

inf. n. **سَقُوطٌ**, (Mṣb,) *The child, or fetus, came forth [or fell] from the belly of its mother* (Mṣb, K) *abortionally, or in an immature, or imperfect, state, (Mṣb,) or dead, (A,) but having the form developed, or manifest: (Mṣb:) you do not say وَقَعَ (Kh, Ṣ, Mṣb, K) unless the child is born alive. (A, TA.) — سَقَطَ فِي يَدِهِ, and أَسْقَطَ فِي يَدِهِ, (Fr, Zj, Ṣ, M, K,) but the former is more common, and better, (Fr,) the latter allowed by Akh, but disallowed by AA and by Ahmad Ibn-Yahyā [i. e. Th], (Ṣ,) [lit. *There was a falling, and there was a making to fall, upon his hand; i. e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; meaning] † he repented, (Fr, Zj, Ṣ, M, K,) of what he had done; and grieved for, or regretted, an act of inadvertence; (Zj, M;) or, and became confounded, or perplexed, and unable to see his right course: (O, K:) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) he slipped; fell into an error, or a fault; committed a mistake. (M, K.) Hence the saying in the Kur [vii. 148], **وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ**, *And when they repented: (Ṣ:) or struck their hands upon their hands, by reason of repentance; accord. to AAF: (M:) or repented greatly; because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]: (Bd:) the phrase was not known to the Arabs before the time of the Kur-ān: (O:) it has also been read **سَقَطَ فِي أَيْدِيهِمْ**, (Akh, Ṣ, M,) as though **التَّدَمَّرُ** were understood; (Akh, Ṣ;) i. e. **سَقَطَ التَّدَمَّرُ**; like as you say, **قَدْ حَصَلَ فِي يَدِهِ مِنْ هَذَا مَكْرُوهٌ**, likening what comes into the heart, and into the mind, to what comes into the hand, and is seen with the eye: (M, TA:) and this, as well as the former, is tropical. (TA.) — **سَقَطَ الْقَمَرُ**: *The moon set*: and in like manner **التَّجْمُرُ** [the star, or asterism; generally meaning the Pleiades; and when this is the case, the phrase in most instances means the Pleiades set at dawn: see **مَسْقَطٌ**]. (Mgh, TA.) — **سَقَطَ الرَّجُلُ**: *The man died. (TA.) — [And † The man tottered by reason of age.] You say of an old man, **سَقَطَ مِنَ الْكِبَرِ**, † *He tottered by reason of age.* (Ṣ in art. **الْقَوْمُ**.) — **سَقَطَ إِلَى الْقَوْمِ**, (M, K,) inf. n. **سَقُوطٌ**, (TA,) † *The people, or company of men, alighted at my abode: (M, K, TA:) they came to me. (TA.) سَقَطَ إِلَى جِيرَانِ لَهُ, occurring in a trad., means † *He came to some neighbours of his, and they gave him refuge, and protected him. (M, TA.)* And it is said in a post-classical prov., **حَيْثُمَا سَقَطَ لَقَطَ** [Wherever he alights he picks up something]: applied to him who practises evasions, shifts, artifices, or the like. (Mcṣd, and Ḥar p. 660.) — **سَقَطَ عَلَى ضَالَّتِهِ**: *He stumbled upon, lighted on, or became acquainted with, the place of his stray, or lost, beast; he lighted on his stray, or lost, beast. (TA.)* Moḥammad said to El-Ḥārith Ibn-Ḥassān, on the latter's asking him respecting a thing; **عَلَى الْخَبِيرِ سَقَطَتْ**: *On the possessor of knowledge thou hast lighted*: and this is a prov. current among the Arabs. (TA.) And it is said in a prov.,*****

