

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 **مُسْنَد**, voce **سند**].)

مُسْنَد [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 **مُسْنَد**, 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, uninterruptedly, 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 **مُنْقَطِع**; (T, L;) or it may be **منقطع**, i. e. interrupted in the mention of the persons by whom it has been transmitted: (KT:) pl. **مَسَانِد**, (K,) agreeably with analogy, (TA,) and **مَسَانِد**, (Esh-Shāfi'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 **سِنْد**; (M, L, K;) [see an ex. in a verse cited voce **أَسْر**]; opposed to **كريم**. (L.) — **المُسْنَد**, accord. to Sb, signifies *† The first portion [i. e. the subject] of a proposition; and **المُسْنَدُ 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 **مُسْنَد إِلَيْهِ**; and in the phrase **عَبْدُ اللَّهِ رَجُلٌ** **صَالِحٌ** [for ex.,] **سند** is **عبد الله**, and **صالح** is **مُسْنَد إِلَيْهِ**: (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, **المُسْنَد** (meaning the attributed) signifies the attribute, or predicate; and **المُسْنَدُ إِلَيْهِ**, (meaning that to which a thing or an accident is attributed) signifies the subject.] — Also *The Himeyree, or Himeyeritic, character of writing; the character of Himeyer; (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 AHāt 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-'Abbās says, **المُسْنَد** 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 eṣ-Ṣinā'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. **الدَّهْرُ** [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 الْمُسْنَدِ** [I will not do it to the end of time]. (A, TA.) One says also, **لَا آتِيَهُ يَدُ الْمُسْنَدِ**, meaning [I will not do it, or I will not come to him or it,] ever. (IAḡr, TA.)

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

مُسْنَد [pass. part. n. of 2, q. v.]. In the phrase **خُشْبُ مُسْنَدَةٍ**, [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 (**لِتُكْتَرَى**). (S.) — **مُسْنَدَةٌ** also signifies *A certain sort of cloths, or garments; and so **مُسْنَدِيَّة***. (M, TA.)

مُسْنَدِيَّة: see what next precedes.

مُسَانِدَةٌ (O, K, and Ham p. 783, in the CK and TK [erroneously] **مُسَانِدَةٌ**) + *A she-camel having the breast and fore part prominent*: (Aḡ, O, K:) or *whereof one part of her frame stays, or supports, (يُسَانِدُ,)* [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 الْقَوْمُ** meaning as expl. above [see 6]: (Ham p. 783:) and **مُسَانِدَةُ الْقَرَا** † *a she-camel hard, firmly compacted, in the back*. (M, L, TA.)

مُسْتَنَد: see **سند**, in two places.

خَرَجَا مُتَسَانِدَيْنِ † *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 مُتَسَانِدِينَ**, 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. **سُنْدَرَةٌ** (M, K) inf. n. of **سَنَدَر**, which signifies *He (a man) went quickly*: (TK:) [or *was quick or expeditious*]: syn. of the former **سُرْعَةٌ** (M, K:) Sgh mentions it in art. **سدر**, regarding the ن as augmentative. (TA.) Hence, accord. to some, the saying of 'Alee,

أَنَا الَّذِي سَمَنْتُ أُمِّي حَيْدَرَةً
كَلَيْتُ غَابَاتٍ غَلِيظِ الْقَصْرِ
أَكَيْلُكُمْ 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 **سُنْدَرَةٌ** 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 **سُنْدَرَةٌ** 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.)

سَنْدَر: see the next paragraph but one.

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

سُنْدَرَةٌ, [said in the TK to be the inf. n. of Q. 1, q. v.,] (S in art. **سدر**, or **سَنْدَر**, (so in a copy of the M,) or **سَنْدَرِي**, (IAḡr, K, TA,) *A مِكْيَال [or measure, for measuring corn, &c.], (S, M, K,) well known, (M,) of large size, (S, K,) like the قَنْقَل and the جَرَّاف*: 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 (مِكْيَال) made of the tree called سُنْدَرَةٌ*: (Kt, TA:) [for] — it is also the name of *A certain tree, (S, M, K,) of which bows and arrows are made*. (M, K.)

سَنْدَرِي *A man quick, or expeditious, (K, TA,) in his affairs; who strives, exerts himself, or is diligent, therein*. (TA.) — And the pl. **سَنْدَرَةٌ** signifies [the contr., or] *Persons without occupation; people of sport and idleness; as also سَبَادَرَةٌ*. (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 سُنْدَرَةٌ*: (S* in art. **سدر**, and M, and TA:) and **قَوْسٌ سُنْدَرِيَّةٌ** 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

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