

سَجِح: see سَجَح, in four places.

سَجِيحَة: see سَجَح, in two places. — Also Natural disposition; (S, A, K;) and so سَجِيحَة (K, in the TA سَجِح), and مَسْجُوحَة and مَسْجُوح, (K,) the last an inf. n., though having no verb. (Abu-l-Hasan, TA.) You say, هُوَ كَرِيم السَّجِيحَة He is generous in respect of the natural disposition. (A.) And رَبَّكَ فَلَانَ سَجِيحَة رَأْسَهُ Such a one followed his own opinion. (AZ, TA.)

أَسْجَح Beautiful, and of just proportion; (T, S, L, K;) applied to the make, (T,) or to the face, (S,) or to a man: (L:) or a face equable in form. (A.) And رَجُلٌ أَسْجَحُ الْخَدَيْنِ (A, L, TA) A man even, and soft, and long, in moderation, with little flesh, and wide, in the cheeks: (TA:) or smooth, and long, with little flesh, and wide, in the cheeks. (L.) — Also A camel thin in the lip. (Ham p. 283.) — And the fem., سَجِيحَة, A she-camel perfect, or complete, (L, K,) in length, or tallness, and in largeness: (L:) and a she-camel long in the back. (K.)

مَسْجُوح: see سَجِيحَة. — Also i. q. جَهَة [The place, or point, towards which a person, or thing goes, tends, or is directed]. (O, K.)

مَسْجُوحَة: see سَجِيحَة.

سجد

1. سَجَدَ, (S, A, Mṣb, K, &c.,) [aor. 2.] inf. n. سَجُودٌ, (Mṣb,) He was, or became, lowly, humble, or submissive; syn. خَضَعَ, (S, A, K, TA,) or تَطَامَنَ, and ذَلَّ: (Mṣb,) or he bent himself down towards the ground: (Aboo-Bekr, TA: [and such is often meant by خَضَعَ and by تَطَامَنَ:] [or it has both of these significations combined; i. e. he was, or became, lowly, humble, or submissive, bending himself down; for] the primary signification of السَّجُودِ is تَذَلُّلٌ together with تَطَامُنٌ [or تَطَامُنٌ]. (Bd in ii. 32.) And سَجَدَ He lowered his head, and bent himself; (AA, S, Mgh, K;) said of a man; (AA, S, Mgh;) and put his forehead on the ground: (Igh:) and likewise said of a camel; (S, A;) in the latter case tropical; (A;) as also سَجَدَ; (A, Mgh, Mṣb;) meaning †he lowered his head (S, A, Mgh, Mṣb,) to be ridden, (S, Mgh,) or to his rider, (A,) or on the occasion of his being ridden, or mounted. (Mṣb.) — The سَجُودِ of prayer is from سَجَدَ in the first of the senses expl. above; (S;) and means The [prostrating oneself:] putting the forehead on the ground: (S, Mgh:) سَجَدَ, (ISd, Mṣb, TA,) aor. and inf. n. as above, (ISd, TA,) signifies he put his forehead on the ground: (ISd, Mṣb, TA:) but سَجُودٌ to God denotes a particular manner [of doing this; i. e. the prostrating oneself in prayer by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forehead on the ground, the former first, between the two hands]. (Mṣb.) — It is said of Kisrā, in a trad., كَانَ يَسْجُدُ لِلطَّالِعِ, i. e. He used to lower him-

self, or bend himself down, to the arrow passing beyond the butt, going over it; which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord. to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.) — And [as salutation is often accompanied with a bending of the body,] سَجُودٌ also signifies †The act of saluting. (L, TA.) [You say, سَجَدَ لَهُ †He saluted him. And also †He paid respect, or honour, to him; or magnified him; see Ham p. 294.] — You say also, سَجَدَتِ النَّخْلَةُ †The palm-tree bent, or inclined, (AHn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And السَّفِينَةُ تَسْجُدُ لِلرَّيْحِ †The ship bends, or inclines, by the influence of the wind. (A, TA.) — والتَّجْمُرُ وَالشَّجَرُ يَسْجُدَانِ, in the Kur [lv. 5], means, accord. to Fr, †[And the herbs and the trees] turn towards the sun and incline with it until the afternoon-shade becomes broken: (TA:) or the herbs and the trees humbly submit to his will. (Bd, Jel.) The سَجُودِ of inanimate things to God we understand, in the Kur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, E.) — Also He stood erect: (Lth, Mṣb, K:) so in the dial. of Teiyi. (Mṣb.) It is said in the K, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety between الخَضُوعِ and الإلتصَابِ. (MF.) — سَجَدَتْ رِجْلُهُ, aor. 2, †His leg became inflated, or swollen. (K, TA.)

