

سَحَّجَ: see مَسَحَّجَ: — and see also سَحَّجَ.  
مَسَحَّجَ: see مَسَحَّجَ.

## سحر

1. سَحَرَهُ He, or it, hit, or hurt, his سَحَر [or lungs, &c.], (Mgh, TA,) or his سَحَرَة [i. e. heart]. (TA.) — And the same, aor. سَحَر, inf. n. سَحَرُ, (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 Kur xxiii. 91. (Fr.) The Arabs say to a man, مَا سَحَرَكَ عَنْ وَجْهِهِ كَذَا وَكَذَا, † What has turned thee from such and such a course? (Yoo.) أَفَكَ and سَحَر 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 سَحَرُ, (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 سَحَر عَيْنَهُ He enchanted, or fascinated, his eye. (MA.) You say, سَحَر الشَّيْءَ عَنْ وَجْهِهِ, meaning † He (an enchanter, سَاحِر) 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 سَحَر, below.]) And الْمَرْأَةُ تَسَحَرُ النَّاسَ بِعَيْنِهَا † [The woman enchants, or fascinates, men by her eye]. (A.) And 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. (Mgh.) — † 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. عَلَّلَهُ; as also سَحَرَهُ, inf. n. تَسْحِيرٌ. (S, TA.) One says, سَحَرَهُ بِالطَّعَامِ وَالشَّرَابِ, and سَحَرَهُ, † He fed him, and diverted him [from the feeling of want], with meat and drink. (TA.) — And سَحَرْتُ الْفِضَّةَ † I gilded the silver. (Ham p. 601.) — سَحَر is also syn. with فَادَى [as quasi-inf. n. of أَفَادَ, 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 الْمَطَرِ الطِّينَ, 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 أَلْبَانُ الْغَنَمِ, meaning † It causes the milk of the sheep, or goats, to descend before bringing forth. (TA.) — سَحَر also signifies He went, or removed, to a distance, or far away; syn. تَبَاعَدَ; (T, K;) said of a man. (T, TA.) — سَحَر, 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. بَكَّرَ. (O, K. [See also 4.])

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

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

5. تَسَحَّرَ (A, Mgh, Mghb) and تَسَحَّرَ الشَّوْرَ (Az, TA) † He ate the food, or meal, [or drank the draught of milk,] called the سَحُور. (Az, A, Mgh, Mghb, TA.) — And تَسَحَّرَ بِهِ † He ate it, (S, \* K, \* TA,) namely, food, or سَوِيق [q. v.], [or drank it, namely, milk,] at the time called the سَحَر. (TA.)

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

سَحَر, and سَحَر, (S, Mgh, Mghb, K,) sometimes thus because of the faucial letter, (S,) and سَحَر, (S, Mghb, K,) and, accord. to El-Khafajee, in the 'Ináyah, سَحَر, but this is not mentioned by any other, and therefore requires confirmation, (TA.) The lungs, or lights: (S, A, Mgh, Mghb, 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: (Mghb, TA:) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA:\*) and سَحَر signifies also the liver; and the core, or black or inner part, (سَوَاد), and sides, or regions, of the heart: (TA:) and سَحَر, the heart; (El-Jarmec, K;) as also سَحَرَة: (TA:) the pl. (of سَحَر, S, Mghb) is سَحُور, and (of سَحَر, S, Mghb, and of سَحَر, Mghb) أَشْجَار. (S, Mghb, K.) — Hence, اسْتَفْخَسَ سَحَرَهُ, (S, A, K,) and اسْتَفْخَسَ مَاحِرَهُ, (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 سَحَرَهُ, 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 الشُّحُور, † [She that has her lungs burst asunder], an appellation given to the أَرْبَاب [i. e. hare, or female hare], (S, K,) or to the swift أَرْبَاب, (TA in art. قَطَعَ,) by way of good omen, meaning that her lungs will burst asunder; like الْبُقْطَعَةُ الْبُقْطَعَةُ: (S:) and some (of those of later times, S) say الْبُقْطَعَةُ, with كسر 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 انْقَطَعَ مِنْهُ سَحَرِي † I despaired of him, or it. (A, K.) And أَنَا مِنْهُ غَيْرُ صَرِيرٍ سَحَرِي † I am not in despair of him, or it. (A, B.) صَرِيرٌ سَحَرِي is also expl. as signifying † Having his hope cut off: and † anything despaired of. (TA.) And صَرِيرٌ سَحَرُهُ 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 سَحَرَة. — And see سَحَر, in two places.

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

سَحَر: see سَحَر, first sentence. — [Also] an inf. n. of سَحَرَة, 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 (السَّاحِر) 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, Mghb:) 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, Mghb:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q. أُخْذَةُ [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 (مَأْخَذُهُ) is subtle: (S, K:) accord. to Ibn-Abee-'Áisheh, سَحَر 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. أَشْجَار and سَحُور. (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. (Mghb.) Thus it is in the saying of Moḥammad, إِنَّ مِنَ الْبَيِّنِ لَسَحَرًا