

covered from a disease, (IAth, TA,) or had been saved by his beast from difficulty or trouble, (M, IAth,) or when his beast had been saved therefrom, (K,) or from war, said, **هِيَ سَائِبَةٌ**; (M, IAth, K;) i. e. she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden: (IAth, TA:) thus it signifies in the *Kur*: (M:) or a she-camel from whose back a vertebra or [some other] bone was taken forth, (M, K,) so that she became known thereby, (M,) and which was not debarred from water nor from herbage, nor ridden, (M, K,) nor milked: (TA:) the pl. is **سَائِبَاتٌ**, like **نَوَاحٍ** pl. of **نَائِحَةٌ**, and **نَوَاحٍ** pl. of **نَائِحَةٌ**; (S;) and **سَوَائِبٌ**. (TA.) It is said in a trad., "I saw 'Amr Ibn-Lohef dragging his intestines in the fire [of Hell]:" and he was the first who set at liberty **سَوَائِبٌ**: the doing of which is forbidden in the *Kur* v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the Arabs, and he found not any [other] beast to ride, so he rode a **سَائِبَةٌ**: whereupon it was said to him, "Dost thou ride what is forbidden?" and he replied, **يَرْكَبُ الْحَرَامَ مَنْ لَا حَلَالَ لَهُ** [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) **السَّائِبَتَانِ** means **بَدَتَانِ** [i. e. two camels, or cows or bulls, for sacrifice,] which the Prophet brought as offerings to the House [of God at Mekkeh], and which one of the believers in a plurality of gods took away: they are thus called because he gave them up (**سَيَّيَمَا**) to God. (TA.) — Also + A slave emancipated so that the emancipator has no claim to inherit from him, (S, M, A, Mgh, Mṣb, K,) except, accord. to Esh-Shāfi'ee, in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator, (TA,) [for] such an emancipated slave may bestow his property where [or on whom] he pleases, (S, Mgh, Mṣb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Mṣb as on the authority of IF, it is added, that "this is what is related to have been forbidden:" but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Mṣb, and that they relate only to the she-camel termed **سَائِبَةٌ**:] a slave is thus emancipated by his owner's saying to him, **أَنْتَ سَائِبَةٌ**. (S.) 'Omar said, **السَّائِبَةُ وَالصَّدَقَةُ لِيَوْمِهَا** [The *sāibeh* and alms are for their day]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)

سج

2. **سَجَّ**: } see art. **سوج**.  
**سَيَّجَ**: }

سج

1. **سَاحَ** (S, Mgh, K,) or **وَجَّهَ الْأَرْضَ**, (S, A, Mgh, K,) aor. **يَسْجِيحُ** (S, K,) inf. n. **سَجَّ** (S, A, Mgh, K,) and **سَيَّحَانُ** (K,) It (water) ran upon the

surface of the earth. (S, A, Mgh, K.) — And hence, (TA,) **سَاحَ فِي الْأَرْضِ** (S, A, Mṣb,) aor. as above, (S, Mṣb,) inf. n. **سَيَّاحَةٌ** (A,) or **سَجَّ** (Mṣb,) or both, and **سَيَّحَانُ** and **سَيَّوُحُ** (S, K,) said of a man, (A,) † He went, or journeyed, through the land, or earth, (S, L, K, &c.,) for the purpose of devoting himself to religious services or exercises: (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., **لَا سَيَّاحَةَ فِي الْإِسْلَامِ** (S, A, TA) i. e. † [There shall be no going about through the land, or earth, in the way of devotees, in *El-Islām*: or] no quitting of the cities, or towns, and going, or journeying, through the land, or earth: (TA:) or no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies: or no going about through the land, or earth, doing evil, or mischief, and calumniating and corrupting. (IAth, TA.) The **سَيَّاحَةُ** of the Muslims [in a religious sense, and such as is approvable,] is + *Fasting*. (TA.) — [Hence also,] **سَاحَ الظِّلُّ** The shade changed, or turned, or moved, from side to side, or from place to place. (S, K.)

2. **سَجَّ** is said by Golius, as on the authority of the *K*, to signify *He made water to flow*: and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the *K*. — See 4. — **سَجَّ فَلَانٌ**, [app. for **كَلَامُهُ**,] inf. n. **تَسْجِيحٌ**, † Such a one talked much. (A, TA.) — And **سَجَّ**, inf. n. as above, + It (a garment, or piece of cloth,) had in it [or was diversified with] various stripes. (L.) [And in like manner it is said of other things: see its part. n., **مَسْجِيحٌ**.]

