

mark made by the **سُجُود** [or prostration in prayer]. (S.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of **مَسَاجِدُ** which signifies The parts of a man that are the places of **سُجُود**; (Lth, Mgh, Mṣb, L;) **المَسَاجِدُ** meaning the forehead, the nose, the hands, the knees, and the feet: (Mgh, L:) or the forehead, the hands, and the knees: (Mgh:) or the seven **أَرَاب**; (S, K;) namely, the forehead, the hands, the knees, and the feet: (TA in art. **أَرَاب**;) such, accord. to some, is its meaning in the **Ḳur lxxii. 18.** (L.) — See also the next paragraph, in two places.

**مَسْجِدٌ** [Any place in which one performs the act of **سُجُود**, or acts of worship or devotion; and particularly a mosque; a Muslim temple; an oratory;] a house in which one performs the act of **سُجُود**; (IB;) a house of prayer; (Mgh, Mṣb;) any place in which one performs acts of worship or devotion: (Zj:) a word of well-known meaning; (K;) sing. of **مَسَاجِدُ**; (S, Mgh, K;) and also pronounced **مَسْجِدٌ**: (S, K;) this latter word signifies, accord. to **IAḡr**, the **مَحْرَاب** [here meaning oratory, or place of private prayer,] of a house; and the place of prayer of the congregations; (TA;) or it signifies any of the parts of the ground, as well as of the body, that are the places of **سُجُود**: (Lth, L:) or the place of the forehead [on the ground in the act of prostration in prayer]. (IB.) Fr says, (S,) the **مَفْعَل** of every verb of the class of **فَعَلَ** having its aor. of the measure **يَفْعَلُ** is with fet-h to the medial radical letter, whether it be a subst. or an inf. n., (S, K,) without any difference, so that you say, **دَخَلَ مَدْعَلًا**, and **هَذَا مَدْعَلُهُ**; (S;) except some words (S, K) among substs., (S,) as **مَسْجِدٌ** and **مَنْطِقٌ** (S, K) and **مَغْرِبٌ** (S) and **مَشْرِقٌ** and **مَرْقُبٌ** and **مَرْقُبٌ** and **مَسْكِنٌ** and **مَسْكِنٌ** (S, K) from **رَفَقَ**, aor. **يُرْفِقُ**, (S,) and **مَنْبِتٌ** and **مَنْسَكٌ** (S, K) from **نَسَكَ**, aor. **يَنْسِكُ**; (S;) these being with **kesr** (S, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: **مَسْكِنٌ** and **مَسْكِنٌ** have been transmitted; and we have heard **المَسْجِدُ** and **المَسْجِدُ**, and **المَنْطِقُ** and **المَنْطِقُ**: and he further says, (S,) fet-h is allowable, (S, K,) in all of these, (S,) even if we have not heard it: but when the verb is of the class of **فَعَلَ** having its aor. of the measure **يَفْعَلُ**, the n. of place [or time] is with **kesr**, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, **نَزَلَ مَنزَلًا**, meaning **نَزُولًا**, and **هَذَا مَنزَلُهُ**, meaning **دَارُهُ**. (S, K,\*) — [Hence **مَسْجِدٌ جَامِعٌ** A congregational mosque; i. e. a mosque in which a congregation assembles to perform the Friday-prayers.] **المَسْجِدُ الحَرَامُ** [The sacred mosque of Mekkeh]. (Mṣb in art. **حَرَام**.) **المَسْجِدُ الأَقْصَى** The furthest mosque [which is in Jerusalem]. (Mṣb in art. **قَصَو**.) **المَسْجِدُ الخَيْفِ** The mosque of the **خَيْف** [q. v.] in Minè. (S &c. in art. **خَيْف**.) And **المَسْجِدَانِ**

The two mosques; that of Mekkeh and that of El-Medeeneh: (S, Mgh:) so in a verse cited in the first paragraph of art. **ثَرَو**. (S.)

