

ing, for shade and shelter,] over a door: (Mgh:) or it is [a thing, or place,] like a *صَفَّة* [or *سَقِيفَة*] before a *بَيْت* [or house, or perhaps here meaning tent]: and a *ظُلَّة* at the door of a house (دار): (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 *سَقِيفَة*, explain the word accord. to the way in which it is used by the people of the towns and villages: (Mgh, TA:) or it signifies the door [itself]: (S, A, Mgh, K:) or it has this meaning also: (Mgh:) some thus apply it to the door itself: (A'Obeid, L:) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. *سُدَد*. (S, L, Mgh, K.) You say, *رَأَيْتُهُ قَاعِدًا بِسُدَّةِ بَابِهِ* [I saw him sitting in the vestibule of his door]: (S, TA:) and *بِسُدَّةِ دَارِهِ* [in the vestibule before the door, or at the door, of his house]. (TA.) Abu-d-Dardā said, *مَنْ يَغْشَى سُدَدَ السُّلْطَانِ يَغْمَرُ وَيَقْعُدُ* (S, L,) or *مَنْ يَأْتِ الْبَابَ*, i. e. [He who comes to the vestibules, or gates, of the Sultan] 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'awiyeh and did not receive permission to enter. (L.) And it is said in a trad., *الشَّعْتُ الرَّؤُوسِ الَّذِينَ لَا تَفْتَحُ لَهُمُ السُّدَدُ*, (S, 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 'A'isheh, termed her a *سُدَّة*, 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 *سَدَّ*; as also *سَدَد*]. [Hence,] one says, *إِنَّهُ لَذُو 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*, (S, A, Mgh, K,) and *قَصْد*, (S,) of what is said and of what is done; (S, A, Mgh, K;) as also *سَدَد*, (S, A,) which is a contraction of the former. (S.) One says, *قَالَ سَدَادًا مِنَ الْقَوْلِ* *He said a right thing [lit. of what is said, i. e., a right saying]*; (S, A;) as also *سَدَادًا*. (A.) And *السَّدَادُ يَصِيبُ* *He hits the right thing in speech [or action]*. (S.) And *هُوَ عَلَى سَدَادٍ مِنْ* *He is following a right course of action in respect of his affair*. (A.) And *أَمْرٌ فَلَانٌ يَجْرِي عَلَى السَّدَادِ* *The affair of such a one goes on according to that which is right*. (S.) — [And hence the saying,] *أَتَتْنَا 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 *سُدَّة*, first sentence.

سَدَاد *A thing with which an interstice, or intervening space, is closed, or closed up*: (AO, M, L: [see also *سَدَّ*]) 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. *أَسَدَّة*. (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* (S, Mgh, Mgh, K, TA) &c.: (Mgh:) in this sense [as well as in those before mentioned] with *kesr* (S, Mgh, Mgh, K) only [to the س]: and so in the sense next following. (S, 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, S, M, Mgh, K,) but the former is the more chaste, (S,) and it alone is mentioned by most authors in this saying, because it is from *سَدَاد* as meaning the “stopper” of a bottle; (Mgh;) and some say that *سَدَادٌ*, with *fet-h*, is a corruption; (Mgh, K;) expressly disallowed by As and ISh; (Mgh;) a prov.; (Meyd;) meaning † *A thing by which want is supplied*, (S, M, Mgh, K,) and *by which life is preserved*; accord. to ISh, *if incomplete*; and accord. to As, *a thing by which somewhat of the entire wants of one's case is supplied*. (Mgh.) One says also, *أَصَبْتُ سَدَادًا* † *I attained thereby a thing by which want was supplied*; (S, K, TA;) or *a means of sustaining life*. (AO, L.) — See also *سَدَّ*, in two places.

سَدَوْد: see *سَدَّ*.

سَدِيد, applied to a spear, *Seldom missing*; and [to the same, and] to an arrow, *that hits the mark*; (TA;) and to a saying, (S, M, L,) as also *سَدَادٌ* (M, L) and *سَدَدٌ*; (L;) and an action; (TA;) and an affair, as also *أَسَدٌ*; (S, A, L;) *right, direct, or in a right state; having, or taking, a right direction or tendency; tending towards the right point or object*: (S, M, A, L, TA:) and *سَدِيدٌ*, 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] *سَدَادٌ*: (TA:) or, (Mgh,) as also *مُسَدِّدٌ*, (S,) *who hits the right thing in his saying* (S, Mgh) and in his action. (Mgh.)

سَدَادَة: see *سَدَّ*, in two places.

سَدَاد: 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*: (IAar, L, K:) pl. *سُدُود*, (IAar, L,) or *سُدُود*. (K.) — Also † *An old and weak she-camel*. (IAar, K.)

أَسَدٌ: see *سَدِيد*, in two places.

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

مُسَدِّدٌ: see *سَدِيد*.

مُسَدَّدٌ *Directed; pointed in a right direction*. (S, 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*, S, L,) *keeping to the right way; in which sense it is related by some with kesr, مُسَدَّدٌ*. (L.) [Golius explains it as meaning, on the authority of the S, *who executes his affairs with sure and good judgment, and with happy success*; and Freytag thus explains مُسَدَّدٌ, as from the S.]

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

سَدَج

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

7. *انْدَسَجَ* *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 *انْدَسَحَ*; which seems to be better known in this sense: but it is said to be] formed by transposition from *انْدَسَدَ* 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 *د* into *ج*. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 292.])

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