

سَجْعٌ; as الْقَسْرُ and الْقَسْرُ. (KT.) It is said in a trad., that Moḥammad forbade سَجْعٌ in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are سَجْعٌ, and the K̄ur-án is a composition of the same kind, though some do not allow this term to be applied to it, because سَجْعٌ is a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme, and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that سَجْعٌ is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in رَسَائِلُ and حُطْبٌ. (TA.) He is also related to have said, إِيَّاكُمْ وَسَجْعَ الْكُهَّانِ [Avoid ye the rhyming prose of the diviners, or soothsayers]. (TA.) One says also, بَيْنَهُمْ أَسْجُوعَةٌ [Between them is a discourse, or colloquy, oral or written, in rhyming prose]. (§.)

سَجْعٌ: see سَجَعَتِ الْحَمَامَةُ — and see سَجْعٌ.

سَجُوعٌ }  
سَجَاعٌ } see سَاجِعٌ.  
سَجَاعَةٌ }

سَاجِعٌ Pursuing [an even, uniform, course, or] a direct, or right, course, (AZ, S, K, TA,) in going, or journeying, (AZ, S, TA,) [and] † in speech, &c. (K, TA.) Dhu-r-Rummeh says,

• قَطَعْتُ بِهَا أَرْضًا تَرَى وَجْهَ رَحِيْبِهَا •  
• إِذَا مَا عَلَوْهَا مُكْنَفًا غَيْرَ سَاجِعِ •

i. e. [I traversed, or have traversed, with her a land in which thou wouldst see the face of every one of the company of travellers riding over it, when they get upon it,] جَائِرًا غَيْرَ قَاصِدٍ [turning aside from the right course, (or rather turned aside, unless, which is not improbable, the right reading be مُكْنَفًا,) not direct], (AZ, S, TA,) or not direct towards one point: (TA:) but in the O we find, as on the authority of AZ, غَيْرَ سَاجِعِ [which is evidently a mistranscription; the right reading being غَيْرَ مُكْنَفٍ, or the like]. (TA.) — [Hence,] A face justly proportioned; [symmetrical;] well, or beautifully, formed. (K.) — [Hence also,] حَمَامَةٌ سَاجِعَةٌ, and سَجُوعٌ (K,) without ة, (TA,) [A pigeon continuing its cry uninterruptedly in one uniform way or manner; or calling, and prolonging its voice or cry, modulating it sweetly: or cooing: (see 1:) or] reiterating its voice or cry: pl. [of the former or of both] سَوَاجِعٌ and [of the former] سَوَاجِعٌ. (K.) — And نَاقَةٌ سَاجِعَةٌ A she-camel prolonging her yearning cry in one uniform manner: (TA:) or quavering, and prolonging her voice, [in the copies of the K̄ مطرَبَةٌ, but correctly مَطْرَبَةٌ,] in her yearning cry: (K:) or tall; (AA, K;) but Az says, I have not heard this on any authority

beside that of AA. (TA.) — [And hence,] سَاجِعٌ also signifies † [A rhyming-proser, or rhyming-prosaist;] one who speaks, or utters, [or composes,] سَجْعٌ: and in like manner, [سَجَاعٌ] (mentioned by Golius, and by Freytag as on the authority of the K̄, in no copy of which do I find it,) meaning one who speaks, or utters, or composes, سَجْعٌ much: and] † سَجَاعَةٌ [meaning one who does so very much: the three epithets being similar to رَاجِزٌ and رَجَازٌ and رَجَازَةٌ]. (K, TA.)

أَسْجُوعَةٌ: see سَجْعٌ, in three places.

مَسْجِعٌ A place, or an object, [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] of pursuit or aim; syn. مَقْصِدٌ. (K.)

مَسْجِعٌ }  
مَسْجُوعٌ } see سَجْعٌ.

سَجْفٌ

1. سَجْفُ الْبَيْتِ: see 2. — سَجِفْتُ, aor. =, inf. n. سَجِفٌ, She (a woman) was, or became, slender in the waist: and lank in the belly. (TK.) [See also سَجِفٌ, below.]

2. سَجْفُ الْبَيْتِ (K,) inf. n. تَسْجِيفٌ, (TA,) He let down the curtain (السَّجْفُ) upon [the entrance of] the tent, or chamber; as also † سَجِفَهُ, and † اسْجِفَهُ: (K, TA:) accord. to the T, تَسْجِيفٌ signifies the letting down of the سَجْفَانِ [or two separate halves, that hang side by side, of a curtain]: accord. to the M, the letting down of the curtain. (TA. [See also what next follows.]

4. اسْجِفَ السَّتْرَ He let down the curtain. (S, K, TA.) — [Hence,] اسْجِفَ اللَّيْلَ † i. q. أَسْدَفَ, (S, K, TA,) i. e. The night became dark. (TA.) — See also 2.

سَجْفٌ: see the next paragraph.