**سَجَادَةٌ**: see **سَجَادَةٌ**.

سجور

1. **سَجْرَةٌ**, (S, A, Mṣb, K,) aor. **سَجَرَ**, (Mṣb,) inf. n. **سَجْرٌ** (Mṣb, TA) and **سَجُورٌ**; (TA;) and **سَجْرَةٌ**, inf. **تَسْجِيرٌ**; (TA;) He filled it; (S, A, Mṣb, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also **سِكْوَةٌ**; (TA;) with water. (S.) You say, **سَجَرَ السَّبِيلَ الأَبْرَارَ** [The torrent filled the wells]. (A.) And **سَجَرَتِ الأَمْطَارُ** The **سَجْرَةٌ** [see its sing. **سَجْرَةٌ**] became filled by the rain. (S.) In the **Ḳur [lxxxi. 6]**, **وَإِذَا الْبِحَارُ سُجِرَتْ**, and others, **سَجِرَتْ**; (Zj;) and Th explains it, and so Zj the former reading, as signifying, **And when the seas shall be filled**: but ISd says that there is no way of understanding this unless it mean **filled with fire**: or it means **and when the seas shall overflow**: or shall meet together and become one sea: (TA;) or **سَجِرَتْ** signifies **shall flow forth, one into another, and thus become one sea**, (Zj, Bd,) and so be filled: (Bd;) and there are other explanations of the above-mentioned words of the **Ḳur**, which see below. — **سَجَرَ الهَيَاةَ فِي حَلْقِهِ** He poured the water into his throat. (K.) **سَجَرَ التَّنُورِ** (S, A, Mṣb, K,) aor. **سَجَرَ**, inf. n. **سَجْرٌ**; (S;) and **سَجْرَةٌ**; (Bd in lxxxi. 6;) or the latter has an intensive signification; (Mgh;) He heated the oven; (S, A, K;) kindled fire in it: (Mṣb;) or filled it with firewood, to heat it: (Mgh Bd;) or he heated it fully with fuel. (TA.) The words of the **Ḳur** quoted above, **وَإِذَا الْبِحَارُ سُجِرَتْ**, are said to signify **And when the seas shall be set on fire**: (El-Ḥasan El-Baṡree:) or shall become without water, (Kaṡadeh,) or shall be dried up, by the kindling of fire therein: (B:) or shall be kindled, and become fire: (Jel:) or shall be mixed together, and dry up, and become fire; (El-Ubbèe;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by "sea" is meant hell. (Kaṡab.) You say also, **سَجَرَ الوُقُودَ بِأَلْسِنَةِ السَّجْرَةِ** [He stirred the fuel with the **سَجْرَةِ**]. (A.) **سَجَرَتِ النَّاقَةُ**, (S, A, K,) aor. **سَجَرَ**, (S,) inf. n. **سَجْرٌ** (S, A, K) and **سَجُورٌ**; (S, K;) and **سَجْرَةٌ**, inf. n. **تَسْجِيرٌ**; (A;) † The she-camel prolonged her yearning cry (**سَجْرٌ**, S, A, K) after her young one, (Aṡ, A,) and filled her mouth with it. (A.) **سَجْرَةٌ**, inf. n. **سَجْرٌ**; [and **سَجْرَةٌ**, and **سُوجِرَةٌ**; (see the pass. part. ns., below;)] He made it [namely hair or the like] to hang down. (TA.) [See also **سَجْرًا**.] **سَجْرَةٌ**; (A, K;) and **سَجْرَةٌ**, (A,) inf. n. **سَجْرٌ**; (TA;) and **سُوجِرَةٌ**; (IJ, A, K;) He put a **سَاجِرٌ** upon, or around, his (a dog's) neck: (A:) or he bound him (a dog) with a **سَاجِرٌ**. (K.)

