

ing, for shade and shelter,] over a door: (Mgh:) or it is [a thing, or place,] like a *صَفَّة* [or *سَقِيْفَة*] before a *بَيْت* [or house, or perhaps here meaning tent]: and a *ظَلَّة* at the door of a house (دَار): (AA, TA:) or, accord. to Abou-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [a space such as is termed] a *فَنَاء* pertaining to a tent of hair-cloth and the like; and those who make it to be like a *صَفَّة*, or like a *سَقِيْفَة*, explain the word accord. to the way in which it is used by the people of the towns and villages: (Mṣb, TA:) or it signifies the door [itself]: (Ṣ, A, Mgh, K:) or it has this meaning also: (Mṣb:) some thus apply it to the door itself: (A'Obeyd, L:) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. *سَدَد*. (Ṣ, L, Mṣb, K.) You say, *رَأَيْتَهُ قَاعِدًا بَسْدَةً بَابِهِ* [I saw him sitting in the vestibule of his door]: (Ṣ, TA:) and *بَسْدَةَ دَارِهِ* [in the vestibule before the door, or at the door, of his house]. (TA.) Abu-d-Dardā said, *مَنْ يَغْشَى سَدَدَ السُّلْطَانِ يَغْمَرُ وَيَقْعُدُ*, (Ṣ, L,) or *مَنْ يَأْتِ النَّبِيَّ*, i. e. [He who comes to the vestibules, or gates, of the Sulṭān] experiences returns of recent and old griefs, disquieting him so that he is not able to remain at rest, but stands up and sits down: (Mgh in art. *قَدَم*;) this he said when he came to the gate of Mo'āwiyeh and did not receive permission to enter. (L.) And it is said in a trad., *الشَّعَثُ الرَّؤُوسِ الَّذِينَ لَا تَفْتَحُ لَهُمُ السُّدَدُ*, (Ṣ, A,) meaning *الأبواب* [i. e. The shaggy, or dishevelled, and dusty, in the heads are those to whom the doors will not be opened]. (A.) — Hence, Umm-Selemeh, addressing 'Aīsheh, termed her a *سَدَّة*, i. e. a *بَاب* [meaning † A means of communication], between the Prophet and his people. (L, from a trad.) — Also *Palm-sticks*, i. e. *palm-branches stripped of their leaves, bound together, [side by side,] upon which one sleeps*. (M.)

سَدَد: see the next paragraph, in four places: — and see also *سَدِيد*.

سَدَاد [an inf. n. of the intrans. verb *سَدَد*; as also *سَدَد*]. [Hence,] one says, *إِنَّهُ لَدُو سَدَادٍ* Verily he has a faculty of hitting the right thing, or his object or aim, in speaking, and in the managing or disposing of affairs, and in shooting. (TA.) — [Hence also, as a subst.,] *A thing that is right*, syn. *صَوَاب*. (Ṣ, A, Mṣb, K,) and *قَصْد*, (Ṣ,) of what is said and of what is done; (Ṣ, A, *Mṣb, K;) as also *سَدَد*, (Ṣ, A,) which is a contraction of the former. (Ṣ.) One says, *قَالَ سَدَادًا مِنَ الْقَوْلِ* He said a right thing [lit. of what is said, i. e., a right saying]; (Ṣ, A;) as also *سَدَادًا*. (A.) And *يَصِيبُ السَّدَادَ* He hits the right thing in speech [or action]. (Ṣ.) And *هُوَ عَلَى سَدَادٍ مِنْ أَمْرِهِ* and *سَدَدٌ* [He is following a right course of action in respect of his affair]. (A.) And *أَمْرٌ فُلَانٌ يَجْرِي عَلَى السَّدَادِ* The affair of such a one goes on according to that which is right. (Ṣ.) — [And hence the saying,] *أَتَتْنا رِيحٌ مِنْ سَدَادِ أَرْضِهِمْ* † A wind came to us from the direc-

tion of their land. (A, TA.) — It is also used as an epithet, syn. with *سَدِيد*, q. v. (L.) — And *السَّدَادُ* [as though meaning *The right projector*] is a name that was given to a bow belonging to the Prophet, as ominating the hitting of the object aimed at by that which was shot from it. (TA.) — See also *سَدَاد*, in three places.

سَدَاد: see *سَدَّة*, first sentence.

سَدَاد *A thing with which an interstice, or intervening space, is closed, or closed up*: (AO, M, L: [see also *سَد*:]) and *a thing with which a breach, or gap, (M, A,) is stopped, or stopped up, (M,) or repaired, and made firm or strong*: (A:) pl. *أَسَدَة*. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) *Somewhat of milk that dries up in the orifice of a she-camel's teat*; (Meyd, K;) because it stops up the passage of the milk. (Meyd.) Also *A stopper of a bottle* (Ṣ, *Mgh, *Mṣb, K, *TA) &c.: (Mṣb:) in this sense [as well as in those before mentioned] with *كَسْر* (Ṣ, Mgh, Mṣb, K) only [to the س]: and so in the sense next following. (Ṣ, K.) *A body of horse and foot serving as blockaders of the frontier of a hostile country*. (S, K, *TA.) — *سَدَادٌ مِنْ عَوَازٍ* and *سَدَادٌ*, (ISk, Ṣ, M, Mṣb, K,) but the former is the more chaste, (Ṣ,) and it alone is mentioned by most authors in this saying, because it is from *سَدَاد* as meaning the “stopper” of a bottle; (Mṣb;) and some say that *سَدَادٌ*, with fet-h, is a corruption; (Mṣb, K;) expressly disallowed by Aṣ and ISh; (Mṣb;) a prov.; (Meyd;) meaning † *A thing by which want is supplied*, (Ṣ, M, Mṣb, K,) and *by which life is preserved*; accord. to ISh, *if incomplete*; and accord. to Aṣ, *a thing by which somewhat of the entire wants of one's case is supplied*. (Mṣb.) One says also, *أَصَبْتُ بِسَدَادٍ مِنْ الْعَيْشِ* and *سَدَادًا* † *I attained thereby a thing by which want was supplied*; (Ṣ, K, *TA;) or *a means of sustaining life*. (AO, L.) — See also *سَد*, in two places.

