

tive]; both signifying the same. (TA.) [And *He made to hear of it, or him.*] It is said in a trad., *مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ سَمِعَ اللَّهُ بِهِ*, (S, Mgh, TA) [Whoso maketh men to hear of his deed,] God will make the ears of his creatures to hear of him on the day of resurrection; (TA;) or *whoso maketh his deed notorious, that men may see it and hear of it, God will make notorious his hypocrisy, and fill with it the ears of his creatures, and they shall be generally acquainted with it, [and He will render him contemptible, and small in estimation,] so that he will become disgraced;* (Mgh;) or the meaning may be, *God will manifest to men his internal state, and fill their ears with the evilness of his secret intentions, in requital of his deed:* or, as some relate it, [for *أَسَامِعُ خَلْقِهِ*] we should say, *سَامِعُ خَلْقِهِ*, which is an epithet applied to God; so that the meaning is, *God [the Hearer of his creatures] will disgrace him:* (TA:) [for] — *سَمِعَ بِهِ*, (S, Mgh, Mṣb,) inf. n. *تَسْمِعُ*, (S, Mgh, K,) signifies [also] *He rendered him, or it, notorious, and infamous:* (S, Mgh, K:*) or *he spread it abroad, for men to speak of it.* (Mṣb.) — Also *He raised him from obscurity to fame.* (S, K:*) — And *He made him to hear what was bad, evil, abominable, or foul, and he reviled him:* (AZ, T and L in art. *ند*;) and *أَسَمِعَهُ* [also] has the latter of these two significations. (S, K.)

4. *أَسَمِعَهُ*, inf. n. *إِسْمَاعُ*: see 2, in four places. — *He told him [a thing].* (Mṣb) — *He made him to understand:* the verb being used in this sense in the Kur [viii. 23], *لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا، لَأَسْمِعَهُمْ* [Had God known any good in them, He had made them to understand]. (TA.) — *May God not make thee to be deaf.* (TA.) — *أَسَمِعَتْ* She sang. (TA.) One says to a female singer, *أَسْمِعِينَا* Sing thou to us: thus used in a verse of Tarafah. (TA.) — *أَسَمِعَتْ* Thou hast said a saying that ought to be heard and followed. (Har p. 398.) — *أَسَمِعَ الدُّنُو* [q. v.] *to the bucket.* (S, K, TA.) And in like manner, *أَسَمِعَ الزَّنْبِيلُ* [q. v.] *to the basket.* (TA.) — *أَسَمِعَ بِهِمْ وَأَبْصُرَ*; and *أَبْصُرَ* *بِهِ*; see art. *بصر*.

5. *أَسَمِعَ*, also written and pronounced *أَسَمِعَ*: see 1, in the former half of the paragraph, in six places.

6. *تَسَامَعُ بِهِ النَّاسُ* (S, K) *The people heard of it, [or him,] one from another:* (PS, TK:) [or *the people heard one another talk of it, or him:*] or *it, or he, became notorious among the people.* (TA.) — *تَسَامَعُ* also signifies *He feigned himself hearing.* (KL.)

8: see 1, in the former half of the paragraph, in four places.

10: see 1, in the first sentence, in two places.

سَمِعَ inf. n. of *سَمِعَ*, (S, Mṣb, K,) like *سَمَاعٌ*, (S, K,) [q. v.] or the latter is a simple subst. [used

in the abstract sense of the former]. (Mṣb.) You say, *أَسَمِعَ سَمْعًا وَأَطِيعَ طَاعَةً*, [for *أَسَمِعَ سَمْعًا وَأَطِيعَ طَاعَةً*, an emphatic mode of expression, meaning *I hear and I obey*, or for *سَمِعْتُ سَمْعًا وَأَطَعْتُ طَاعَةً*, which means the same, but more emphatically; *طَاعَةً* being a quasi-inf. n. for *إِطَاعَةً*;] the verb [of each] being understood: and *سَمِعَ وَطَاعَةً*, meaning *My affair is hearing and obeying*. (K.) You say also, [in like manner,] *اللَّهُمَّ سَمْعًا لَا يُلْغَا*, (K,) and *سَمِعَ لَا يُلْغَا*, (TA:) see *سَمِعَ*. And *أَذْنِي فَلَانًا يَقُولُ*: *سَمِعَ*, (K,) [said to be] the only instance of the kind among inf. ns. of trans. verbs except *رَأَى* *عَيْنِي*, (TA in art. *رأى*,) [in a copy of the M, in art. *رأى*, written *أَذْنِي سَمِعَ* and *أَذْنِي رَأَى*,] and *سَمِعَ* *أَذْنِي*, and *سَمِعَ* *أَذْنِي*, and *سَمِعَ* *أَذْنِي*, [My ear heard (lit. my ear's hearing) such a one say that]. (K.) — [As a simple subst., it signifies] *The sense of the ear;* (K;) [i. e., of hearing;] the faculty in the ear whereby it perceives sounds. (TA.) Thus in the Kur [l. 36], *أَوْ أَلْقَى*, (TA,) meaning, *Or who hearkeneth.* (Bd, Jel.) [And hence,] *أَمْرُ السَّمْعِ* *The brain;* (Z, O, K;) as also *أَمْرُ السَّمْعِ*. (O, K.) One says, *ضَرَبَهُ عَلَى أَمْرِ السَّمْعِ* [He struck him upon the brain]. (TA.) — [It is also used for the inf. n. of *أَسَمِعَ*. Hence] one says, *قَالُوا ذَلِكَ سَمِعَ أَذْنِي*, and in like manner, *سَمِعَ* *أَذْنِي*, and *سَمِعَ* *أَذْنِي*, and *سَمِعَ* *أَذْنِي*, [They said that making my ear to hear]: (K:) and one may say, *سَمِعًا* [making to hear]: this latter one says when he does not particularize himself. (Sb, K.) And *كَلِمَةً يَسْمَعُهُمْ*, with kesr, meaning, [He spoke to him making them to hear, or] so that they heard. (TA.) And a poet says,

