

covered from a disease, (IAth, TA,) or had been saved by his beast from difficulty or trouble, (M, IAth,) or when his beast had been saved therefrom, (K,) or from war, said, هِيَ سَائِبَةٌ; (M, IAth, K;) i. e. she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden: (IAth, TA:) thus it signifies in the K̄ur: (M:) or a she-camel from whose back a vertebra or [some other] bone was taken forth, (M, K,) so that she became known thereby, (M,) and which was not debarred from water nor from herbage, nor ridden, (M, K,) nor milked: (TA:) the pl. is سَائِبٌ, like نَوْحٌ pl. of نَائِحَةٌ, and نَوْمٌ pl. of نَائِمَةٌ; (S;) and سَوَائِبٌ. (TA.) It is said in a trad., "I saw 'Amr Ibn-Loheī dragging his intestines in the fire [of Hell]:" and he was the first who set at liberty سَوَائِبٌ: the doing of which is forbidden in the K̄ur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the Arabs, and he found not any [other] beast to ride, so he rode a سَائِبَةٌ: whereupon it was said to him, "Dost thou ride what is forbidden?" and he replied, يَرْكَبُ الْحَرَامَ مَنْ لَا حَلَالَ لَهُ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) السَّائِبَتَانِ means *The بَدَتَانِ* [i. e. two camels, or cows or bulls, for sacrifice,] which the Prophet brought as offerings to the House [of God at Mekkeh], and which one of the believers in a plurality of gods took away: they are thus called because he gave them up (سَيَّبَهُمَا) to God. (TA.) — Also † A slave emancipated so that the emancipator has no claim to inherit from him, (S, M, A, Mgh, Mṣb, K,) except, accord. to Esh-Sháfi'ee, in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator, (TA,) [for] such an emancipated slave may bestow his property where [or on whom] he pleases, (S, Mgh, Mṣb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Mṣb as on the authority of IF, it is added, that "this is what is related to have been forbidden:" but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Mṣb, and that they relate only to the she-camel termed سَائِبَةٌ: a slave is thus emancipated by his owner's saying to him, أَنْتَ سَائِبَةٌ. (S.) 'Omar said, السَّائِبَةُ وَالصَّدَقَةُ لِيَوْمِهَا [The sáibeh and alms are for their day]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)

## سج

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## سج

1. سَاحَ عَلَى وَجْهِ الْأَرْضِ (S, Mgh, K,) or سَاحَ (A,) aor. يَسِجُ (S, K,) inf. n. سِجٌ (S, A, Mgh, K) and سِجَانٌ (K,) It (water) ran upon the

surface of the earth. (S, A, Mgh, K.) — And hence, (TA,) سَاحَ فِي الْأَرْضِ (S, A, Mṣb,) aor. as above, (S, Mṣb,) inf. n. سِيَاحَةٌ (A,) or سِجٌ (Mṣb,) or both, and سِجَانٌ and سِجٌ (S, K,) said of a man, (A,) † He went, or journeyed, through the land, or earth, (S, L, K, &c.,) for the purpose of devoting himself to religious services or exercises: (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., لَا سِيَاحَةَ فِي الْإِسْلَامِ (S, A, TA) i. e. † [There shall be no going about through the land, or earth, in the way of devotees, in El-Islám: or] no quitting of the cities, or towns, and going, or journeying, through the land, or earth: (TA:) or no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies: or no going about through the land, or earth, doing evil, or mischief, and calumniating and corrupting. (IAth, TA.) The سِيَاحَةَ of the Muslims [in a religious sense, and such as is approvable,] is † Fasting. (TA.) — [Hence also,] سَاحَ الظِّلُّ The shade changed, or turned, or moved, from side to side, or from place to place. (S, K.)

2. سِجٌ is said by Golius, as on the authority of the K, to signify He made water to flow: and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K. — See 4. — سِجٌ فَلَانٌ [app. for سِجٌ كَلَامُهُ] inf. n. تَسِجٌ, † Such a one talked much. (A, TA.) — And سِجٌ, inf. n. as above, † It (a garment, or piece of cloth,) had in it [or was diversified with] various stripes. (L.) [And in like manner it is said of other things: see its part. n., مَسِجٌ.]