• **سَقَطَ الْعَشَاءُ بِهِ عَلَى سِرْحَانٍ** •

† [The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf: or **سِرْحَان**, as is said in a copy of the Ṣ, is here the name of a certain man: see also art. **سِرْحَان**]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) — **سَقَطَ** also signifies *He descended [from the place which he occupied], and his place became vacant. (TA.)* And you say, **سَقَطَ فُلَانٌ مِنْ مَنْزِلَتِهِ**, [Such a one fell from his honourable station]. (TA.) And **سَقَطَ فُلَانٌ مِنْ عَيْنِي**: [Such a one fell from the place which he held in my regard]. (TA.) **سَقَاظَةٌ**, as an inf. n., meaning † *The being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself, [as though its verb were سَقَطَ]*, is a mistake, although it has been used, for the purpose of assimilation, coupled with **وَقَاظَةٌ**. (Mgh.) — [Also, † *He dropped off; fell behind: he, or it, remained behind, or in the rear. See سَاقِطٌ*]. — **سَقَطَ عَنِ الطَّرِيقِ**: [He deviated from the road]. (IAḡr, TA in art. **فَجْرٌ**.) — **سَقَطَ فِي كَلَامِهِ**, (M, K,) and **بِكَلَامِهِ**, (TA,) inf. n. **سَقُوطٌ**; (M, TA;) and **سَقَطَ فِي كَلَامِهِ**; (Ṣ, TA;) † *He committed a mistake in his speech. (M, K, TA.)* And **تَكَلَّمَ فَمَا سَقَطَ بِكَلِمَةٍ**, (M, TA,) and **مَا أَسْقَطَ فِي كَلِمَةٍ**, and **مَا أَسْقَطَ كَلِمَةً**, (M, K,) † *He spoke, and did not commit a mistake in a word. (M, K, TA.)* And **تَكَلَّمَ بِكَلَامٍ** **تَكَلَّمَ بِكَلَامٍ**, [held by him on whose authority it is mentioned to mean † *He spoke speech, and did not drop a letter, or a word; for this is] said by Yaḡkoob to be like سَقَطَ ذِكْرُهُ, and أُدْخِلْتُهُ, &c. (Ṣ.) — سَقَطَ ذِكْرُهُ: † [The mention of him, or it, was, or became, dropped, left out, or omitted]. (TA, passim.) And **سَقَطَ الرَّجُلُ**: † *The man's name fell out, or became dropped, from the register of soldiers or pensioners. (TA.) — سَقَطَتْ قُوَّتُهُ دُونَ بُلُوغِ الْأَمْرِ: [His power fell short of the attainment or accomplishment, of the affair.] (TA in art. **ذَرَعٌ**.) — **سَقَطَ**, inf. n. **سَقُوطٌ**, likewise signifies † *It (a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.,) became null, annulled, void, of no force, or of no account; as though it fell to the ground, or became dropped; whence سَقَطَ حُكْمُهُ, by which phrase بَطُلَ, q. v., is expl. in the Mṣb.] You say, **سَقَطَ الْفَرَسُ**: † [The assigned, or appointed, gift, or soldier's stipend or pay, became annulled], meaning **سَقَطَ طَلْبُهُ وَالْأَمْرُ بِهِ**: † [the demand for it and the order for it became dropped]. (Mṣb.) And **إِذَا صَحَّتِ الْمَوَدَّةُ سَقَطَتْ شُرُوطُ الْأَدَبِ وَالتَّكْلِيفِ**: † [When love, or affection, is free from imperfection, the conditions of politeness and constraint become annulled]. (TA.) And **سَقَطَتْ خَطَايَاهُ**: † *His sins fell [from him]; went away; or departed. (TA in art. **خَرٌ**.)* — **سَقَطَ الْحَرُّ**, (M, K,) aor. 2, inf. n. **سَقُوطٌ**, (M,) † *The heat fell [like as one says of rain]; (M, K;) it befell; (TA;) it came. (K.)* But **سَقَطَ عَنَّا الْحَرُّ**: † *The heat left us or quitted us: (IAḡr, M, K:) as though the verb had two contr. significations. (M, K.)* —***

† **سَقَطَ الْحَدِيثُ مِنْكَ إِلَيْهِ وَمِنْهُ إِلَيْكَ**: [Discourse fell from thee to him, and from him to thee]: (M:) or **سَقَطَ مِنْ كُلِّ عَلَى الْآخَرِ**: † [it fell from each to the other]. (K.)

