

أَسَدَّتْ (S, L) is said to a man when he seeks [or has sought] what is right, (S,) meaning *Thou hast sought what is right*; whether the person thus addressed have hit the right thing or not. (L.) One says also, سَدَّ عَلَيْكَ الرَّجُلُ, aor. يَسُدُّ, inf. n. سَدَّ [app. a mistranscription for سَدَاد or سَدُود], *The man said, or did, what was right [against thee]*: so in the handwriting of Sh. (Az, TA.)

2: see 1, first sentence. — [Hence,] سَدَدٌ مَلَأَهُ [He filled it up]; namely, a vessel, and a watering-trough. (Aboo-Sa'eed, TA in art. سَخَنَ.) — And سَدَدَ عَلَيْهِمْ كُلُّ شَيْءٍ قَالُوهُ + *He annulled, in opposing them, everything that they said.* (Jābir, as related by Aboo-Adnān.) = سَدَدَهُ (S, A, L, M, K,) inf. n. تَسَدِيدٌ (K,) *He directed it, (A, L, M, K,) namely, an arrow, (A, M, K,) towards him or it, (A,) or الصَّيْدَ إِلَى الصَّيْدِ towards the game; (M, K;) and سَدَدَهُ, with ش, is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عَرَضَهُ (S, M, K,) or عَرَضَهُ. (L.) — And He taught him the art of shooting. (TA.) — Also, (M, A, K,) inf. n. as above, (S,) *He directed, accommodated, adapted, or disposed, him (S, M, A, K) to that which was right, of words and of actions: (S, K: [and the like is implied in the M and A:] said of God. (M, A.) And you say, سَدَدَ صَاحِبَكَ Teach thou thy companion, and direct him to the right course. (Sh, TA.) — And [hence,] سَدَدَ مَالِكَ Act thou well with thy property, or cattle. (L.) And سَدَدَ الْإِبِلِ, inf. n. as above, He gave the camels easy access to every pasturage, and to every place where the ground was soft and spacious. (L.) = See also 1, near the end of the paragraph.**

4: see 1, near the beginning: = and see also the latter half of the same paragraph, in five places.

5: see 1, in the latter half of the paragraph, in three places.

7. انسدَّ, said of an interstice, or intervening space, *It became closed, or closed up*; as also استسدَّ (M:) and both, said of a breach, or gap, (M, A,) *it became stopped, or stopped up, (M,) or repaired, and made firm or strong. (A.)* and اسدَّتْ and اسدَّتْ signify the same [i. e. *The punctures made in the sewing of the skin became closed*]; (S, K;) expressing a consequence of pouring water into a skin. (S.)

8: see the next preceding paragraph, in two places: = and see also 1, in the latter half of the paragraph, in five places.

سَدَّ and سَدَدٌ Any building, or construction, with which a place is closed or closed up, or stopped or stopped up: (M: [see also سَدَاد:]) a dam: (M, K:) a thing intervening, as a separation, a partition, a fence, a barrier, a rampart, or an obstacle, or obstruction, between two other things: (S, M, K:) and a mountain: (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:]) or, as some say, anything that faces one,

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or is over against one, and bars, or excludes, (يَسُدُّ,) what is behind it: whence goats are said to be سَدَّ يَرَى مِنْ وَرَائِهِ الْفَقْرُ + [a barrier behind which is seen poverty]; meaning that they are not of great utility: (M:) or سَدَّ signifies what is made by man; and سَدَّ, what is created by God, (Zj, M, M, K,) as a mountain: (M, K:) in the Kur xviii. 92 and 93, and xxxvi. 8, some read with fet-h, and some with damm: (M, TA:) the pl. is أَسَدَادُ, [a pl. of pauc.,] (A, M, K,) or أَسَدَةٌ, [also a pl. of pauc.,] and سَدُودُ, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, [ISd says,] in my opinion, this (أَسَدَةٌ) is pl. of سَدَاد. (M.) You say, سَدَّ ضَرْبَ بَيْنَهُمَا سَدَّ and سَدَّ [A barrier, or an obstacle, was set between them two]: and ضَرْبَتِ بَيْنَهُمَا الْأَسَدَادُ [Barriers, or obstacles, were set between them two]. (A.) And سَدَّ ضَرْبَتِ عَلَيْهِ الْأَرْضُ بِالْأَسَدَادِ + [The earth, or land, set barriers, or obstacles, against him]; meaning, the ways became closed, or stopped, against him, and the courses that he should pursue became obscure to him: (K: in the CK ضَرْبَتِ:) the sing. of أَسَدَادُ [accord. to general analogy] is سَدَّ. (TA.) — [Hence,] the former (سَدَّ) also signifies, (Fr, S, M, L, K,) or سَدَادُ, (A,) or the former and سَدَادَةٌ, (L,) + A fault, or defect, (Fr, S, M, A, &c.,) such as blindness and deafness and dumbness, (S,) or such as closes, or stops, one's mouth, so that he does not speak: (A:) pl. of the first, (S, M, K,) or of the second, (A,) أَسَدَةٌ, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سَدُودُ, (S, M, K,) or أَسَدُ [which is a pl. of pauc.]. (M.) You say, مَا بِهِ سَدَادُ + There is not in him any fault &c.: and فَلَانٌ بِرِيءٌ مِنْ الْأَسَدَةِ + Such a one is free from faults &c. (A.) And مَا بِفُلَانٍ سَدَادَةٌ + There is not in such a one a fault that stops his mouth from speaking. (Aboo-Sa'eed, L.) And لَا تَجْعَلَنَّ بِسَدِّكَ الْبَسْمَ + By no means render thou thy bosom contracted so that thou shalt be unable to return an answer, like him who is deaf or dumb. (S, K.) — See also سَدَّ — سَدَّ [so in the TA, i. e. either سَدَّ or سَدَّ,] also signifies + A she-camel by which the sportsman conceals himself from the game; also called دَرِيْعَةٌ and دَرِيْعَةٌ: whence the saying, رَمَاهُ فِي سَدِّ نَاقَتِهِ + [He shot him, or shot at him, by his she-camel whereby he was concealing himself]. (IAqr, TA.) — And سَدَّ, (M,) or سَدَّ, (O, K,) is also syn. with ظِلٌّ [as meaning + Shade, or shadow; or cover, or protection]. (IAqr, M, O, K, TA.) A poet cited by IAqr says,

