

mark made by the *سُجُود* [or prostration in prayer]. (S.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of *مَسَاجِدُ* which signifies The parts of a man that are the places of *سُجُود*; (Lth, Mgh, Mgh, L;) *الْمَسَاجِدُ* meaning the forehead, the nose, the hands, the knees, and the feet: (Mgh, L:) or the forehead, the hands, and the knees: (Mgh:) or the seven *أَرْبَابُ*; (S, K;) namely, the forehead, the hands, the knees, and the feet: (TA in art. *أَرْبَابُ*;) such, accord. to some, is its meaning in the *Kur* lxxii. 18. (L.) — See also the next paragraph, in two places.

مَسْجِدٌ [Any place in which one performs the act of *سُجُود*, or acts of worship or devotion; and particularly a mosque; a Muslim temple; an oratory;] a house in which one performs the act of *سُجُود*; (IB;) a house of prayer; (Mgh, Mgh;) any place in which one performs acts of worship or devotion: (Zj;) a word of well-known meaning; (K;) sing. of *مَسَاجِدُ*; (S, Mgh, K;) and also pronounced *مَسْجِدٌ*: (S, K;) this latter word signifies, accord. to *IAḡr*, the *مَحْرَابُ* [here meaning oratory, or place of private prayer,] of a house; and the place of prayer of the congregations; (TA;) or it signifies any of the parts of the ground, as well as of the body, that are the places of *سُجُود*: (Lth, L:) or the place of the forehead [on the ground in the act of prostration in prayer]. (IB.) Fr says, (S,) the *مَفْعَلُ* of every verb of the class of *فَعَلَ* having its aor. of the measure *يَفْعُلُ* is with fet-h to the medial radical letter, whether it be a subst. or an inf. n., (S, K,) without any difference, so that you say, *دَخَلَ مَدْخَلًا*, and *هَذَا مَدْخَلُهُ*; (S;) except some words (S, K) among substs., (S,) as *مَسْجِدٌ* and *مَسْجِدٌ* (S, K) and *مَقْرِبٌ* (S) and *مَشْرِقٌ* and *مَرْقُوقٌ* (S, K) and *مَسْكَنٌ* and *مَسْكَنٌ* and *مَسْكَنٌ* and *مَسْكَنٌ* (S, K) from *رَفَقَ*, aor. *يَرْفُقُ* (S,) and *مَنْبِتٌ* and *مَنْبِتٌ* (S, K) from *نَسَكَ*, aor. *يَنْسِكُ* (S;) these being with *kesr* (S, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: *مَسْكِنٌ* and *مَسْكِنٌ* have been transmitted; and we have heard *الْمَسْجِدُ* and *الْمَسْجِدُ*, and *الْمَسْجِدُ* and *الْمَسْجِدُ*: and he further says, (S,) fet-h is allowable, (S, K,) in all of these, (S,) even if we have not heard it: but when the verb is of the class of *فَعَلَ* having its aor. of the measure *يَفْعُلُ*, the n. of place [or time] is with *kesr*, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, *تَزَلْ مَتَزِلًا*, meaning *تَزَلْ*, and *هَذَا مَتَزِلَةٌ*, meaning *دَارَةٌ*. (S, K.) — [Hence *مَسْجِدٌ جَامِعٌ* A congregational mosque; i. e. a mosque in which a congregation assembles to perform the Friday-prayers.] *الْمَسْجِدُ الْحَرَامُ* [The sacred mosque of Mekkeh]. (Mgh in art. *حَرَامُ*.) *الْمَسْجِدُ الْأَقْصَى* The furthest mosque [which is in Jerusalem]. (Mgh in art. *أَقْصَى*.) *الْمَسْجِدُ الْخَفِيفُ* The mosque of the *خَفِيفُ* [q. v.] in Minè. (S &c. in art. *خَفِيفُ*.) And *الْمَسْجِدَانِ*

The two mosques; that of Mekkeh and that of El-Medeeneh: (S, Mgh:) so in a verse cited in the first paragraph of art. *ثَرَوٌ*. (S.)