3. **سَاقِطٌ**, (Ṣ, M, K,) inf. n. **مَسَاقِطَةٌ** and **سَاقِطَةٌ**, (M, K,) i. q. † **أَسْقَطَهُ** [q. v.]: (K:) or *he made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities; syn. تَابَعَ إِسْقَاطَهُ [in the CK **إِسْقَاطَهُ**]: (M, K:) or it has both of these significations. (So in the L, and in some copies of the Ṣ; but in one copy of the Ṣ, the former only is mentioned.) A poet says, (Ṣ, M,) namely **Ḍābi Ibn-El-Ḥārith El-Burjūmīcī**, (TA,) describing a [wild] bull and the dogs, (Ṣ,)*

• **يُسَاقِطُ عَنْهُ رَوْفُهُ ضَارِبَاتِهَا** •
• **سَاقِطٌ حَدِيدِ الْقَيْنِ أَحْوَلٌ أَحْوَلًا** •

[His horn makes to fall consecutively from him those of them that were trained for hunting, as the iron of the blacksmith makes sparks to fall consecutively, scattered about]. (Ṣ, M.) — **سَاقِطٌ**: † *He (a horse) outstripped the [other] horses: (TA:) [as though he made them to drop behind him, one after another.] — سَاقِطُهُ الْحَدِيثُ, (M, K,) inf. n. **سَاقِطٌ** (Ṣ, M, A) and **مَسَاقِطَةٌ**, (TA,) † [He discoursed with him alternately;] *discourse fell (سَقَطَ) from each of them to the other, (M, K,) so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed: (Ṣ, K:) or he discoursed to him telling him thing after thing. (A, TA.) — كَانَ يُسَاقِطُ ذَلِكَ عَنْ رَسُولِ اللَّهِ*: † *He used to relate that from the Apostle of God amid his discourse; as though he mixed his discourse therewith. (TA, from a trad.) = سَاقِطُ الْفَرَسِ*, (M, K,) inf. n. **سَاقِطٌ**, (Ṣ, M, K,) † *The horse came [running] in a slack, or languid, manner: (Ṣ, * M, K, TA:) or سَاقِطٌ in a horse is the incessantly having the foot rounded and made to bleed by stones, or hurt thereby. (A, TA.) You say also **فَرَسٌ رَيْثُ السَّاقِطِ**: † *A horse slow in running. (TA.) — سَاقِطُ الرَّجُلِ, inf. n. **سَاقِطٌ**, † *The man failed of attaining to the condition of the generous, or noble. (TA.)****

4. **أَسْقَطَهُ**: *He made it to fall, fall down, drop, drop down, or tumble down; threw it down; dropped it; let it fall; (Ṣ, * M, Mgh, Mṣb;) upon the ground; (Mgh;) or from a higher to a lower place. (Mṣb.)* See also 3, first sentence.

— **أَسْقَطَتْ**, (Ṣ, Mgh, O, Mṣb, K,) or **اسْقَطَتْ**, (M, K,) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, saying **أَسْقَطَتْ سَقَطًا**, nor do they say, **أَسْقَطَ الْوَلَدُ**, (Mṣb, MF,) or the lawyers use these last two phrases, but they are not Arabic, (Mgh,) or a phrase like the last, i. e. **أَسْقَطَتِ الْأَجْنَةُ**, occurs in an Arabic verse, (TA,) *She (a pregnant female, Mgh, Mṣb, or a woman, M, B, and so in a copy of the Ṣ, or a camel or other animal, as in some copies of the Ṣ and in the O, or, accord. to El-*