

tions to authorities, whereon they rest, &c., are the foundations of traditions]. (A, TA. [See also **سند**.]) — Also used in the sense of **رواية** [q. v., as a simple subst.]: pl. as above. (Har p. 32.) — Also *A certain kind of tree*. (M.) [In the TA, it is said that the name commonly known is **سنديان**: but I think that this is a mistake: see the latter word.]

مَسْنَد *A place in, or upon, which one leans, rests, or stays himself*: [and hence applied to a couch, and a throne:] pl. **مَسَانِد**. (KL. [See also **مَسْنَد**, voce **سند**.])

مَسْنَد [pass. part. n. of 4, *Made to lean, rest, &c., against, or upon, a thing: and stayed, propped, or supported; or set up.* — Hence used in the sense of **مَسْنَد**, as being a thing set up]: see **سند**. — Also † *A tradition (حديث) traced up, or ascribed, or attributed, to the author thereof, (T, L, K, TA,) [rested on his authority by the mention of him, (see 4,) or] by the mention, uninterrupted, in ascending order, of the persons by whom it has been transmitted, up to the Prophet; (T, L, KT;) [or by the mention of him who has related it from the Prophet when only one has intervened;] opposed to **مُرْسَل** and **مَنْقَطَع**; (T, L;) or it may be **مَنْقَطَع**, i. e. interrupted in the mention of the persons by whom it has been transmitted: (KT:) pl. **مَسَانِد**, (K,) agreeably with analogy, (TA,) and **مَسَانِيد**, (Esh-Sháfi'ee, K,) which latter has **ي** added to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) — And *i. q. دَعَى* [as meaning † *One who claims as his father a person who is not his father; or an adopted son; or one whose origin, or lineage, or parentage, is suspected*]; (S, M, L, K;) as also **سَنِيد**; (M, L, K;) [see an ex. in a verse cited voce **أَسْرُ**]; opposed to **كُرْبِير**. (L.) — **المَسْنَد**, accord. to Sb, signifies † *The first portion [i. e. the subject] of a proposition; and **المَسْنَد إِلَيْهِ**, † the second portion [i. e. the attribute, or predicate,] thereof: (M, L:) or, accord. to Kh, a proposition consists of a **سند** and a **مَسْنَد إِلَيْهِ**; and in the phrase **عَبْدُ اللَّهِ رَجُلٌ صَالِحٌ**, [for ex.,] **عبد الله** is a **سند**, and **رجل صالح** is a **مَسْنَد إِلَيْهِ**: (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, **المَسْنَد** (meaning the attributed) signifies *the attribute, or predicate*; and **المَسْنَد إِلَيْهِ**, (meaning that to which a thing or an accident is attributed) signifies *the subject*.] — Also *The Himyeree, or Himyeric, character of writing; the character of Himyer; (S, M, A, O, K;) differing from the modern Arabic character: (S, O:) they used to write it commonly in the days of their rule; and AHát says that it continued in use among them in El-Yemen in his day [i. e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abu-l-'Abbás says, **المَسْنَد** was *the language of the sons of Seth*; (O, TA;) [i. e. the language written in the character so called;] and the like is***

said in the "Sirr es-Siná'ah" of IJ. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] — And *i. q. الدَّهْر* [i. e. *Time, from the beginning of the world to its end; or time absolutely; or a long time; or a long unlimited time; or time without end; &c.*]. (S, M, A, K.) So in the saying, **لَا أَفْعَلُهُ آخِرَ الْمَسْنَدِ** [I will not do it to the end of time]. (A, TA.) One says also, **لَا آتِيَهُ يَدُ الْمَسْنَدِ**, meaning [I will not do it, or I will not come to him or it,] ever. (IAqr, TA.)

مَسْنَد: see **سند**, second sentence.

مَسْنَد [pass. part. n. of 2, q. v.]. In the phrase **خَشَبٌ مَسْنَدٌ**, [in the Kur lxiii. 4, meaning *Pieces of wood made to lean, or incline, against a wall, (Jel,)] the latter word is with tesheed because of its relation to many objects (لِلْكَثْرَةِ). (S.) — **مَسْنَدَةٌ** also signifies *A certain sort of cloths, or garments; and so **مَسْنَدِيَّة***. (M, TA.)*

مَسْنَدِيَّة: see what next precedes.

