

graph. = Also *Mist*; syn. ضَبَابٌ: or such as is thin. (M, K.) = And i. q. كَثِيرُ الذِّكْرِ (K) [app. as meaning *Remembering God, or celebrating Him, much, or frequently*: for SM adds], hence the saying,

لَا يَذْكُرُونَ اللَّهَ إِلَّا سَدْمًا

[app. *They remember not, or celebrate not, God, otherwise than doing so much, or frequently*: from which it seems that one says, سَدْمًا، inf. n. سَدِمَ، meaning *He remembered, or celebrated, God, &c.*] (TA.) = And i. q. تَعَبٌ [*Fatigue*: but I incline to think that this explanation is a mistranscription]. (TA.)

سَادِمٌ: see سَدِمَ، second sentence, in four places.

سُدْمٌ: see سَدِمَ، in the former half of the paragraph. — Also A camel left to pasture by itself (K, TA) around the dwelling. (TA.) — And A [camel of generous race, such as is termed] فَتِيْقٌ having a muzzle put upon his mouth. (S.) — And A camel having galls, or sores, upon his back, and therefore exempted from the saddle until his galls, or sores, have become healed. (K.) = See also سَدِمَ، last sentence, in two places.

مَسْدُومٌ: see سَدِمَ، in the former half of the paragraph: = and again in the last sentence. — Also A door shut, or closed. (TA.)

سدن

1. سَدَنَ (S, L, K,) aor. ٤, (S, L,) inf. n. سَدْنٌ and سَدَانَةٌ, [or the latter, accord. to the Mgh, seems to be a simple subst.] *He acted as minister, or servant, of the Kaqbeh, and [so in the S and L, but in the K "or"] of the temple of idols*; (S, L, K;) and performed the office of door-keeper, or chamberlain. (K.) [And] الكَعْبَةُ سَدَنُ. aor. ٤, inf. n. سَدْنٌ, has the former meaning. (Mgh.) A'Obeid says, (L,) سَدَانَةُ الكَعْبَةِ signifies *The ministry, or service, of the Kaqbeh, (Mgh, L,) and the superintendence thereof, and the opening and locking of its door. (L.)* The سَدَانَةُ and the لَوَاءُ [q. v.] belonged to [the family named] Benoo-'Abd-el-Dār in the Time of Ignorance, and the Prophet confirmed it to them in El-Islām: (S, L:) [in the first age of El-Islām,] the سَدَانَةُ of the Kaqbeh belonged to the sons of 'Othmān Ibn-Talhah [of the family of Benoo-'Abd-el-Dār]. (Mgh.) السَدَانَةُ signifies [also (L)] الْحَجَابَةُ [which seems to be properly a subst., meaning *The office of door-keeper, or chamberlain, but here seems, from the context, to be used as an inf. n., meaning the performing that office*]: you say, سَدَنَهُ، aor. as above, [app. meaning *He acted as door-keeper, or chamberlain, to it, namely a temple, or for him*:] (M, L:) or سَدَنَهُ، inf. n. سَدَانَةٌ، signifies *he served it, or him.*

(MA.) = سَدَنَ ثَوْبَهُ (S, L, K,) and السَّرَّ (S, L,) aor. ٤, and ٤, (K,) *He (a man, S, L) let down, or lowered, his garment, (S, L, K,) and the curtain, or veil, (S, L,) and the hair; like سَدَنَهُ [which is held by some to be the original, the ن being held by them to be a substitute for ل: see سَدَنَ]. (Fr, TA in art. سدل.)*

سَدْنٌ: see what next follows, in two places.

سَدْنٌ (L, Mgh,) or سَدْنٌ (so in a copy of the M,) or سَدْنٌ, and سَدَانٌ (K,) as also سَدِينٌ (AA, L, K,) *A curtain, or veil*: (AA, M, L, Mgh, K:) [like سَدْلٌ and سَدْلٌ] pl. of the first (L) or second (M) [and app. of the last also, like as سَدَالٌ is pl. of سَدْلٌ or سَدْلٌ and also of سَدِيلٌ,] سَدَانٌ; in which the ن is said by some to be a substitute for ل: (M, L:) or سَدَانٌ is a dial. var. of سَدَالٌ signifying the *سَدُولُ of the [kind of camel-vehicles for women called] هَوَاجِج*; (S, L;) [i. e.,] accord. to ISk, it signifies the *pieces of cloth with which the هَوَاجِج is covered*; (L;) as also سَدُونٌ; (Aq, TA voce سَدِيلٌ;) and its sing. is سَدِينٌ, like سَدِيلٌ, or سَدْنٌ. (L. [The last word is there thus written, in this instance, with fet-h.])

سَدْنٌ: } see the next preceding paragraph.
سَدَانٌ: }

سَدِينٌ: see سَدْنٌ. — Also *Fat*, as a subst. (AA, L, K.) — And *Blood*. (K.) — And *Wool*. (K.)

سَدَانَةٌ *Ministry, or service.* (Mgh.) [And particularly *The ministry, or service, and superintendence, of a temple of idols*; and afterwards, of the Kaqbeh: see 1.]