مَسْجِدَةٌ: see *سَجَادَةٌ*.

سج

1. *سَجَرَةٌ*, (S, A, Mgh, K,) aor. *سَجَرَ*, (Mgh,) inf. n. *سَجْرٌ* (Mgh, TA) and *سَجُورٌ*; (TA;) and *سَجْرَةٌ*, inf. *تَسْجِيرٌ*; (TA;) He filled it; (S, A, Mgh, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also *يَسْجِرُهُ*; (TA;) with water. (S.) You say, *سَجَرَ الْآبَارَ* [The torrent filled the wells]. (A.) And *سَجَرَتِ الْبَحَارُ* The [see its sing. *تَمَدَّ*] became filled by the rain. (S.) In the *Kur* [lxxxi. 6], *وَإِذَا الْبَحَارُ سُجِّرَتْ*, some read thus; and others, *سَجَرَتْ*; (Zj;) and Th explains it, and so Zj the former reading, as signifying, And when the seas shall be filled: but ISd says that there is no way of understanding this unless it mean filled with fire: or it means and when the seas shall overflow: or shall meet together and become one sea: (TA:) or *سَجَرَتْ* signifies shall flow forth, one into another, and thus become one sea, (Zj, Bd,) and so be filled: (Bd:) and there are other explanations of the above-mentioned words of the *Kur*, which see below. — *سَجَرَ الْمَاءَ فِي حَنَاقِهِ* He poured the water into his throat. (K.) *سَجَرَ التَّنُورَ*, (S, A, Mgh, K,) aor. *سَجَرَ*, inf. n. *سَجْرٌ*; (S;) and *سَجْرَةٌ*; (Bd in lxxxi. 6;) or the latter has an intensive signification; (Mgh;) He heated the oven; (S, A, K;) kindled fire in it: (Mgh;) or filled it with firewood, to heat it: (Mgh Bd:) or he heated it fully with fuel. (TA.) The words of the *Kur* quoted above, *وَإِذَا الْبَحَارُ سُجِّرَتْ*, are said to signify And when the seas shall be set on fire: (El-Hasan El-Basree:) or shall become without water, (Katadeh,) or shall be dried up, by the kindling of fire therein: (B:) or shall be kindled, and become fire: (Jel:) or shall be mixed together, and dry up, and become fire; (El-Ubbee;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by "sea" is meant hell. (Kaḡb.) You say also, *سَجَرَ الْوُقُودَ بِالْمَسْجِرَةِ* [He stirred the fuel with the *مسْجِرَةُ*]. (A.) *سَجَرَتِ النَّاقَةُ*, (S, A, K,) aor. *سَجَرَ*, (S,) inf. n. *سَجْرٌ* (S, A, K) and *سَجُورٌ*; (S, K;) and *سَجْرَةٌ*, inf. n. *تَسْجِيرٌ*; (A;) † The she-camel prolonged her yearning cry (*سَجِينٌ*, S, A, K) after her young one, (Aḡ, A,) and filled her mouth with it. (A.) *سَجَرَهُ*, inf. n. *سَجْرٌ*; [and *سَجْرَةٌ*, and *سُوجِرَهُ*; (see the pass. part. ns., below;)] He made it [namely hair or the like] to hang down. (TA.) [See also *شَعْرَهَا*.] *سَجَرَهُ*; (A, K;) and *سَجْرَهُ*, (A,) inf. n. *تَسْجِيرٌ*; (TA;) and *سُوجِرَهُ*; (IJ, A, K;) He put a *سَاجُورٌ* upon, or around, his (a dog's) neck: (A:) or he bound him (a dog) with a *سَاجُورٌ*. (K.)

