tive]; both signifying the same. (TA.) [And سمّع به *He made to hear of it*, or *him*.] It is said in a trad., مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ سَمَّعَ ٱللّٰهُ بِهِ أَسَامِعَ خَلْقِهِ وَحَقَّرَهُ وَصَغَّرَهُ (Ṣ,* 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 أَسَامِعَ 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] سمّع به, (Ṣ, Mgh, Mṣb,) inf. n. تَسْمِيعٌ, (Ṣ, Mgh, Ḳ,) signifies [also] *He rendered him,* or *it, notorious,* and *infamous:* (Ṣ, Mgh, Ḳ:*) or *he spread it abroad, for men to speak of it.* (Mṣb.) — Also *He raised him from obscurity to fame.* (Ṣ, Ḳ.*) — 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 ▼ اسمعهُ [also] has the latter of these two significations. (Ṣ, Ḳ.)

4. اسمعهُ, inf. n. إِسْمَاعٌ: 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 Ḳur [viii. 23], لَوْ عَلِمَ ٱللّٰهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ [*Had God known any good in them, He had made them to understand*]. (TA.) — أَسْمَعَكَ ٱللّٰهُ *May God not make thee to be deaf.* (TA.) — أَسْمَعَتْ *She sang.* (TA.) One says to a female singer, أَسْمِعِينَا *Sing thou to us:* thus used in a verse of Ṭarafeh. (TA.) — أَسْمَعْتَ *Thou hast said a saying that ought to be heard and followed.* (Ḥar p. 398.) = اسمع الدَّلْوَ ‡ *He made,* or *put, a* مِسْمَع [q. v.] *to the bucket.* (Ṣ, Ḳ, TA.) And in like manner, اسمع الزِّنْبِيلَ (Ḳ) ‡ *He made,* or *put, what are termed* مِسْمَعَانِ *to the basket.* (TA.) = أَسْمِعْ بِهِمْ وَأَبْصِرْ; and أَبْصِرْ بِهِ وَأَسْمِعْ; see art. بصر.

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

6. تسامع به النَّاسُ (Ṣ, Ḳ) *The people heard of it,* [or *him,*] *one from another:* (PṢ, TḲ:) [or *the people heard one another talk of it,* or *him:*] or *it,* or *he, became notorious among the people.* (TA.) — تسامع 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.

سَمْعٌ inf. n. of سَمِعَ, (Ṣ, Mṣb, Ḳ,) like ▼ سَمَاعٌ, (Ṣ, Ḳ,) [&c.,] or the latter is a simple subst. [used in the abstract sense of the former]. (Mṣb.) You say, سَمْعًا وَطَاعَةً, [for أَسْمَعُ سَمْعًا وَأُطِيعُ 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 سَمْعٌ وَطَاعَةٌ, meaning أَمْرِي ذٰلِكَ [i. e. أَمْرِي سَمْعٌ وَطَاعَةٌ *My affair is hearing and obeying*]. (Ḳ.) You say also, [in like manner,] أَللّٰهُمَّ سَمْعًا لَا بَلْغًا, (Ḳ,) and سَمْعٌ لَا بَلْغٌ: (TA:) see سِمْعٌ. And سَمْعَ أُذُنِي فُلَانًا يَقُولُ ذٰلِكَ, (Ḳ,) [said to be] the only instance of the kind among inf. ns. of trans. verbs except رَأْيَ عَيْنِي, (TA in art. رأى,) [in a copy of the M, in art. رأى, written سَمْعَ اذنى and رَأْيَ عينى,] and سِمْعُ ▼ اذنى, and سَمْعَةُ ▼ اذنى, and سِمْعَةُ ▼ اذنى [*My ear heard* (lit. *my ear's hearing*) *such a one say that*]. (Ḳ) — [As a simple subst., it signifies] The *sense of the ear;* (Ḳ;) [i. e., *of hearing;*] the *faculty in the ear whereby it perceives sounds.* (TA.) Thus in the Ḳur [l. 36], أَوْ أَلْقَى السَّمْعَ, (TA,) meaning, *Or who hearkeneth.* (Bḍ, Jel.) [And hence,] أُمُّ السَّمْعِ *The brain;* (Z, O, Ḳ;) as also ▼ أُمُّ السَّمِيعِ. (O, Ḳ.) One says, ضَرَبَهُ عَلَى أُمِّ السَّمْعِ [*He struck him upon the brain*]. (TA.) — [It is also used for the inf. n. of أَسْمَعَ. Hence] one says, قَالُوا ذٰلِكَ سَمْعَ أُذُنِي, and in like manner, سِمْعَ ▼ اذنى, and سَمَاعَ ▼ اذنى, and سَمَاعَةَ ▼ اذنى, i. e. إِسْمَاعَهَا [*They said that making my ear to hear*]: (Ḳ:) and one may say, سَمْعًا [*making to hear*]: this latter one says when he does not particularize himself. (Sb, Ḳ.) And كَلَّمَهُ سِمْعَهُمْ ▼, with kesr, meaning, [*He spoke to him making them to hear,* or] *so that they heard.* (TA.) And a poet says,