4. **اسَاحَ نَهْرًا** He made a river, or rivulet, to flow, or run. (A, K.) [See also 2.] — **اسَاحَ** (A) or **ذَكَرَهُ** (L) † The horse put forth his veretrum from its prepuce; (L;) and **سَجَّ** signifies the same: (A, L:) or both of these verbs, said of a horse, are *syn. with* **رَفَضَ** [q. v.]. (TA in art. **رَفَضَ**.) — And **اسَاحَ بِذَنَبِهِ**, said of a horse, + He let his tail hang down loosely: (K:) accord. to the *K*, J is in error in writing this verb **اسَاحَ**; and Az says that **اسَاحَ** is right, and that **اسَاحَ** is a mistranscription: the like is also said in the *T*: but **اسَاحَ** is asserted by more than one to be the right word. (TA.)

7. **انْسَاحَ بَطْنُهُ** + His belly became large (K, TA) and wide, (TA,) and approached [the ground] by reason of fatness. (K, TA.) One says of a she-ass, **انْسَاحَ بَطْنُهَا**, meaning + Her belly became big, and approached the ground. (IAth, T.) — **انْسَاحَ بَالَهُ** † [His, or its, state, or condition,] became free from straitness, or unstraitened. (S, O, K.) A poet says, (S,) namely, **دُحُرُ رُمْمَه**, (O.)

أَمَّتِي ضَمِيرَ النَّفْسِ إِيَّايَكَ بَعْدَمَا  
 يَرَا جَعْنِي بَنِي فَيَنْسَاحَ بِأَلْبَاهَا

† [I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitness]. (S, O.) — **انْسَاحَ** said of a garment, or piece of cloth, (K, TA,) &c., (TA,) + It became much rent, or rent in several places. (K, TA.) In like manner it is said of the dawn [as meaning + It broke]. (TA.) And it is said in the trad. relating to the cave **فَأَنْسَاحَتِ الْغَارُ** [mentioned in the *Kur* ix. 40] meaning + [And the mass of rock] became impelled and riven: and hence, [accord. to some,] the **سَاحَةُ** of a house [expl. in art. **سَوْح**]: but as some relate it, the verb in this instance is [انْصَاحَتْ] with **ص** and **نِج**. (TA.)

**سَجَّ** Running water; (S, Mṣb;) an inf. n. used as a subst.: (Mṣb;) or running external water: (K:) or external water running upon the surface of the earth: (T, TA:) the water of rivers and valleys: (Mgh:) pl. **سَيَّوُحٌ**. (T, TA.) [And it is used as an epithet:] you say also (TA) **مَاءٌ سَجَّ** (A, TA) and **سَائِحٌ** (A) Water running upon the surface of the earth: (A, TA:) pl. of the former **أَسْجَاحٌ**. (TA.) — Also + A striped [garment of the kind called] **كِسَاءٌ**, (K, TA,) with which one covers himself, and which one spreads: (TA:) or a striped [garment such as is called] **عَبَاءَةٌ**: and a sort of [the garments called] **بُرُودٌ**: (S:) pl. **سَيَّوُحٌ**. (TA.) See also **مَسْجِيحٌ**.

**سَاحَةٌ**: see 7; and see also art. **سَوْح**.

**سَيَّاحٌ** † An itinerant, a roamer, or frequent traveller: (A, \*MA:) from **سَاحَ فِي الْأَرْضِ**. (A.)

**سَائِحٌ**: see **سَجَّ**. — [Hence,] † A man going, or journeying, [as a devotee, or otherwise,] through the land or earth. (A.) — And, as being likened thereto, † *Fasting*, or a faster: (A:) or a faster who keeps to the mosques: (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) **السَّائِحُونَ** in the *Kur* ix. 113 means † The fasters: (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or those who observe the obligatory fasts: or those who fast constantly: (TA:) or those who journey to war against unbelievers, or to seek knowledge. (Bd.) And **سَائِحَاتٌ** in the *Kur* lxvi. 5 means † Women who fast: or who forsake their country or homes [for the sake of God]. (Bd, Jel.) — This last (**سَائِحَاتٌ** [if not a mistranscription for **سَابِحَاتٌ**]) also means † Swift horses: — and † The planets. (KL.)

**مَسَاحٌ** or **مَسَاحَةٌ**, the latter of the measure **مَسَاحَةٌ**, from **السَّيَّاحَةُ**, [each app. meaning + A place of **سَيَّاحَةٌ**, or journeying,] is sing. of **مَسَاحٍ**, in which the **ي** is like that in **مَعَايِشٌ**, as in other similar words of which the medial radical is an