

(S, K,) arabicized: (S:) and some say **زَجَجَل**. (Az, TA.) [Pl., accord. to Freytag, **سَجَل**.] — And † Pieces such as are termed **سَبَائِك**, of silver; (K, * TA;) as being likened to the mirror. (TA.) — And Gold. (K.) — And Saffron. (K.)

أَسَجَل: see **سَجِل**. — **سَجَلَة**, [the fem.,] applied to a she-camel, (S, K,) means † Long in the udder: (S:) or big in the udder: pl. **سَجَل**. (K.) — And, applied to a woman, † Big in the posteriors: (K:) pl. as above. (TA.)

مُسَجَّل Allowed, or made allowable, to every one; (S, K;) not denied to any one. (S.) — Mohammad Ibn-El-Hanafeeyeh said, in explaining the words of the Kur [lv. 60], **هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ** [Shall the recompense of doing good be other than doing good?], **هِيَ مُسَجَّلَةٌ لِلْبِرِّ وَالْفَاحِشِ**, meaning † It is unrestricted in its relation to the righteous and the unrighteous: a righteous person is not made to be conditionally intended thereby, exclusively of an unrighteous. (As, S, TA.) — And one says, **فَعَلْنَاهُ وَالْذَّهْرُ مُسَجَّلٌ** † [We did it when fortune was unrestricted], i. e., when no one feared any one. (K.)

سَجَم

1. **سَجَمَ الدَّمْعُ**, (S, K, JM,) aor. 2, (JM,) inf. n. **سُجِمَ** and **سَجِمَ**; (S, K;) and **انسَجَمَ**; (S, JM;) The tears flowed: (JM:) or poured forth; (TA in explanation of the latter verb;) and so the latter verb said of water. (TA.) — And **سَجَمَ عَنِ الْأَمْرِ** † He held back from the thing, or affair, delaying to do it; (A, K, TA;) and shrank from it. (A, TA.) = **سَجِمَتِ الْعَيْنُ** **سُجِمَ** and **سَجِمَ** and **سُجِمَ**, (S, K, *) aor. 2 and inf. n. **سُجِمَ** and **سَجِمَ**, The eye shed its tears in drops: or shed its tears, little or much: (K:) or poured forth its tears. (TA.) And in like manner, **سَجِمَتِ السَّحَابَةُ الْمَاءَ** † The cloud poured forth the water, (K, TA,) little or much: (K:) and **سَجِمَتِ السَّحَابَةُ** † The cloud rained continually; as also **انْجَمَتِ**: (IAqr, TA:) and **انْجَمَتِ** The sky poured forth [rain]; as also **انْجَمَتِ**. (S.) And **سَجِمَهُ** [He poured it forth, app. meaning either **دَمَعَهُ** or **الْمَاءَ**]; and [so] **انسَجِمَهُ**; and [app. in an intensive sense] **انسَجِمَهُ**, inf. n. **تَسْجِمَ** and **تَسْجِمَ**. (K: omitted in the TA.)

2: see the last sentence above.

4: see 1, last two sentences.

7: see 1, first sentence. — **انسَجَمَ الْكَلَامُ** † The language was, or became, rightly, or regularly, ordered, arranged, or disposed. (TA.)

سُجِمَ and **سَجِمَ** and **سُجِمَ** (TA) [are instances of inf. ns. used as epithets, (as is said in the TA of the first and second, to which the third is obviously similar,) meaning Tears flowing, or pouring forth: or the first may be more correctly rendered tears shed in drops, or simply shed, or poured forth].

سَجَر Tears: (K:) or flowing tears. (TA.) — And Water: (so in copies of the K:) i. e. the

water of the sky: (TA:) or water that is apparent, or manifest. (CK.) — Also The leaves of the [tree called] **خَلَّاف** [q. v.]; (K;) to which broad and long arrow-heads are likened. (TA.)

سَجَمَر an inf. n. used as an epithet: see **سَجَمَر**. (TA.)

عَيْنٌ سَجُورٌ [An eye shedding many tears]. (S, TA.) — And **سَحَابٌ سَجُورٌ** † [Clouds pouring forth much rain; like **سَجَمَر**]. (TA.) — And **سَجُورٌ نَاقَةٌ** † A she-camel yielding much milk: (A, TA:) or that parts her hind legs on being milked, and raises her head: (K, TA: [in the CK, **سَطَعَتْ** is erroneously put for **سَطَعَتْ**]) as also **مَسْجَمَرٌ**. (K.) — **رَجُلٌ سَجُورٌ عَنِ الْمَكَارِمِ** † A man who shrinks from generous actions. (TA.)

سُجُورٌ: see **سَجَمَر**. [As it is originally an inf. n., used as an epithet,] you say also **أَعْيُنٌ سَجُورٌ** † Eyes shedding tears in drops, or simply shedding tears, or pouring forth tears; i. q. **سَوَاجِرٌ** [pl. of **سَاجِرَةٌ** fem. of **سَاجِرٌ**, of which last, accord. to Freytag, **سُجَمَرٌ** is a pl.]. (TA.)

سَحَابٌ سَجَامٌ † Clouds pouring forth much rain. (TA. [See also **سُجُورٌ**].)

سَاجِمٌ; and its fem., with ة: see **سُجُورٌ**.

سَاجُورٌ A certain dye. (K.)

أَسْجَمَرٌ A camel that does not utter the grumbling cry termed **رُعَاءٌ**: (S, TA:) or that does not bray clearly: (TA:) i. q. **أَزْمَرٌ**. (K.)

