

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. سَحَر , inf. n. سَحْرٌ , (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb فَعَلَ , aor. يَفْعَلُ , inf. n. 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.) أَفْكَ and سَحْرٌ 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 سَحْرٌ , (KL, TA,) † *He enchanted, or fascinated, him, or it; (S, * K, * KL, PS;)* and so 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 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 سَحْرٌ , below.]) And $\text{الْمَرْأَةُ تَسَحِّرُ النَّاسَ بِعَيْنَيْهَا}$ † [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 سَحَرَهُ , [but app. in an intensive or a frequentative sense,] (K, TA,) inf. n. 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 سَحَرَهُ , inf. n. تَسْحِيرٌ . (S, TA.) One says, $\text{سَحَرَهُ بِالطَّعَامِ وَالشَّرَابِ}$, and 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.) — سَحْرٌ is also syn. with فَسَادٌ [as quasi-inf. n. of أَفْسَدَ , as is indicated in the TA; thus signifying The act of corrupting, marring, spoiling, &c.: see the pass. part. n. مَسْحُورٌ . (TA.) [Hence,] one says, سَحَرُ الطِّينِ and 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.) — سَحْرٌ also signifies *He went, or removed, to a distance, or far away; syn. تَبَاعَدَ; (T, K;)* said of a man. (T, TA.) — سَحْرٌ , aor. 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. تَسْحِيرٌ , inf. n. تَسْحِيرٌ : see 1, in four places. — Also † *He fed another, or others, with the food, or meal, called the سَحْرُورُ: (M, Mgh, TA:)* or سَحْرُهُمْ signifies *he gave to them the meal so called.* (Mgh.)

4. أَسْحَرُ † *He was, or became, in the time called the سَحْرُ; (S, A, K;)* as also أَسْحَرُ . (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 أَسْحَرُ : (TA:)* or this latter signifies *he went forth in that time.* (A. [See also 1, last sentence.])

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

8. أَسْحَرُ : see 4, in two places. — Also † *He (a cock) crowed at the time called the سَحْرُ: (S, K;)* and *he (a bird) sang, warbled, or uttered his voice, at that time.* (TA.)

سَحْرٌ , and سَحْرٌ , (S, Mgh, Msb, K,) sometimes thus because of the faucial letter, (S,) and سَحْرٌ , (S, Msb, K,) and, accord. to El-Khafajee, in the 'Ináyah, 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 سَحْرٌ signifies also the liver; and the core, or black or inner part, (سَوَادٌ,) and sides, or regions, of the heart: (TA:) and سَحْرٌ , the heart; (El-Jarmee, K;) as also سَحْرَةٌ : (TA:) the pl. (of سَحْرٌ , S, Msb) is سَحْرُورٌ , and (of سَحْرٌ , S, Msb, and of سَحْرٌ , Msb) أَسْحَارٌ . (S, Msb, K.) — Hence, $\text{أَسْحَرَتْ سَحْرَهُ}$, (S, A, K,) and $\text{أَسْحَرَتْ مَسَاحِرَهُ}$, (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 $\text{أَسْحَرَتْ سَحْرَهُ}$, 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 السَّحُورُ , † [She that has her lungs burst asunder], an appellation given to the أَرْثَبُ [i. e. hare, or female hare], (S, K,) or to the swift أَرْثَبُ , (TA in art. قَطَعَ), by way of good omen, meaning that her lungs will burst asunder; like $\text{الْمَقْطَعَةُ التَّيَاطُ$: (S:) and some (of those of later times, S) say الْمَقْطَعَةُ , with كس 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 $\text{أَنْقَطَعَ مِنْهُ سَحْرِي}$ (A, K.) And $\text{أَنَا مِنْهُ غَيْرُ صَرِيرٍ سَحْرِي}$ † *I am not in despair of him, or it.* (A, B.) صَرِيرٌ سَحْرِي is also expl. as signifying † *Having his hope cut off: and † anything despaired of.* (TA.) And سَحْرُهُ 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 سَحَارَةٌ . — And see سَحْرٌ , in two places.

سحر: see the next preceding paragraph, in three places.

سحر: see سحر, first sentence. — [Also] an inf. n. of 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. 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, 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. أَسْحَارٌ and سَحْرُورٌ . (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, $\text{إِنَّ مِنَ الْبَيَانِ لِسَحْرًا}$