) *the most generous, noble, or high-born, of a people*: (Mḡb:) *a liberal, bountiful, or munificent, person*: (Fr, L:) *clement; forbearing; one who endures injurious treatment from his people*: (L:) *devout, abstaining from unlaful things, and clement, or forbearing*: (Kátádeh, L:) *one who is not overcome by his anger*: ('Ikrimah, L:) accord. to Aḡ, the Arabs say that it signifies *any one who is subdued, or repressed, by his principle of clemency, or forbearance*: (L:) and **سَائِدٌ** signifies the same as **سَيِّدٌ**: or *one inferior to a سَيِّدٌ*: (K:) or, accord. to Fr, one says, **هَذَا سَيِّدٌ قَوْمِهِ الْيَوْمَ** [this is the lord, &c., of his people to-day]; but if you announce that he will be their **هُوَ سَائِدٌ قَوْمِهِ عَن** after a little while, you say **سَيِّدٌ** and **قَلِيلٌ**, and **سَيِّدٌ**: (S:) the fem. of **سَيِّدٌ** [and of **سَائِدٌ**] is with **ة**: (M, L, Mḡb:) pl. of **سَيِّدٌ**, (S, Mḡb,) or of **سَائِدٌ**, (M, K,) **سَادَةٌ** (S, M, Mḡb, K) and **سَائِدَاتٌ** (S, K) and [pl. of **سَادَةٌ**] **سَادَاتٌ** (Mḡb:) [J says that] **سَادَةٌ** is of the measure **فَعَلَةٌ**, [originally **سَوَدَةٌ**,] because **سَيِّدٌ** is of the measure **فَعِيلٌ**; [as has been before mentioned;] and it is like **سَرَاةٌ** as pl. of **سَرِيٌّ**, the only other instance