سَجْفٌ and سَجِفٌ [of which the former is the more common] A curtain; a veil; or a thing that veils, conceals, hides, covers, or protects; (S, K;) as also † سَجَافٌ, and † سَجَافَةٌ: (TA:) or a pair of curtains having an opening between them: (IDrd, K:) or each half of a pair of curtains, (Lth, K, TA,) divided in the midst, (Lth, TA,) by which any door, or entrance, is veiled; (Lth, K, TA;) as also † سَجَافٌ: (K, TA:) this last is not a pl. of سَجِفٌ: (TA:) thus السَّجْفَانِ signifies the two separate halves [that hang side by side, so as to meet together,] of the curtain of a tent, (Lth, S, TA,) in the fore part thereof: (S:) so in a verse of En-Nábigah Edh-Dhubyánee cited in the second paragraph of art. رفع: (S, TA:) the pl. of سَجِفٌ and سَجْفٌ is سَجَافٌ and سَجُوفٌ; and the pl. of † سَجَافٌ is سَجِيفٌ. (TA.) [Hence] one says, أَرخَى اللَّيْلَ † The night let down its curtains. (TA.) — سَجِفٌ also signifies The part that is behind a door or an entrance. (O, TA.)

سَجْفٌ Slenderness of the waist: and lankness of the belly. (K.) One says فِي خَصْرِهِ سَجْفٌ In his waist is slenderness: and فِي بَطْنِهِ سَجْفٌ In his belly is lankness. (TA.) [See also سَجِفْتُ, in the first paragraph.]

سَجْفَةٌ A period (سَاعَةٌ) of the night; (K;) like سُدْفَةٌ. (TA.)

سَجَافٌ: see سَجِفٌ, in three places. — Hence, The thing [i. e. edging, such as a fringe, &c., (thus applied in the present day,)] that is affixed to the borders of a garment, or piece of cloth. (TA.)

سَجَافَةٌ: see سَجِفٌ. — Hence the saying of Umm-Selameh to 'Áishah, وَجِهَتْ سَجَافَتَهُ i. e. وَجِهَتْ سَجَافَتَهُ and فَتَكَتْ سِتْرَهُ (as in the JM in art. وَجِهَ in explanation of وَجِهَتْ سَجَافَتَهُ) Thou hast rent open his veil, or covering; both of these explanations meaning the same, as is said in the O and K in art. سَدَفٌ: but it is also related otherwise, i. e. وَجِهَتْ سَدَافَتَهُ, which has the same meaning. (TA. [See art. سَدَفٌ.]

بَيْتٌ مُسَجَّفٌ [A tent, or chamber,] having a pair of curtains (سَجْفَانٌ) upon its entrance, or door. (Aḡ, TA.) El-Farezdaq applies this masc. sing. epithet to a pl. n., saying الْحِجَالُ الْمُسَجَّفَةُ. (TA.)

سَجَلٌ

1. سَجَلُ الْمَاءِ (S, K,) inf. n. سَجَلٌ, (TA,) He poured out, or forth, the water, (S, K, JM, TA,) continuously. (JM, TA.) — Hence, سَجَلَ الْقُرْآنَ He read, or recited, the K̄ur-án continuously. (JM. [See also سَجَلٌ.]) — See also 2: — and 4.

2. سَجَلٌ, inf. n. تَسْجِيلٌ, (S, Mṣb, K,) said of a judge, (S,) or kádee, (Mṣb,) He wrote a سَجَلٌ [q. v.]: (S, K:) or he decided judicially, and recorded his sentence in the سَجَلِ: (Mṣb:) and Mṣr says that † سَجَالٌ may be syn. with تَسْجِيلٌ, signifying the writing of سَجَلَاتٍ [pl. of سَجَلٌ], though not found by him in the lexicons: (Ḥar p. 478:) [but I have found it, for Sgh says,] the سَجَالِ of the kádee and his تَسْجِيلِ are one [in meaning]. (O.) You say, بِهِ سَجَلٌ He decided it judicially, [and recorded it in the سَجَلِ;] or he decreed it decisively; so expl. by the Shereef: or, as in the 'Ináyeh, he established it and recorded it [in the سَجَلِ]. (TA.) And سَجَلَ الْقَاضِي سَجَلًا لِفُلَانٍ بِمَالِهِ The kádee secured to such a one his property [by a judicial decision recorded in the سَجَلِ]. (TA.) And سَجَلَ عَلَيْهِ الْقَاضِي [The kádee decided judicially against him, and recorded his sentence in the سَجَلِ]. (Mgh.) — And سَجَلَ عَلَيْهِ بِكَذِّا He rendered him notorious by reason of such a thing, and stigmatized him with it. (Z, TA.) — And بِهِ سَجَلٌ He threw it from above; as also † سَجَلٌ, inf. n. سَجَلٌ. (K.) — And سَجَلٌ, inf. n. as above, He (a man, TA) became affected with carnal appetite. (K.)