

3. **ساجله**, (K,) inf. n. **مُسَاجَلَةٌ**, (S, IB, TA,) [and app. **سَجَالٌ** also, (see **سَجَلٌ**)] *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; (S, IB, \*K;) doing like as he did; (S, IB;) originally in the drawing of water; (S, \*IB;) each of them bringing forth in his سَجَلٌ [or bucket] the like of what the other brought forth [or endeavouring to do so]; the one, of them, that desisted being overcome: (IB:) and also, † in running: or in watering. (S.)* Hence, **فُلَانٌ يُسَاجِلُ فُلَانًا** † *Such a one vies with such a one, each of them producing, [of the evidences] of nobility, the like of what the other produces; the one, of them, that desists being overcome. (IB.)* El-Faḍl Ibn-'Abbās Ibn-'Oṭbeh Ibn-'Abee-Lahab says,

• **مَنْ يُسَاجِلُنِي يُسَاجِلُ مَا جِدَا**

• **يَمَلَأُ الدَّلْوَ إِلَى عَقْدِ الْكُرْبِ**

[*He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attached to the middle of its cross-bars*]; and hence the saying, **الْحَرْبُ سَجَالٌ**. (S. [See **سَجَلٌ**].)

4. **اسجله** *He gave him a bucketful (سَجَلًا) or two bucketfuls (سَجَلَيْنِ): (K:) or, as some say, † he gave him much. (TA.)* — And **اسجل** *He filled the watering-trough, or tank; (S, K;) as also † سَجَلَهُ. (JM.)* — **أَسْجَلَتِ الْبَيْهَمَةَ** *The beast was sent forth, or set loose or free, with its mother. (TA.)* It is said in a trad., **لَا تُسْجَلُوا أَنْعَامَكُمْ**, meaning *Set not loose your cattle in men's fields of seed-produce. (TA.)* — And you say, **اسجل الناس** *He left, or left alone, the people. (K.)* — And **اسجل لهم الأمر** † *He made the affair free, or allowable, to them. (K.)* — And **أَسْجَلْتُ الْكَلَامَ** † *I made the speech, or language, to be unrestricted. (S.)* — **اسجل** *He (a man, TA) abounded in goodness, (K, TA,) and beneficence, and gifts to men. (TA.)* — **أَسْجَلْتُ لِلرَّجُلِ**, inf. n. **إِسْجَالٌ**, *I wrote a writing for the man. (Msb.)* — See also 2.

6. **تساجلوا** *They vied, competed, or contended for superiority, one with another; emulated, or rivalled, one another; or imitated one another; [originally, in the drawing of water: and hence, † in other things: (see 3:)] (S, TA:) and هَبَا يَتَسَاجَلَانِ They two vie, &c., each with the other. (K.)*

7. **انسجل** *It (water) poured out, or forth; or became poured out, or forth; (S, K;) [app., continuously: see 1.]*

**سَجَلٌ** *A full bucket: so accord. to Az and El-Farábee and others: (MS:) or a bucket containing water, whether little or much: such as is empty is not called سَجَلٌ nor ذَنْوَبٌ: (S:) or a great bucket: (Msb: [see also سَجِيلٌ:]) or a great bucket that is full (K, TA) of water: (TA:) and a bucketful; the quantity that fills a bucket: (K:) it is of the masc. gender [though ذَنْوَبٌ (the most common word for "a bucket") is generally fem.]: (S, K:) pl. **سَجَالٌ**. (S.) — And [hence,] † *A share, or portion; (Msb;) like دَلَاةٌ [which**

likewise originally signifies "a bucket"]. (S in art. **دَلْوٌ**. [See also **سَجِيلٌ**].) And hence is derived the saying, **الْحَرْبُ سَجَالٌ**, [as though meaning † *War is an affair of shares, or portions;*] i. e. *the victory in war is shared by turns among the people [engaged therein]: (Msb:) [but it is implied in the S that it is from المَسَاجَلَةُ, and that سَجَالٌ is here an inf. n. like مُسَاجَلَةٌ, agreeably with analogy; and if so, the saying may be rendered war is a contention for superiority: (see 3:)] or the saying الْحَرْبُ بَيْنَهُمْ سَجَالٌ means † [War between them consists of portions, in such a manner that] a سَجَلٌ [or portion] thereof is against these, and another is against these: (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.)*

You say also, **أَعْطَاهُ سَجَلَهُ مِنْ كَذَا** † *He gave him his share, or portion, of such a thing; like as one says, ذَنْوَبُهُ. (Har p. 19.)* The phrase **سَجَلٌ لِيَمِينِ الْمَجْدِ سَجَلٌ لِسِمْلِهِ** (K, \*TA) has an intensive signification; (K, TA;) [the saying app. meaning † *They have, of glory, a large share.*] — Hence likewise, metaphorically applied to signify † *A gift: one says جَوَادٌ عَظِيمُ السَّجَلِ † [*A bountiful man who is large in gift.*] (Har ibid. [The first word in this saying is there written جَوَادٌ].) One says also, **لَهُ بِرُفَاتِصِ السَّجَالِ** † [*He has overflowing goodness or beneficence.*] (TA.) — Also † *A bountiful man. (Abu-l-'Omeythil, K.)* — And † *A great udder: pl. سَجَالٌ and سَجُولٌ. (K.)* — See also **سَجَلٌ**, in two places.*

