

سَحَّجَ : see مَسَّجَ — and see also سَحَّجَ.
مَسَّجَ : see سَحَّجَ.

سحر

1. سَحَّرَهُ *He, or it, hit, or hurt, his* [or lungs, &c.], (Mgh, TA,) or *his* سَحْرَةٌ [i. e. heart]. (TA.) — And the same, aor. سَحَّرَ, 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 فَعَّلَ, 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 *Kur* xxiii. 91. (Fr.) The Arabs say to a man, مَا سَحَّرَكَ عَنْ وَجْهِهِ كَذَا وَكَذَا, † *What has turned thee from such and such a course?* (Yoo.) أَفَكَ and سَحَّرَ 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 سَحَّرَ, (KL, TA,) † *He enchanted, or fascinated, him, or it;* (S, *K, *KL, PŞ;) and so سَحَّرَهُ (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 سَحَّرَ عَيْنَهُ *He enchanted, or fascinated, his eye.* (MA.) You say, سَحَّرَ الشَّيْءَ 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 سَحَّرَ, below.]) And الْمَرْأَةُ تَسَحَّرُ النَّاسَ بِعَيْنِهَا, † *The woman enchants, or fascinates, men by her eye.* (A.) And سَحَّرَهُ بِكَلَامِهِ † *He caused him, or enticed him, to incline to him by his soft, or elegant, speech, and by the beauty of its composition.* (Mşb.) — † *He deceived, deluded, beguiled, circumvented, or outwitted, him;* (S, Mgh, K, *) as also سَحَّرَهُ, [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 سَحَّرَهُ, inf. n. تَسْحِيرٌ. (S, TA.) One says, سَحَّرَهُ بِالطَّعَامِ وَالشَّرَابِ, † *He fed him, and diverted him [from the feeling of want], with meat and drink.* (TA.) — And سَحَّرْتُ الْفِضَّةَ † *I gilded the silver.* (Ĥam p. 601.) — سَحَّرَ is also syn. with فَادَى [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, سَحَّرَ الْمَطْرَ الطَّيِّبَ and التُّرَابَ, † *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, يَسْحَرُ أَلْبَانَ الْغَنَمِ, meaning † *It causes the milk of the sheep, or goats, to descend before bringing forth.* (TA.) — سَحَّرَ also signifies *He went, or removed, to a distance, or far away; syn. تَبَاعَدَ;* (T, K;) said of a man. (T, TA.) — سَحَّرَ, aor. سَحَّرَ, † *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. بَتَّرَ.* (O, K. [See also 4.])

2. سَحَّرَ, inf. n. تَسْحِيرٌ: see 1, in four places. — Also † *He fed another, or others, with the food, or meal, called the سَحُورُ:* (M, Mgh, TA:) or سَحَّرَهُمْ signifies *he gave to them the meal so called.* (Mgh.)

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

5. تَسَحَّرَ الشُّوْرُ (A, Mgh, Mşb) and تَسَحَّرَ (Az, TA) † *He ate the food, or meal, [or drank the draught of milk,] called the سَحُورُ.* (Az, A, Mgh, Mşb, TA.) — And تَسَحَّرَ 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. اسْتَحَرَّ: 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.)

سَحَّرَ, and سَحَّرَهُ, (S, Mgh, Mşb, K,) sometimes thus because of the faucial letter, (S,) and سَحَّرَ, (S, Mşb, K,) and, accord. to El-Khafájee, in the 'Ináyeḥ, سَحَّرَ, but this is not mentioned by any other, and therefore requires confirmation, (TA.) The lungs, or lights: (S, A, Mgh, Mşb, 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:* (Mşb, TA:) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA:*) and سَحَّرَ signifies also the liver; and the core, or black or inner part, (سَوَادٌ) and sides, or regions, of the heart: (TA:) and سَحَّرَ, the heart; (El-Jarnee, K;) as also سَحَّرَهُ: (TA:) the pl. (of سَحَّرَ, S, Mşb) is سَحُورٌ, and (of سَحَّرَ, S, Mşb, and of سَحَّرَهُ, Mşb) أَسْحَارٌ. (S, Mşb, K.) — Hence, اِنْتَفَخَ سَحْرَهُ, (S, A, K,) and اِنْتَفَخَتْ 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 سَحْرَهُ اِنْتَفَخَ, 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 *Kur* [xxxiii. 10] وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ. (TA.) — And الْبُقْطَعَةُ الْبُقْطَعَةُ, and الشُّوْرُ, † [She that has her lungs burst asunder], an appellation given to the أَرْبَابُ [i. e. hare, or female hare], (S, K,) or to the swift أَرْبَابُ, (TA in art. قَطَعَ,) by way of good omen, meaning that her lungs will burst asunder; like الْبُقْطَعَةُ النَّبَاطُ: (S:) and some (of those of later times, S) say الْبُقْطَعَةُ, with kesr 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, Şgh.) — And اِنْقَطَعَ مِنْهُ سَحْرِي † *I despaired of him, or it.* (A, K.) And اَنَا 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 صَرِيرٌ سَحْرَهُ 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 سَحْرَةٌ. — And see سَحَّرَ, in two places.

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

سَحَّرَ: see سَحَّرَ, first sentence. — [Also] an inf. n. of سَحَّرَهُ, 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, PŞ:) 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, Mşb:) 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, Mşb:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q. أُخَذَةُ [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 (مَأْخُذُهُ) is subtle: (S, K:) accord. to Ibn-Abec-'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 1:)] pl. أَسْحَارٌ and 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. (Mşb.) Thus it is in the saying of Moḥammad, إِنَّ مِنَ الْبَيِّنَاتِ لَسِحْرًا