2. **سَجْرُ الهَيَاةِ**, inf. n. **تَسْجِيرٌ**, He opened a way to the water; made it to flow forth, (Aboo-Sa'eed, K,) whithersoever he would. (Aboo-Sa'eed.) — See also 1, throughout.

3. **سَاجِرَةٌ**, (A,) inf. n. **مَسَاجِرَةٌ**, (A, K,) † He acted or associated with him as a friend, or as a true friend; (A, \*K, \*TA;) mixed, or held intercourse, with him: from **سَجَرَتِ النَّاقَةُ**. (A.)

7. **انْسَجِرَ** It (a vessel) became full. (TA.) — [It (hair) hung down. (See the part. n., voce **مَسْجُورٌ**.)] **انْسَجِرَتِ الإِبِلُ** The camels followed one another in a continuous series, or uninterruptedly, in their march, or progress: (S, K, \* [but in some copies of the K, for **السَّيْرُ فِي السَّيْرِ**, is put **أَسْجِرَ**:] or they advanced and hastened; as also **انْسَجِرَ**. (TA.)

Q. Q. 1. **سُوجِرَةٌ**: see 1, last two sentences.

**سَجْرٌ** (T, S, M, K, &c.) and **سَجْرَةٌ** (T, M, K) Turbidity, or dinginess: this is the primary signification: and hence, (TA,) † an intermixture of redness in the white of the eye: (S, K;) or redness in the white of the eye: (T:) or redness inclining to whiteness: or redness inclining to blueness: or redness in the black of the eye: or an intermixture, or a tinge, of redness in the black of the eye: or a slight redness mixing with the blackness: or an inclining of the black to redness: or a slight whiteness in the black of the eye: or a dinginess in the interior of the eye, arising from neglecting, or leaving off, the use of collyrium. (TA.)

**سَجْرَةٌ**: see **سَجْرٌ**. — Also [A fall of] rain-water which fills what are called **ثَمَاد** [pl. of **ثَمْدٌ**, q. v.]: pl. **سَجْرٌ**. (S.)

**بئرٌ سَجْرٌ** A full well. (TA.)

**سَجُورٌ** Fuel with which an oven (**تَنْوَرٌ**) is heated; (S, A, Mgh, K;) as also **مَسْجِرٌ** (K) and **مَسْجِرَةٌ**. (TA.) [See also **مَسْجِرَةٌ** below.]

† A man's friend, or true or sincere friend: pl. **سَجْرَاءٌ**; (S, A, K;) from **سَجَرَتِ النَّاقَةُ**; because each of two friends yearns towards the other. (A.) — And hence, † A sword. (Ḥam p. 265.)

**سَاجِرٌ** A torrent that fills everything. (TA.) — A place upon which a torrent comes and which it fills: (S, A, K;) a possessive epithet, or of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — See also **مَسْجُورٌ**.

**سَاجِرٌ** A wooden thing, or piece of wood, (S, K,) that is put, (S,) or hung, (K,) upon the neck of a dog: (S, K;) or a collar, (TA,) or ring or collar of iron, (A,) that is put upon the neck of a dog: (A, TA:) [pl. **سَاجِرٌ** or **سَاجِرٌ**.] One says, **سَاجِرٌ** **فِي أَعْنَاقِهِمْ** or **سَاجِرٌ** **فِي أَعْنَاقِهِمْ** † Upon their necks are iron collars. (A.)

**أَسْجِرٌ**, applied to a pool of water left by a torrent (**غَدِيرٌ**), † Having mud unmixed with sand; or having good mud: (S, K;) or † of which the water inclines to a red colour; which is the case when its rain-water is recent, before it has become clear: (TA:) and † rain-water intermixed with turbidity and redness. (A.) — † A man having what is termed **سَجْرٌ** or **سَجْرَةٌ** in the eye or eyes: fem. **سَجْرَاءٌ**. (TA.) — **سَجْرَاءٌ**