**سَجَلٌ**: see the next paragraph.

**سَجَلٌ** *A writing; or paper, or piece of skin, written upon; (K, \*TA;) as also سَجَلٌ (TA) and سَجَلٌ (K, TA) [and سَجَلٌ, as appears from what follows]: or a طَوْمَارٌ [meaning a roll, or scroll, or the like,] for writing upon or written upon: (Bd in xxi. 104:) and a written statement of a contract and the like; (K, TA;) i. e. (TA) i. q. **صَلَاةٌ** (S, TA: [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of سَجَلٌ:]) the record of a *hādee*, or judge, in which his sentence is written; (Msb;) a judicial record: (Mgh:) [see also مَحْضَرٌ:] pl. **سَجَلَاتٌ**. (Msb, K.) **كَطَبِ السَّجَلِ لِلْكِتَابِ**, in the *Kur* xxi. 104, means *Like the folding of the طَوْمَارِ* [expl. above] for the purpose of writing [thereon]: or for what is to be written: (Bd:) or upon what is written; (Bd, \*Jel;) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel:) or السَّجَلِ here has the third of the meanings here following: (Bd, Jel:) or the second thereof. (Bd.) — And *A writer, or scribe: (K:) and so some explain it in the verse above cited. (TA.)* — And السَّجَلُ *A certain scribe of the Prophet. (K.)* — And *A certain angel, (K,) who folds the written statements of [men's] works. (Bd ubi suprā.)* — And, without*

the article, *A man*, in the Abyssinian language. (K.) In the verse cited above, I 'Ab read **السَّجَلِ**, and explained it as meaning *A certain man*: but it is also said to mean *a certain angel*: and another reading is السَّجَلِ, a dial. var. mentioned above. (TA.)

**السَّجَالُ** a name for *The ewe*. (Ibn-'Abbād, O.) — And **سَجَالٌ سَجَالٌ** [i. e. **سَجَالٌ سَجَالٌ**, so in my MS. copy of the K, but in the CK **سَجَالٌ سَجَالٌ**,] is *A call to the ewe to be milked.* (Ibn-'Abbād, O, K.)

**سَجُولٌ** *A she-goat abounding in milk: thus correctly, as in the O: in the copies of the K, in the place of عَيْنٌ is put عَيْنٌ [making the meaning to be a spring abounding in water or an eye abounding in tears]. (TA.)*

**سَجِيلٌ**, applied to a bucket (دَلْوٌ), *Large, or big; as also with ة: (K:) or سَجِيلَةٌ [alone, i. e. as a subst., rendered such by the affix ة,] signifies a large, or big, bucket. (S.)* — And, applied to an udder (ضَرْعٌ), *Long: (S:) or pendent and wide; as also † أُسْجَلٌ: (K:) or this latter, applied to an udder, but only of a sheep or goat, wide, flaccid, and tossing about; striking the animal's hind legs, from behind. (ISH, TA.)* — And, with ة, applied to a testicle (خُصِيَّةٌ), *Flaccid and wide in the scrotum. (K.)* — See also **سَجَلٌ**. — Also *Hard, and strong. (K.)* — And *A share, or portion: (K:) IAar says, it is of the measure فَعِيلٌ from سَجَلٌ meaning "a full bucket" [and likewise "a share, or portion"]; but, he adds, it does not please me. (TA.)*

**سَجَالَةٌ**, in a testicle, *Flaccidity and wideness in the scrotum. (K.)*

**سَجِيلَةٌ**: see **سَجِيلٌ**.

**سَجِيلٌ** *Stones like lumps of dry, or tough, clay: arabicized from سَنَكٌ وَكَلٌ (K, TA;) which are Pers. words, meaning "stone and clay;" the conjunction falling out in the arabicizing: (TA:) or baked clay: (Jel in xi. 84 and xv. 74 and cv. 4:) or stones (S, K) of clay (S) baked by the fire of Hell, whereon were inscribed the names of the people [for whom they were destined]: (S, K:) so in the *Kur*; as is indicated therein, in li. 33 and 34: (S:) or **سَجِيلٌ** in the *Kur* means **سَجَلٌ** مِنْ سَجَلٍ, i. e. *of what had been written [or decreed] for them, that they should be punished therewith; and سَجِيلٌ means the same as سَجِينٌ, mentioned and expl. in the *Kur* lxxxiii. 8 and 9: (K:) AO says that سَجِيلٌ مِنْ سَجِيلٍ means many and hard; and that سَجِينٌ is syn. with سَجِيلٌ in this sense: (TA:) it is also said to be from سَجِينٌ meaning Hell; the ن being changed into ج: (Bd in xi. 84:) also, to be from أُسْجَلَتْهُ meaning "I sent forth him or it;" or from أُسْجَلْتُ meaning "I gave;" and to be from السَّجَلِ. (TA.) — Also *i. q. دَائِرَةٌ*; and so **سَجِينٌ** [q. v.]. (L in art. **سَجِنٌ**.)**

**سَجَنَجَلٌ** *A mirror: (S, K:) or a Chinese mirror: (MA:) [said to be] a Greek word (رُومِيٌّ),*