فَعَدَّتْ لَهُ فِي سَدِّ نَقْصِ مَعْوِدٍ
لِذَلِكَ فِي صَحْرَاءٍ جَدِيمٍ دَرِيْعَةٍ

↑ [I sat for him, i. e. lay in wait for him, in the shade, or cover, of a camel rendered lean by travel, accustomed to that, in a desert whereof the dry herbage was old]: i. e. I made him a cover, or screen, to me, in order that he might not see me:

• فَعَدَّتْ لَهُ فِي سَدِّ نَقْصِ مَعْوِدٍ
• لِذَلِكَ فِي صَحْرَاءٍ جَدِيمٍ دَرِيْعَةٍ

↑ [I sat for him, i. e. lay in wait for him, in the shade, or cover, of a camel rendered lean by travel, accustomed to that, in a desert whereof the dry herbage was old]: i. e. I made him a cover, or screen, to me, in order that he might not see me:

and by جَدِيمٍ he means "old," because الْجَدِيمُ signifies الْأَصْلُ, and there is nothing older than the أَصْلُ; and he uses it as an epithet because it implies the meaning of an epithet. (M.) = سَدَّ also signifies A thing, (S, K,) [i. e.] a [basket such as is called] سَلَّةٌ, (M, TA,) made of twigs, (S, M, K,) and having covers (أَطْبَاق): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سَدَادُ and سَدُودُ: (M, TA:) or, accord. to Lth, سَدُودُ signifies [baskets such as are called] سَلَالُ, [pl. of سَلَّةٌ,] made of twigs, and having covers (أَطْبَاق); one of which is called [not سَدَّ but] سَدَّةٌ: and it is said also on other authority that the سَلَّةٌ is called سَدَّةٌ and طَبْلُ. (L, TA.)

سَدَّ: see the next preceding paragraph, passim. — Also + A swarm of locusts obstructing the horizon: (M:) or so جَرَادٌ مِنْ سَدَّ: (TA:) and جَرَادٌ سَدَّ + locusts (S, M, A, K) that have obstructed, (S, K,) or obstructing, (M, A,) the horizon, (S, M, A, K,) by their multitude: (S, A, K:) in which case, سَدَّ is either a substitute for جَرَادٌ and therefore a substantive, or it is pl. of سَدُودٌ signifying that which obstructs the horizon and therefore an epithet. (M.) — And + A black cloud, (AZ, S, K, TA,) that has risen in any tract of the sky: (TA:) or a collection of clouds rising, obstructing the horizon: (M:) pl. سَدُودُ: (S, M, K:) [or] سَدَّ and سَدَّ, but the former is the more approved, signify + a cloud, or collection of clouds, rising high, and appearing like a mountain. (M and L in art. صَد.) — And A valley: (K:) so called because it becomes closed, or stopped up. (TA.) — And A valley containing stones and masses of rock, in which water remains for some time, or a long time: pl. سَدَدَةٌ: (S, L, K:) or you say, أَرْضٌ بِهَا سَدَدَةٌ [a land in which are valleys containing stones and masses of rock, &c.]; and the sing. is سَدَدَةٌ. (L.) — And + The departure [or loss] of sight: (IAqr, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)

سَدَّ: see سَدِيدٌ.

سَدَّةٌ: see سَدَّ, last sentence.

سَدَّةٌ A certain disease in the nose, (S, M, L, K,) which stops it up, (M, L,) attacking the passage of the breath, (L,) and preventing respiration; (S, L;) as also سَدَادُ. (S, M, L, K.) A thing that obstructs the passage of the humours, and of the food, in the body. (KL.) [And Any obstruction in the body: pl. سَدَدٌ.] — See also سَدَّ. = Also [A vestibule, or porch, for shade and shelter, before the door of a house: this is a common signification of the word, and is app. what is meant by its being said that] the سَدَّةٌ is what is before the door of a house: (M, A:) or, as some say, a سَقِيْفَةٌ [i. e. roof, or covering, such as projects over the door of a house &c.; or a place roofed over]: (M:) or a ظِلَّةٌ [i. e. roof, or cover-