

سَحَّاجٌ : see مَسْحَجٌ : — and see also سَحَّاجٌ.  
مَسْحُوجٌ : see مَسْحَجٌ.

## سحر

1. سَحَرَهُ *He, or it, hit, or hurt, his سَحْر* [lungs, &c.], (Mgh, TA,) or *his سَحْرَة* [i. e. heart]. (TA.) — And the same, aor.  $\text{سَحَر}$ , inf. n.  $\text{سَحْرٌ}$ , (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb  $\text{فَعَلَ}$ , aor.  $\text{يَفْعَلُ}$ , inf. n.  $\text{فَعْلٌ}$ , (MF,) † *He turned it, (T,) or him, (TA,) عَنْ وَجْهِهِ* [from its, or his, course, or way, or manner of being]: and hence other significations here following. (T, TA. [Accord. to the T, this seems to be proper; but accord. to the A, tropical.]) In this sense the verb is used in the *Qur* xxiii. 91. (Fr.) The Arabs say to a man,  $\text{مَا سَحَرَكُ عَنْ وَجْهِهِ كَذَا وَكَذَا}$ , † *What has turned thee from such and such a course?* (Yoo.)  $\text{أَفَكَ}$  and  $\text{سَحَرٌ}$  are syn. [as meaning † *He was turned from his course &c.*]. (TA.) — And † *He turned him from hatred to love.* (TA.) — Hence, (TA,) aor. and inf. n. as above, (T, S, TA,) and inf. n. also  $\text{سَحْرٌ}$ , (KL, TA,) † *He enchanted, or fascinated, him, or it;* (S, \* K, \* KL, PS;) and so  $\text{سَحَرَهُ}$  (MA, TA) [in an intensive or a frequentative sense, meaning *he enchanted, or fascinated, him, or it, much, or (as shown by an explanation of its pass. part. n.) time after time*]: and  $\text{سَحَرَتْ عَيْنَهُ}$  *He enchanted, or fascinated, his eye.* (MA.) You say,  $\text{سَحَرُ الشَّيْءِ عَنْ وَجْهِهِ}$ , meaning † *He (an enchanter, سَاحِرٌ) apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true, or real; causing the thing to be imagined different from what it really was.* (T, TA. [See  $\text{سَحْرٌ}$ , below.]) And  $\text{الْمَرْأَةُ تَسَحِرُ النَّاسَ بِعَيْنِهَا}$  † [*The woman enchants, or fascinates, men by her eye.*]. (A.) And  $\text{سَحَرَهُ بِكَلَامِهِ}$  † *He caused him, or enticed him, to incline to him by his soft, or elegant, speech, and by the beauty of its composition.* (Msb.) — † *He deceived, deluded, beguiled, circumvented, or outwitted, him;* (S, Mgh, K, \*) as also  $\text{سَحَرَهُ}$ , [but app. in an intensive or a frequentative sense,] (K, TA,) inf. n.  $\text{تَسْحِيرٌ}$ . (TA. [Accord. to the Mgh, the former verb in this sense seems to be derived from the same verb in the first of the senses expl. in this art.]) — And in like manner, † *He diverted him [with a thing], as one diverts a child with food, that he may be contented, and not want milk; syn. عَلَّنَهُ; as also  $\text{سَحَرَهُ}$ , inf. n.  $\text{تَسْحِيرٌ}$ . (S, TA.) One says,  $\text{سَحَرَهُ بِالطَّعَامِ وَالشَّرَابِ}$ , and  $\text{سَحَرَهُ}$ , † *He fed him, and diverted him [from the feeling of want], with meat and drink.* (TA.) — And  $\text{سَحَرْتُ الْفِضَّةَ}$  † *I gilded the silver.* (Ham p. 601.) —  $\text{سَحْرٌ}$  is also syn. with  $\text{فَسَادٌ}$  [as quasi-inf. n. of  $\text{أَفْسَدَ}$ , as is indicated in the TA; thus signifying *The act of corrupting, marring, spoiling, &c.*: see the pass. part. n.  $\text{مَسْحُورٌ}$ . (TA.) [Hence,] one says,  $\text{سَحَرُ الطِّينِ}$  and  $\text{التُّرَابِ}$ , † *The rain spoiled the clay, and the earth, or dust, so**