سَدَد: see *سَدَد*.

سَدِيد, applied to a spear, *Seldom missing*; and [to the same, and] to an arrow, *that hits the mark*; (TA;) and to a saying, (Ṣ, M, L,) as also *سَدَادًا* (M, L) and *سَدَدًا*; (L;) and an action; (TA;) and an affair, as also *أَسَدٌ*; (Ṣ, A, L;) *right, direct, or in a right state; having, or taking, a right direction or tendency; tending towards the right point or object*: (Ṣ, M, A, L, TA:) and *سَدَدٌ*, applied to speech, signifies the same; (TA;) and *true*. (K, TA.) — And applied to a man, meaning *Who pursues a right course*; as also *أَسَدٌ*; (M;) and [in an intensive sense] *سَدَادًا*: (TA:) or, (Mṣb,) as also *مُسَدِدٌ*, (Ṣ,) *who hits the right thing in his saying* (Ṣ, Mṣb) and in his action. (Mṣb.)

سَدَادَة: see *سَد*, in two places.

سَدِيد: see *سَدِيد*.

† *سَادَة* † An eye (عَيْن) of which the sight has

gone; (A;) *that has become white, and with which one does not see, but which has not yet burst*: (Az, A, *L, K:) or *that is open, but does not see strongly*: (IAṣr, L, K:) pl. *سَدُود*, (IAṣr, L,) or *سَدَد*. (K.) — Also † *An old and weak she-camel*. (IAṣr, K.)

أَسَدٌ: see *سَدِيد*, in two places.

مَسَدٌ [properly *A place of closing, or stopping, &c.*]: see 1, in two places.

مُسَدِدٌ: see *سَدِيد*.

مُسَدِدٌ *Directed; pointed in a right direction*. (Ṣ, TA.) — And *A man directed, accommodated, adapted, or disposed, to that which is right* [of words and of actions]; (L;) *who does that which is right, (يَعْمَلُ بِالسَّدَادِ وَالْقَصْدِ, Ṣ, L,) keeping to the right way; in which sense it is related by some with kesr, مُسَدِدٌ. (L.)* [Golius explains it as meaning, on the authority of the Ṣ, *who executes his affairs with sure and good judgment, and with happy success*: and Freytag thus explains *مُسَدِدٌ*, as from the Ṣ.]

مُسَدِدٌ: see the next preceding paragraph, in two places.

سَدَج

1. *سَدَجَهُ بِشَيْءٍ*, (O, K,) aor. ʔ, inf. n. *سَدَج*, (TK,) *He thought a thing to be in him*; (O, K;) i. e. *he suspected him of a thing*: (TA:) or *سَدَجَ بِشَيْءٍ* he imagined, or thought, a thing. (L.) — See also what next follows, in two places.

5. *تَسَدَجَ*; (Ṣ, L, K;) and *سَدَجٌ*, inf. n. *سَدَج*; (L;) *He lied, affected lying, or lied purposely; and forged, or fabricated*: (Ṣ, L, K: [in the CK, *تَخَلَّفَ* is erroneously put for *تَخَلَّقَ*:]) *he forged and uttered false and vain tales*: (L:) or *سَدَجَ*, aor. ʔ, signifies [simply] *he lied*; (O, in the present art. and in art. *سَرَج*;) like *سَرَج*. (O in art. *سَرَج*.) [See also *تَسَرَجَ*.]

7. *انْسَدَجَ* *He fell prostrate; fell upon his face*; (O, K, TA;) *like him who is prostrating himself in prayer*: (TA:) [it may perhaps be a mistranscription for *انْسَدَحَ*; which seems to be better known in this sense: but it is said to be] formed by transposition from *انْسَجَدَ* and [so] *انْدَسَجَ*. (TA.)

سَدَاجَة, used by Ibn-El-Khaṭṭeb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning *Easiness, and goodness of nature or disposition, [or rather simplicity, or plainness, of mind or manners,] is from سَادَجٌ, an arabicized word from [the Pers.] سَادَة, signifying, with them, “free in intellect,” and “easy in nature or disposition:” frequent usage occasioned the change of the ʔ into ʔ. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 292.]*

سَدَاجٌ *A great, or habitual, liar*, (Ṣ, O, L, K,) *who will not tell thee truly whence he comes, but will tell thee lyingly*. (L.) [See also *سَرَاجٌ*.]