مَسْجَمَرٌ: see **سُجُورٌ**.

أَرْضٌ مَسْجُومَةٌ † Land watered by rain. (S, TA.)

سَجَن

1. **سَجَنَهُ**, (S, Mṣb, K,) aor. 2, inf. n. **سُجِنَ**, (S, Mṣb,) He imprisoned him. (S, Mṣb, K.) — [Hence,] it is said in a trad., **مَا شَيْءٌ أَحَقُّ بِطَوِيلٍ** † [There is not anything more deserving of long restraint than a tongue]. (L.) — And **سَجَنَ الْهَمَّ** † He secreted anxiety; did not reveal it. (L, K.) A poet says,

• وَلَا تَسْجِنَنَّ الْهَمَّ إِنَّ لِسَجْنِهِ •
• عَنَاءً وَحِيلَةً الْمَهَارَى التَّوَاجِيَا •

† [And by no means secrete thou anxiety: verily to the secreting thereof pertains embarrassment: but load with it fleet camels of Mahreh]. (L.)

2. **سَجَنَهُ**, inf. n. **تَسْجِينٌ**, i. q. **شَقَقَهُ** [He cut it, or divided it, lengthwise; clave it; split it; &c.]. (K.) — And **سَجَنَ الشَّجَرُ** He made the palm-trees to be such as are termed **سَلْتِينَ** [or **سَجِين**; i. e. he dug at their feet trenches to conduct the water to them when it did not reach to them]. (K.)

سَجِنٌ A prison; (S, L, Mṣb, K;) as also **سَجِينٌ**: (L:) pl. of the former **سُجُونٌ**. (Mgh, Mṣb.)

سَجِينٌ is syn. with **مَسْجُونٌ** [Imprisoned]; pl. **سَجَنَاءٌ** and **سَجِينِي**: and is applied to a female likewise, as also **سَجِينَةٌ**; pl. **سَجَانٌ** and **سَجَانِي**. (K.)

سَجَانٌ The keeper of a prison. (K.)

سَجِينٌ: see **سَجِنٌ**. — [In the Kur lxxxiii. 7,]

A certain place in which is the record [of the deeds] of the wicked; (S, L, K;) or, as I'Ab says, in which are their registers: AO says, it is of the measure **فَعِيلٌ** from **التَّجِنُّ**, like **الْفَيْقُ** from **الْفَيْقُ**: (S, L:) or a certain valley in Hell: or a certain stone, [or rock,] (L, K,) beneath, (L,) or in, (K,) the seventh earth: (L, K:) [these explanations are given by those who hold that **مَا سَجِينٌ** in the next verse is for **مَا كَتَابٌ** **سَجِينٌ**: or it there means a register comprising the deeds of the wicked, (Bd, Jel, *) of the jinn, or genii, and of mankind, (Bd,) or of the devils and the unbelievers: (Jel:) or **مَا سَجِينٌ** in the next verse is for **مَا كَتَابٌ سَجِينٌ**, and the meaning is the place, (Bd, Jel,) which is beneath the seventh earth, the abode of Iblees and his forces: (Jel:) I'Ab says, it occurs in a trad. with the article **ال**; and without that article it is a proper name for the fire [of Hell], and hence the mention of it in the Kur lxxxiii. 7. (L.) [See also **سَجِيلٌ**.] = Also Anything hard: (L:) and hard, vehement, or severe; (S, L, K;) applied to a beating. (S, L.) — And Continuing, lasting, or everlasting; syn. **دَائِمٌ**; (L, K;) as also **سَجِيلٌ**: so accord. to El-Muarrij. (L. [See, again, **سَجِيلٌ**.]) = And i. q. **عَلَانِيَةٌ**: (L, K:) so in the saying, **عَمِلَ ذَلِكَ سَجِيئًا** [He did that openly, or publicly]. (L.) = Also Palm-trees (**نَخْلٌ**) such as are termed **سَلْتِينَ** (As, L, K) in the dial. of the people of El-Bahreyn; (As, L;) [app. meaning that the latter word is of that dial.; for it is said that] the Arabs [app. the Arabs in general] say **سَجِين** in the place of **سَلْتِينَ**, which is not Arabic: (L:) the palm-trees thus termed are such as have trenches dug at their feet to conduct the water to them when it has not reached to them. (L, and K in art. **سَلْتَن**.)

سَاجُونٌ Iron such as is termed **أَنِيث** [i. e. female, meaning soft]. (L.)

[**مَسْجِنَةٌ**, accord. to Freytag, The act of imprisoning: but it seems rather to be a word of the class of **مَبْخَلَةٌ** and **مَجِينَةٌ** &c., and to signify a cause of imprisonment.]

سَجِينٌ: see **مَسْجُونٌ**.

سَجُو

1. **سَجَا**, (S, Mṣb, K, &c.,) aor. **يَسْجُو**, (S, Mṣb,) inf. n. **سُجُو**, (S, K, TA) and **سُجُو**, (TA,) said of the night, (Fr, IAqr, Mṣb, TA,) &c., (TA,) It was, or became, silent, quiet, or still: (Fr, IAqr, S, K, TA:) and dark: (Fr, TA:) or its darkness became extended: (IAqr, TA:) or it covered, or concealed, by its darkness. (Mṣb, TA.) **وَاللَّيْلِ إِذَا سَجَا** in the Kur [xciii. 2], means And the night when it becomes still, silent, or quiet