2. *سَجَرَ الْمَاءَ*, inf. n. *تَسْجِيرٌ*, He opened a way to the water; made it to flow forth, (Aboo-Sa'eed, K,) whithersoever he would. (Aboo-Sa'eed.) — See also 1, throughout.

3. *سَاجِرَةٌ*, (A,) inf. n. *مَسَاجِرَةٌ*, (A, K,) † He acted or associated with him as a friend, or as a true friend; (A, K, TA;) mixed, or held intercourse, with him: from *سَجَرَتِ النَّاقَةُ*. (A.)

7. *انْسَجَرَ* It (a vessel) became full. (TA.) — [It (hair) hung down. (See the part. n., voce *مَسْجُورٌ*.)] — *انْسَجَرَتِ الْإِبِلُ* The camels followed one another in a continuous series, or uninterruptedly, in their march, or progress: (S, K:) [but in some copies of the K, for *انْسَجَرَتِ*, is put *انْسَجَرُ*:] or they advanced and hastened; as also *انْسَجَرُوا*. (TA.)

Q. Q. 1. *سُوجِرَهُ*: see 1, last two sentences.

سَجْرٌ (T, S, M, K, &c.) and *سَجْرَةٌ* (T, M, K) Turbidity, or dinginess: this is the primary signification: and hence, (TA,) † an intermixture of redness in the white of the eye: (S, K:) or redness in the white of the eye: (T:) or redness inclining to whiteness: or redness inclining to blueness: or redness in the black of the eye: or an intermixture, or a tinge, of redness in the black of the eye: or a slight redness mixing with the blackness: or an inclining of the black to redness: or a slight whiteness in the black of the eye: or a dinginess in the interior of the eye, arising from neglecting, or leaving off, the use of collyrium. (TA.)

سَجْرَةٌ: see *سَجْرٌ*. — Also [A full of] rain-water which fills what are called *تُجَادُ* [pl. of *تَمَدٌ*, q. v.]: pl. *سَجْرٌ*. (S.)

بِئْرٌ سَجْرٌ A full well. (TA.)

سُجُورٌ Fuel with which an oven (*تَنْوَرٌ*) is heated; (S, A, Mgh, K;) as also *مَسْجِرٌ* (K) and *مَسْجِرَةٌ*. (TA.) [See also *مَسْجِرَةٌ* below.]

† *سَجِيرٌ* A man's friend, or true or sincere friend: pl. *سَجَرَاءُ*. (S, A, K:) from *سَجَرَتِ النَّاقَةُ*; because each of two friends yearns towards the other. (A.) — And hence, † A sword. (Ham p. 265.)

سَاجِرٌ A torrent that fills everything. (TA.) — A place upon which a torrent comes and which it fills: (S, A, K:) a possessive epithet, or of the measure *فَاعِلٌ* in the sense of the measure *مَفْعُولٌ*. (TA.) — See also *مَسْجُورٌ*.

سَاجُورٌ A wooden thing, or piece of wood, (S, K,) that is put, (S,) or hung, (K,) upon the neck of a dog: (S, K:) or a collar, (TA,) or ring or collar of iron, (A,) that is put upon the neck of a dog: (A, TA:) [pl. *أَغْنَابِيرُ سَاجُورٍ* or *سَاجُورٍ*.] One says, *فِي أَغْنَابِيرِ سَاجُورٍ* Upon their necks are iron collars. (A.)

أَسْجَرُ, applied to a pool of water left by a torrent (*غَدِيرٌ*), † Having mud unmixed with sand; or having good mud: (S, K:) or † of which the water inclines to a red colour; which is the case when its rain-water is recent, before it has become clear: (TA:) and † rain-water intermixed with turbidity and redness. (A.) — † A man having what is termed *سَجْرٌ* or *سَجْرَةٌ* in the eye or eyes: fem. *سَجْرَاءُ*. (TA.) — *عَيْنٌ سَجْرَاءُ*