4. اسَاحَ نَهْرًا He made a river, or rivulet, to flow, or run. (A, K.) [See also 2.] — اسَاحَ الْفَرَسُ جُرْدَانَهُ (A) or ذَكَرَهُ (L) † The horse put forth his veretrum from its prepuce; (L;) and اسَاحَ signifies the same: (A, L:) or both of these verbs, said of a horse, are syn. with رَفَضَ [q. v.]. (TA in art. رَفَضَ.) — And اسَاحَ بِذَنَبِهِ, said of a horse, † He let his tail hang down loosely: (K:) accord. to the K, J is in error in writing this verb اسَاحَ; and Az says that اسَاحَ is right, and that اسَاحَ is a mistranscription: the like is also said in the TṢ: but اسَاحَ is asserted by more than one to be the right word. (TA.)

7. اسَاحَ بَطْنُهُ † His belly became large (K, TA) and wide, (TA,) and approached [the ground] by reason of fatness. (K, TA.) One says of a she-ass, اسَاحَ بَطْنُهَا, meaning † Her belly became big, and approached the ground. (IAth, T.) — اسَاحَ بِاللَّهِ † [His, or its, state, or condition,] became free from straitness, or unstraitened. (S, O, K.) A poet says, (S,) namely, Dhu-r-Rummeh, (O,)

أَمْنِي ضَمِيرَ النَّفْسِ إِتْيَاكَ بَعْدَمَا  
يُرَاجِعُنِي بَنِي فَيْسَاحَ بِأَلْبَا

† [I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitness]. (S, O.) — اسَاحَ said of a garment, or piece of cloth, (K, TA,) &c., (TA,) † It became much rent, or rent in several places. (K, TA.) In like manner it is said of the dawn [as meaning † It broke]. (TA.) And it is said in the trad. relating to the cave فَاتَسَاحَتِ [mentioned in the K̄ur ix. 40] الصَّخْرَةُ, meaning † [And the mass of rock] became impelled and riven: and hence, [accord. to some,] the سَاحَةُ of a house [expl. in art. سَوْحَ]: but as some relate it, the verb in this instance is [انصاحت,] with ص and سِجٌ. (TA.)

سِجٌ Running water; (S, Mṣb;) an inf. n. used as a subst.: (Mṣb:) or running external water: (K:) or external water running upon the surface of the earth: (T, TA:) the water of rivers and valleys: (Mgh:) pl. سِجٌ. (T, TA.) [And it is used as an epithet:] you say also (TA) مَاءٌ سِجٌ (A, TA) and سَائِحٌ (A) Water running upon the surface of the earth: (A, TA:) pl. of the former سَائِحٌ. (TA.) — Also † A striped [garment of the kind called] كِسَاءٌ, (K, TA,) with which one covers himself, and which one spreads: (TA:) or a striped [garment such as is called] عَيْبَةٌ: and a sort of [the garments called] بُرُودٌ: (S:) pl. سِجٌ. (TA.) See also مَسِجٌ.

سَاحَةٌ: see 7; and see also art. سَوْحَ.

سَيَّاحٌ † An itinerant, a roamer, or frequent traveller: (A, \*MA:) from سَاحَ فِي الْأَرْضِ (A.)

سَائِحٌ: see سِجٌ. — [Hence,] † A man going, or journeying, [as a devotee, or otherwise,] through the land or earth. (A.) — And, as being likened thereto, † Fasting, or a faster: (A:) or a faster who keeps to the mosques: (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) السَّائِحُونَ in the K̄ur ix. 113 means † The fasters: (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or those who observe the obligatory fasts: or those who fast constantly: (TA:) or those who journey to war against unbelievers, or to seek knowledge. (Bd.) And سَائِحَاتٌ in the K̄ur lxvi. 5 means † Women who fast: or who forsake their country or homes [for the sake of God]. (Bd, Jel.) — This last (سَائِحَاتٌ [if not a mistranscription for سَائِبَاتٌ]) also means † Swift horses: — and † The planets. (KL.)

مَسَاحٌ or مَسَاحَةٌ, the latter of the measure مَفْعَلَةٌ, from السِّيَاحَةُ, [each app. meaning † A place of سِيَاحَةٍ, or journeying,] is sing. of مَسَائِحٌ, in which the مِ is like that in مَعَائِشٌ, as in other similar words of which the medial radical is an