*that it was not fit for use.* (TA.) — And one says of the adhesion of the lungs to the side by reason of thirst,  $\text{يَسْحَرُ أَلْبَانَ الْغَنَمِ}$ , meaning † *It causes the milk of the sheep, or goats, to descend before bringing forth.* (TA.) —  $\text{سَحْرٌ}$  also signifies *He went, or removed, to a distance, or far away; syn. تَبَاعَدَ; (T, K, \*)* said of a man. (T, TA.) —  $\text{سَحْرٌ}$ , aor.  $\text{سَحَر}$ , † *He went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; syn. بَكَرَ.* (O, K. [See also 4.])

2.  $\text{تَسْحِيرٌ}$ , inf. n.  $\text{سَحْرٌ}$ : see 1, in four places. — Also † *He fed another, or others, with the food, or meal, called the سَحْرُور: (M, Mgh, TA:) or  $\text{سَحْرُهُمْ}$  signifies *he gave to them the meal so called.* (Mgh.)*

4.  $\text{سَحِرَ}$  † *He was, or became, in the time called the سَحْر; (S, A, K, \*) as also  $\text{سَحِرَ}$ . (TA.) And † *He went, or journeyed, in the time so called: (S, K, TA:) or he rose to go, or journey, in that time; and so  $\text{سَحِرَ}$ : (TA:) or this latter signifies *he went forth in that time.* (A. [See also 1, last sentence.])**

5.  $\text{تَسْحَرُ السَّحْرُور}$  (A, Mgh, Msb) and  $\text{تَسْحَرُ}$  (Az, TA) † *He ate the food, or meal, [or drank the draught of milk,] called the سَحْرُور. (Az, A, Mgh, Msb, TA.) — And  $\text{تَسْحَرُ بِهِ}$  † *He ate it, (S, \* K, \* TA,) namely, food, or سَوِيْقٌ [q. v.], [or drank it, namely, milk,] at the time called the سَحْر. (TA.)**

8.  $\text{سَحِرَ}$ : see 4, in two places. — Also † *He (a cock) crowed at the time called the سَحْر: (S, K, \*) and he (a bird) sang, warbled, or uttered his voice, at that time. (TA.)*

$\text{سَحْرٌ}$ , and  $\text{سَحْرٌ}$ , (S, Mgh, Msb, K, \*) sometimes thus because of the faucial letter, (S, \*) and  $\text{سَحْرٌ}$ , (S, Msb, K, \*) and, accord. to El-Khafajee, in the 'Ináyah,  $\text{سَحْرٌ}$ , but this is not mentioned by any other, and therefore requires confirmation, (TA.) The lungs, or lights: (S, A, Mgh, Msb, K, \*) or what adheres to the gullet and the wind-pipe, of [the contents of] the upper part of the belly: or all that hangs to the gullet, consisting of the heart and liver and lungs: (Msb, TA:) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA:\*) and  $\text{سَحْرٌ}$  signifies also the liver; and the core, or black or inner part, (سَوَادٌ) and sides, or regions, of the heart: (TA:) and  $\text{سَحْرٌ}$ , the heart; (El-Jarmee, K, \*) as also  $\text{سَحْرَةٌ}$ : (TA:) the pl. (of  $\text{سَحْرٌ}$ , S, Msb) is  $\text{سَحْرُور}$ , and (of  $\text{سَحْرٌ}$ , S, Msb, and of  $\text{سَحْرٌ}$ , Msb)  $\text{أَسْحَارٌ}$ . (S, Msb, K, \*) — Hence,  $\text{انْتَفَخَ سَحْرَهُ}$ , (S, A, K, \*) and  $\text{انْتَفَخَتْ مَسَاحِرُهُ}$ , (A, K, \*) † *His lungs became inflated, or swollen, by reason of timidity and cowardice:* (A:) said of a coward: (S:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says  $\text{سَحِرَ سَحْرَهُ}$ , and that the meaning is, [as given also in the K,] *he exceeded his due bounds:* but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and whose lungs are inflated, or swollen, so that the