مَسَانِدَةٌ (O, K, and Ham p. 783, in the CK and TK [erroneously] **مَسَانِدَةٌ**) + *A she-camel having the breast and fore part prominent: (Aq, O, K:) or whereof one part of her frame stays, or supports, (يَسَانِدُ,) [and so renders firm or strong,] another part: (Sh, O, K:) or having prominent withers: (Ibn-Buzurj, L:) or strong in the back: or whose frame, or make, is symmetrical, or conformable in its several parts: or, as some say, whose frame, or make, is dissimilar, or unconformable, in its several parts; because the hump differs from the other parts; so that it is from the phrase **تَسَانَدَ الْقَوْمِ** meaning as expl. above [see 6]: (Ham p. 783:) and **مَسَانِدَةُ الْقَرَا** † *a she-camel hard, firmly compacted, in the back*. (M, L, TA.)*

مَسْتَد: see **سند**, in two places.

مَسَانِدَيْنِ † *They two went forth aiding, or assisting, each other; (A, L, TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.)* The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, **خَرَجُوا مَسَانِدَيْنِ**, meaning † *They went forth under sundry, or different, banners, or standards, (S, A, M, L, K,*) every party by itself, (A, L,) the sons of one father under one [separate] banner, (L,) not all under the banner of one commander. (S, L, K.)*

سندر

Q. 1. **سندرة** (M, K) inf. n. of **سندر**, which signifies *He (a man) went quickly: (TK:) [or was quick or expeditious:] syn. of the former **سُرْعَة**: (M, K:) Sgh mentions it in art. **سدر**, regarding the ن as augmentative. (TA.)* Hence, accord. to some, the saying of 'Alee,

* أَنَا الَّذِي سَمْتَنَ أُمِّي حَيْدَرَةَ
* كَأَنَّهَا غَابَاتٌ غَلِيظَةُ الْقَصْرِ
* أَكْبَلْتُمْ بِالسَّيْفِ كَيْلَ السَّنْدَرَةِ

[I am he whom my mother named Heydereh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:] meaning, I will slay you quickly, before flight. (TA. [But see what follows.]) — *A large, or an ample, sort of كَيْل [or measuring]: (M, K:) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from **سندرة** as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. (TA.) [See also **سندرة** as a subst., below.] — Also *The being bold, or daring: or boldness, or daringness. (TA.) — And The being sharp in affairs, and acting with penetrative energy: or sharpness in affairs, and penetrative energy. (TA.)**

سندر: see the next paragraph but one.

سندر *A man bold, or daring, in his affair, not frightened at anything. (TA.)*

سندرة, [said in the TK to be the inf. n. of Q. 1, q. v.,] (S in art. **سدر**,) or **سندر**, (so in a copy of the M,) or **سندري**, (IAqr, K, TA,) *A مَكْيَال [or measure, for measuring corn, &c.], (S, M, K,) well known, (M,) of large size, (S, K,) like the قَنْبَل and the جَوَاف: this is said in explanation of the first of these words as used in the saying of 'Alee quoted above: (S, TA:) i. e., the saying has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be a measure (مَكْيَال) made of the tree called **سندرة**: (K, TA:) [for] — it is also the name of *A certain tree, (S, M, K,) of which bows and arrows are made. (M, K.)**

سندري *A man quick, or expeditious, (K, TA,) in his affairs; who strives, exerts himself, or is diligent, therein. (TA.) — And the pl. **سنادرة** signifies [the contr., or] *Persons without occupation; people of sport and idleness; as also **سبادرة**. (TA.) — Also, the sing., **Bold, or daring**; (O, K, TA;) *who makes a boast of more than he possesses. (TA.) — The lion; (K;) because of his boldness, or daringness. (TA.) — Strong, or vehement; (O, K;) thus applied to anything. (TA.) — Tall, or long; (O, K;) thus in the dial. of Hudheyl. (O.) — Large in the eyes. (K.) — Good: and the contr., i. e. bad. (M, K.) — A certain sort of arrows, and of arrow-heads or the like: (M:) or the white of these, (M, K,) i. e. of the latter: (K:) and a spear-head very clear or bright, (K, TA,) and sharp: (TA:) or, applied to an arrow, it means *made of the tree called **سندرة**: (S* in art. **سدر**, and M, and TA:) and **قوس سندرية** means a bow made of that tree: (TA:) or a bow having its string braced, and strongly, or skilfully, or well, made. (K, TA.) — Also *A species of bird. (K.) — See also the next preceding paragraph.*****

سندس

سندس *Thin, or fine, دِيْبَاج [or silk brocade]: (Th, M, Bq and Jel in xviii. 30, Jel in xlv. 53, Msh, K, TA:) or thin, or fine, حَرِير [q. v.]: (Bq in xlv. :) opposed to **إِسْتَبْرَق**: (TA:) or *i. q.**