• سَمَاعٌ وَاللَّهُ وَالْعُلَمَاءُ أَتَى
• أَعُوذُ بِخَيْرِ خَالِكَ يَا أَبْنَ عَمْرٍو

[Making God and the learned men to hear that I seek protection by the goodness of thy maternal uncle, O son of 'Amr; or *أَعُوذُ بِحَقِّو خَالِكَ*, i. e. I have recourse for protection to thy maternal uncle; thus in the TA in art. *حقو*;] using the subst. in the place of the inf. n., as though he said *إِسْمَاعًا* *عَنِّي*. (TA.) One says also, *أَخَذْتُ ذَلِكَ عَنْهُ سَمْعًا*, [i. e. I received that from him by being made to hear, which virtually means, by hearsay, or hearing it from him,] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of *سَمِعَ* for that of *أَسَمِعَ*]. (K, TA.) [See also *سَمِعَةً*.] — It also signifies *The ear;* (S, Mgh, Mṣb, K;) as also *سَمِعٌ*, (S, Mṣb, K, TA,) because it is the instrument of hearing, (TA,) and *سَمِعٌ*, [because it is the place thereof,] (Abou-Jebeleh, TA,) and *سَامِعَةٌ*; (S, K;) or *سَمِعٌ* signifies the ear-hole; (TA;) and so

سَمِعٌ, and *سَمِعٌ*: (Er-Rāghib, TA:) and *سَمِعٌ* is also used as a pl., (S, K,) being originally an inf. n.; but sometimes (S) it has for its pl. *أَسْمَاعٌ* (S, Mṣb, K) and *أَسْمَعٌ*, (Mgh, O, K,) a pl. of pauc., (TA,) [as is also the former,] and *أَسْمَاعٌ* is a pl. pl., (S, Mgh, O, K,) i. e. pl. of *أَسْمَاعٌ*, (S,) or of *أَسْمَعٌ*: (Mgh, O:) [for an ex. of the pl. pl., see 2:] the pl. of *سَمِعٌ* is *مَسَامِعٌ*; (Mṣb, K;) or this may be an irreg. pl. of *سَمِعٌ*, like as *مَسَابَهُ* is of *سَبَهُ*. (Sgh, TA.) You say, *إِنِّ سَمِعَكَ إِلَى* i. e. [Incline thine ear to me; or] *hear thou from me.* (S, K.) And *طَرَقَ الْكَلَامُ السَّمْعَ* [The speech struck the ear]. (Mṣb.) *سَمِعٌ* is used as a pl. in the Kur [ii. 6], where it is said, *خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ* [God hath set a seal upon their hearts and upon their ears]. (S.) One also says, *فُلَانٌ عَظِيمُ السَّمْعِ* [Such a one is great in the ears. (S.)] The phrase *هُوَ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا* means † *It is not known whither he has repaired:* (AZ, K:) or *he is between the ears of the people of the land and their eyes, [so that they neither hear him nor see him,] the prefixed noun أَهْلُ being suppressed:* (AO, K, TA:) or † *in a void land, wherein is no one;* (ISK, K;) i. e., none hears his speech, nor does any see him, except [the wild animals of] the desert land: (K:) or † *between the length and breadth of the land.* (K, TA.) You say also, *أَلْقَى نَفْسَهُ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا*, † *He exposed himself to perdition, or imperilled himself, and cast himself no one knew where:* (IAar, Th:) or † *he cast himself where no voice of man was heard, nor eye of man seen.* (K, TA.) — Also *What rests in the ear, of a thing which one hears.* (L, K.) — See also *سَمِعٌ*, in three places, beside the two places before referred to.

سَمِعٌ i. q. *سَمِعٌ*, either as an inf. n. or as a simple subst. (Lh, K.) You say, *لَا يُلْغَا*, (S, K,) and *سَمْعًا لَا يُلْغَا*, (K,) and *سَمِعَ لَا يُلْغَا*, (TA,) a form of prayer, (K,) meaning *O God, may it be heard of but not fulfilled:* (S, K:) or *may it be heard but not come to:* or *may it be heard but not need to be come to:* or it is said by him who hears tidings not pleasing to him: (K:) Ks says that it means *I hear of calamities but may they not come to me.* (TA.) You say also, *فُلَانًا يَقُولُ*, *سَمِعَ*: see *سَمِعَ*. — Also i. q. *إِسْمَاعُ*: so in the phrase *قَالُوا ذَلِكَ سَمِعَ أَذْنِي*: (K:) and in the phrase *كَلِمَةً يَسْمَعُهُمْ*: (TA:) both explained above: see *سَمِعَ*. — Also *Mention, fame, report, that is heard;* as also *سَمِعٌ*, and *سَمَاعٌ*: (K:) *fame, or good report;* (S, Mṣb, K, TA;) and so *سَمِعٌ* and *سَمَاعٌ*. (TA.) You say, *ذَهَبَ سَمِعُهُ* *فِي النَّاسِ* *His fame, or good report, went among mankind.* (S.) And the Arabs say, *لَا وَسَمِعَ*, [or *وَسَمِعَ*], meaning *لَا وَذَكَرَ اللَّهُ* [No, by the glory of God]. (TA.) — [It is also used as an