4. اسجد: see 1, second sentence. — Also, (K,) inf. n. اسْجَادٌ, (S,) †He looked continuedly and tranquilly: (TA:) or he looked continuedly, (S, K,) and lowered the eyelids in a languid, or languishing, manner, (S, [the inf. n. being there expl. by إِدَامَةُ النَّظَرِ وَإِمْرَاضُ الْأَجْفَانِ] or lowering the eyelids [&c.], (K, \*TK,) with a look indicative of [amorousness, and feigned coyness or opposition, or] confidence in one's love, and consequent presumptuousness: (TA:) or he had a languid, or languishing, eye. (L.) — And اسجدت عَيْنَهَا †She lowered her eye. (A, TA.)

سَجْدَة A single act of سَجُودِ [as meaning prostrating oneself in prayer or the like: pl. سَجَدَاتٌ]: so in the phrase سَجَدْتُ سَجْدَةً [I performed a prostration of myself]: (Mṣb:) and قَرَأْتُ سُورَةَ السَّجْدَةِ [I recited, or read, the chapter of the prostration; which is the thirty-second chapter of the Kur-án]. (S, \*Mṣb.)

سَجْدَة a subst. from سَجَدَ; (S;) A species, or sort, [or kind,] of سَجُودِ [as meaning prostration of oneself in prayer or the like]: so in the phrase سَجَدْتُ سَجْدَةً طَوِيلَةً [I performed a long kind of prostration of myself]. (Mṣb.)

رَجُلٌ سَجَادٌ [A man who prostrates himself much, or frequently, in prayer or the like]. (A, TA.)

سَجْدَة A [small mat, such as is termed] خَمْرَة, (S, Mgh, L, TA,) [of an oblong shape, and a small oblong carpet,] upon which one prostrates himself [and stands and sits in prayer]; (L, TA;) also called سَجْدَة, (A, TA,) and مَسْجِدَة. (A, L, TA.) You say, بَسَطَ سَجَادَتَهُ &c. [He spread his prayer-mat, or prayer-carpet]. (A.) — And The mark of سَجُودِ [or prostration in prayer] upon the forehead [when dust adheres to it]. (S, A, Mgh.)

سَجْدَة: see the next preceding paragraph.

سَجْدٌ act. part. n. of سَجَدَ: (L:) [Being lowly, humble, or submissive: bending himself down towards the ground: &c.: and hence, prostrating himself in prayer; putting his forehead on the ground: &c.:] pl. سَجْدٌ (S, A, L) and سَجُودٌ. (L.) — وَأَدْخَلُوا الْبَابَ سَجْدًا, in the Kur [ii. 55 and vii. 161], means And enter ye the gate bending down your heads: (I'Ab, K:) it was a narrow [or low] gate. (I'Ab.) — And سَجْدًا لِلَّهِ, in the Kur xvi. 50, means †Humbling themselves to God, with subserviency. (TA.) — You say also سَوَاجِدٌ, and شَجَرٌ سَاجِدٌ and سَوَاجِدٌ, [this last word being pl. of سَاجِدَةٌ,] †A tree, and trees, bending, or inclining: (A:) and نَخْلٌ سَوَاجِدٌ †palm-trees bending, or inclining: (AHn:) and نَخْلَةٌ سَاجِدَةٌ †a palm-tree bent by its fruit. (K.) [But it is said that] عُلْبٌ سَوَاجِدٌ, occurring in a verse of Lebeed, means †Firmly-rooted [tall] palm-trees. (IAqr.) — And فَلَانَ سَاجِدٌ †Such a one is abject, low, humble, or submissive. (A, TA.) — And عَيْنٌ سَاجِدَةٌ †A languid, or languishing, eye. (A, K.)

أَسْجَدُ †Having his leg inflated, or swollen: (K, TA:) applied to a man. (TA.)

الإسْجَادِ, (S, O, K,) or دَرَاهِمِ الْإِسْجَادِ, (O, K,) thus some relate it, with kesr to the ء, (O, K,) in the saying of El-Aswad Ibn-Yaafur.

مِنْ خَمْرٍ ذِي نَطْفٍ أَعْنٍ مَنطِقٍ

وَأَتَى بِهَا لِدَرَاهِمِ الْإِسْجَادِ

[Of the wine of one with earrings, having a nasal twang, girded with a waist-belt, i. e., of a foreigner: he brought it for what are termed دَرَاهِمِ الْإِسْجَادِ, (S, \*O, K, but in the copies of the K, كَدَرَاهِمِ, [which I think a mistranscription,]) means dirhems whereon were effigies to which people performed the act of سَجُودِ: (S, O, K:) it is said that upon them was the effigy of Kisrā, and he who beheld them lowered his head to them and showed humility [as the Persians in the present day do to the picture of their King]: (IAmb, TA:) or الإسْجَادِ means the tax called جَزْيَةٌ: (O, K:) so says AO, (O,) or A'Obeyd: (TA:) or the Jews and the Christians: (O, K:) some say the former and some say the latter: (O:) and it is read with kesr to the ء, and expl. as meaning the Jews, (O, K,) by IAqr. (O.) [Whatever be the signification of the last word, the verse plainly means, "of wine of a foreigner, sold by him for foreign money."]

مَسْجِدٌ The forehead, (S, K,) where is the