سَادِنٌ *A minister, or servant, of the Kaqbeh, (S, Mgh, L, Mgh, K,) and [so in the S and L, but in the K "or"] of the temple of idols*; (S, L, K;) and one who performs the office of door-keeper, or chamberlain: (K:) pl. سَدَنَةٌ (S, Mgh, L, Mgh, K:) or سَدَنَةٌ signifies the door-keepers, or chamberlains, (حُجَابٌ, [pl. of حَاجِبٌ,]) of the House [of God, i. e. the Kaqbeh]; and the intendants of the idols in the Time of Ignorance; the latter being the primary application: (M, L:) but IB says that there is this difference between the سَادِنٌ and the حَاجِبٌ; that the latter precludes, and his license to do so belongs to another; whereas the سَادِنٌ precludes, and his license to do so belongs to himself. (L.)

سدى and سَدو

1. سَدَا بِيَدَيْهِ (M,) or سَدَا بِيَدَيْهِ (K,) [aor. سَدُو، inf. n. سَدُو، (S, M, K,) *He stretched forth (S, M, K) his arms or hands, or, as when said of a camel, his fore legs, (M,) or his arm or hand, or his fore leg, (S, K, TA,) إِلَيْهِ [towards him or it], (CK,) or نَحْوَ الشَّيْءِ [towards the thing], like as do camels (كَمَا تَسْدُو الْإِبِلُ) in their going along; (TA;) as also سَدَا، (M, K, TA,) in [some of] the copies of the K سَدَى، but the former is the right. (TA.) You say of a man, سَدَا، aor. سَدُو، *He stretched forth his arm, or hand, towards a thing*: and of a camel, سَدَا، inf. n. سَدُو، *he stretched forth his fore leg in going along*: (Mgh:) or of a she-camel, سَدَتْ، (S, K,) aor. تَسَدُو، inf. n. تَسَدُو، (S,) *she went with wide steps*; (K;) or *she stretched forth her arms in going along, and went with wide steps*:*

and مَا أَحْسَنَ سَدُو رَجْلَيْهَا وَأَتْو يَدَيْهَا [*How good, or beautiful, is her stretching forth of her hind legs, and her returning of her fore legs in her going!*]. (S.) See also سَدَا، (M,) or سَدَى، (S,) سَدُو، (S, M,) *He went, (M,) or he goes, (S,) towards, or in the direction of, such a thing*; (S, M;) said of a man. (S.) — سَدُو also signifies *The going at random, heedlessly, or in a headlong manner, without consideration, or without any certain aim, or object, not obeying a guide to the right course, in journeying*; (S, M;) said in relation to camels and horses. (M.) — Hence, (M,) سَدَا بِالْجَوَزِ، (K,) aor. سَدُو، (TA,) inf. n. سَدُو، (M, TA,) *He (a boy, or child,) played with walnuts, (M, K, TA,) throwing them into a hole*; (TA;) a dial. var. of زَدَا; (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also سَدَى، (M, K, TA,) in [some of] the copies of the K, erroneously, سَدَى. (TA.) See also سَدَيْتٌ، in art. دَحُو. = See also 5. = سَدَيْتُ The land was, or became, moistened by much dew, (S, Mgh,) either from the sky or from the ground. (S.) And سَدَيْتُ اللَّيْلَةَ The night was, or became, moist with much dew. (M, TA.) — سَدَى الْبُرْ، (S, K,) or الْبَلَحُ، (M,) inf. n. سَدَى; (TA;) and سَدَى; (M;) *The dates in the state in which they are termed بَر، or بَلَح, [see these words,] were, or became, lax in their ثَفَارِيْق [or bases, so as to be easily detached therefrom], (S, M, K,) and moist. (M.)*

2: see 4, first three sentences, in four places. — [Hence,] one says of honey, يُسَدِيهِ النَّحْلُ. [The bees make, prepare, or produce, it]. (M.) — See 4, again, in two places. = See also 5.

4. سَدَى الثَّوْبَ، (S, Mgh, K,) and اسَدَى الثَّوْبَ (S;) as also سَدَاهُ، (K,) inf. n. تَسَدِيَةٌ; (TA;) and تَسَدَاهُ; (K;) *He set, or disposed, the warp (سَدَى) of the garment, or piece of cloth*; (S, Mgh, K, TA;) *he made a warp (سَدَى) in the garment, or piece of cloth*: (Har p. 241:) or تَسَدَاهُ means *he did so for another*; and تَسَدَاهُ، *he did so for himself.* (M, TA.) [Golius explains سَدَى as signifying also "Oblivit telam viscosiore aqua, ut cui mistus fuerit panis, quod fit roboris conciliandi ergo;" as on the authority of the KL; in my copy of which I find only its inf. n., تَسَدِيَةٌ, expl. as meaning the weaver's making a warp in a garment, or piece of cloth (تَار در جامه) (كَرْدَن جُولَاهُ): and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, "Cirris s. fimbriis ornavit vestem." — [Hence,] one says, هُوَ يُسَدِي الْأُمُورَ وَيُنِيرُهَا (A in art. نِير) or يُسَدِي (TA in that art.) [meaning + *He commences things, or affairs, and completes them*]. And اَلْحَمْرُ مَا أُسَدِيَتْ + Complete what thou hast commenced (S and K in art. لَحْم) of beneficence. (S in that art.) — Hence also, اسَدَى بَيْنَهُمُ حَدِيثًا، [i. e. + *He wove, or composed, or he forged, a discourse between them*]. (M, TA.) — And اَصْلَحَ اسَدَى بَيْنَهُمَا [i. e. + *He effected a*