* سَمَاعَ ▼ ٱللّٰهِ وَالْعُلَمَاءِ أَنِّي *
* أَعُوذُ بِخَيْرِ خَالِكَ يَا ٱبْنَ عَمْرِو *

[*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 بِحَقِّ 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 ذٰلِكَ عَنْهُ سَمْعًا, and in like manner, ▼ سَمَاعًا, [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 أَسْمَعَ]. (Ḳ,* TA.) [See also سُمْعَةٌ.] — It also signifies The *ear;* (Ṣ,* Mgh, Mṣb,* Ḳ;) as also ▼ مِسْمَعٌ, (Ṣ, Mṣb, Ḳ, TA,) because it is the instrument of hearing, (TA,) and ▼ مَسْمَعٌ, [because it is the place thereof,] (Aboo-Jebeleh, TA,) and ▼ سَامِعَةٌ; (Ṣ, Ḳ;) or ▼ مِسْمَعٌ signifies the *ear-hole;* (TA;) and so ▼ مَسْمَعٌ, and ▼ مُسْتَمَعٌ: (Er-Rághib, TA:) and سَمْعٌ is also used as a pl., (Ṣ, Ḳ,) being originally an inf. n.; but sometimes (Ṣ) it has for its pl. أَسْمَاعٌ (Ṣ, Mṣb, Ḳ) and أَسْمُعٌ, (Mgh, O, Ḳ,) a pl. of pauc., (TA,) [as is also the former,] and أَسَامِعُ is a pl. pl., (Ṣ, Mgh, O, Ḳ,) i. e. pl. of أَسْمَاعٌ, (Ṣ,) or of أَسْمُعٌ: (Mgh, O:) [for an ex. of the pl. pl., see 2:] the pl. of ▼ مِسْمَعٌ is مَسَامِعُ; (Mṣb, Ḳ;) or this may be an irreg. pl. of سَمْعٌ, like as مَشَابِهُ is of شَبَهٌ. (Ṣgh, TA.) You say, سَمْعَكَ إِلَيَّ i. e. [Incline *thine ear to me;* or] *hear thou from me.* (Ṣ, Ḳ.) And طَرَقَ الْكَلَامُ السَّمْعَ [*The speech struck the ear*]. (Mṣb.) سَمْعٌ is used as a pl. in the Ḳur [ii. 6], where it is said, خَتَمَ ٱللّٰهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ [*God hath set a seal upon their hearts and upon their ears*]. (Ṣ.) One also says, ▼ فُلَانٌ عَظِيمُ الْمِسْمَعَيْنِ *Such a one is great in the ears.* (Ṣ.) The phrase هُوَ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا means † *It is not known whither he has repaired:* (AZ, Ḳ:) 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 أَهْل being suppressed: (AO, Ḳ,* TA:) or † *in a void land, wherein is no one;* (ISk, Ḳ;) i. e., none hears his speech, nor does any see him, except [the wild animals of] the desert land: (Ḳ:) or ‡ *between the length and breadth of the land.* (Ḳ, 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:* (IAạr, Th:) or † *he cast himself where no voice of man was heard, nor eye of man seen.* (Ḳ,* TA.) — Also *What rests in the ear, of a thing which one hears.* (L, Ḳ.) — See also سِمْعٌ, in three places, beside the two places before referred to.

سِمْعٌ *i. q.* سَمْعٌ, either as an inf. n. or as a simple subst. (Lḥ, Ḳ.) You say, أَللّٰهُمَّ سِمْعًا لَا بِلْغًا, (Ṣ, Ḳ,) and سَمْعًا ▼ لَا بَلْغًا, (Ḳ,) and سِمْعٌ لَا بِلْغٌ, and سَمْعٌ ▼ لَا بَلْغٌ, (TA,) a form of prayer, (Ḳ,) meaning *O God, may it be heard of but not fulfilled:* (Ṣ, Ḳ:) 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: (Ḳ:) Ks says that it means *I hear of calamities but may they not come to me.* (TA.) You say also, سِمْعُ أُذُنِي فُلَانًا يَقُولُ ذٰلِكَ: see سَمْعٌ. — Also *i. q.* إِسْمَاعٌ: so in the phrase قَالُوا ذٰلِكَ سِمْعَ أُذُنِي: (Ḳ:) and in the phrase كَلَّمَهُ سِمْعَهُمْ: (TA:) both explained above: see سَمْعٌ. — Also *Mention, fame, report, that is heard;* as also ▼ سَمْعٌ, and ▼ سَمَاعٌ: (Ḳ:) *fame,* or *good report;* (Ṣ, Mṣb, Ḳ, TA;) and so ▼ سَمْعٌ and ▼ سَمَاعٌ. (TA.) You say, ذَهَبَ سِمْعُهُ فِي النَّاسِ *His fame,* or *good report, went among mankind.* (Ṣ.) And the Arabs say, لَا وَسَمْعِ ▼ ٱللّٰهِ, [or وَسِمْعِ ٱللّٰهِ,] meaning لَا وَذِكْرِ ٱللّٰهِ [*No, by the glory of God*]. (TA.) — [It is also used as an