heart is raised to the gullet: and of the same kind is the phrase in the *Qur* [xxxiii. 10]  $\text{وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ}$ . (TA.) — And  $\text{الْمَقْطَعَةُ الْأَسْحَارِ}$ , and  $\text{السَّحُورِ}$ , † [*She that has her lungs burst asunder*], an appellation given to the  $\text{أَرْثَب}$  [i. e. hare, or female hare], (S, K, \*) or to the swift  $\text{أَرْثَب}$ , (TA in art.  $\text{قَطَعَ}$ ), by way of good omen, meaning that her lungs will burst asunder; like  $\text{الْمَقْطَعَةُ التِّيَاطِ}$ : (S:) and some (of those of later times, S) say  $\text{الْمَقْطَعَةُ}$ , with  $\text{كسرة}$  to the ط; (S, K, \*) as though, by her speed and vehemence of running, she would burst asunder her lungs; (S;) or because she bursts the lungs of the dogs by the vehemence of her running, and the lungs of him who pursues her. (ISH, Sgh.) — And  $\text{انْقَطَعَ مِنْهُ سَحْرِي}$  † *I despaired of him, or it.* (A, K, \*) And  $\text{أَنَا مِنْهُ غَيْرُ صَرِيرٍ سَحْرِي}$  † *I am not in despair of him, or it.* (A, B.)  $\text{صَرِيرٌ سَحْرِي}$  is also expl. as signifying † *Having his hope cut off:* and † anything despaired of. (TA.) And  $\text{سَحْرُهُ صَرِيرٌ}$  means † *His hope was cut off.* (TA.) — Also The scar of a gall on the back of a camel, (K, TA,) when it has healed, and the place thereof has become white. (TA.) — And The upper, or highest, part of a valley. (TA.) — See also  $\text{سَحَارَةٌ}$ . — And see  $\text{سَحْرٌ}$ , in two places.

$\text{سَحْرٌ}$ : see the next preceding paragraph, in three places.

$\text{سَحْرٌ}$ : see  $\text{سَحْرٌ}$ , first sentence. — [Also] an inf. n. of  $\text{سَحَرَهُ}$ , meaning † *The turning a thing from its proper manner of being to another manner:* (T, TA: [accord. to the T, this seems to be proper; but accord. to the A, tropical:]) and hence, (T, TA,) † *enchantment, or fascination:* (T, \* S, \* MA, KL, PS:) for when the enchanter (السَّاحِرُ) makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the producing what is false in the form of truth: (IF, Msb:) or, in the common conventional language of the law, any event of which the cause is hidden, and which is imagined to be different from what it really is: and embellishment by falsification, and deceit: (Fakhr-ed-Deen, Msb:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q.  $\text{أَخَذَةٌ}$  [meaning a kind of enchantment, or fascination, which captivates the eye and the like, and by which enchantresses withhold their husbands from other women]: (S:) and anything of which the way of proceeding or operation (مَأْخِذُهُ) is subtle: (S, K, \*) accord. to Ibn-Abee-'Áisheh,  $\text{سَحْرٌ}$  is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to change hatred to love: (see I:)] pl.  $\text{أَسْحَارٌ}$  and  $\text{سَحُورٌ}$ . (TA.) — Also † *Skilful eloquence:* (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy. (Msb.) Thus it is in the saying of Moḥammad,  $\text{إِنَّ مِنَ الْبَيَانِ لِسَحْرًا}$