

graph. = Also *Mist*; syn. *ضباب*: or *such as is thin*. (M, K.) = And i. q. *كثير الذكر* (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, *سدم* الله, inf. n. *سدم*, meaning *He remembered, or celebrated, God, &c.*] (TA.) = And i. q. *تعَب* [Fatigue: but I incline to think that this explanation is a mistranscription]. (TA.)

سادم: see *سدم*, second sentence, in four places.

مسدم: see *سدم*, 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] *فنيق* 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 *سدم*, last sentence, in two places.

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

سدى

1. *سدى* (S, L, K) aor. 2, (S, L) inf. n. *سدى* and *سدانة*, [or the latter, accord. to the Mgh, seems to be a simple subst.] *He acted as minister, or servant, of the Ka'abah, 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 *سدنة الكعبة* aor. 2, inf. n. *سدى*, has the former meaning. (Mgh.) A'Obeyd says, (L) *سدانة الكعبة* signifies *The ministry, or service, of the Ka'abah, (Mgh, L,) and the superintendence thereof, and the opening and locking of its door*. (L.) The *سدانة* and the *لواء* [q. v.] belonged to [the family named] Benoo-'Abd-ed-Dar in the Time of Ignorance, and the Prophet confirmed it to them in El-Islam: (S, L:) [in the first age of El-Islam,] the *سدانة* of the Ka'abah belonged to the sons of 'Othman Ibn-Talhah [of the family of Benoo-'Abd-ed-Dar]. (Mgh.) *السدانة* signifies [also (L)] *الحجابه* [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, *سدنة*, aor. as above, [app. meaning *He acted as door-keeper, or chamberlain, to it, namely a temple, or for him*:] (M, L:) or *سدنة*, inf. n. *سدانة*, signifies *he served it, or him*. (MA.) = *سدن ثوبه* (S, L, K) and *الستر* (S, L) aor. 2, and 2, (K) *He (a man, S, L) let down, or lowered, his garment, (S, L, K) and the curtain, or veil, (S, L) and الشعر the hair*; like *سدنة* [which is held by some to be the original, the ن being held by them to be a substitute for ل: see *سدن*]. (Fr, TA in art. *سدل*.)

سدى: see what next follows, in two places.

سدى (L, Mgh) or *سدن* (so in a copy of the M,) or *سدان* (K) as also *سدنين* (AA, L, K) *A curtain, or veil*: (AA, M, L, Mgh, K:) [like *سدل* and *سدل*:] pl. of the first (L) or second (M) [and app. of the last also, like as *اسدال* is pl. of *سدل* or *سدل* and also of *سديل*]; *اسدان*; in which the ن is said by some to be a substitute for ل: (M, L:) or *اسدان* is a dial. var. of *اسدال* signifying the *سدى* of the [kind of camel-vehicles for women called] *هوايج*; (S, L;) [i. e.,] accord. to ISk, it signifies the *pieces of cloth with which the هواج is covered*; (L;) as also *سدى*; (As, TA voce *سديل*;) and its sing. is *سدن*, like *سديل*, or *سدن*. (L. [The last word is there thus written, in this instance, with fet-h.]

سدى: see the next preceding paragraph.
سدان: see the next preceding paragraph.

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

سدانة *Ministry, or service*. (Mgh.) [And particularly *The ministry, or service, and superintendence, of a temple of idols*; and afterwards, *of the Ka'abah*: see L.]

سدى *A minister, or servant, of the Ka'abah, (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. *سدنة*: (S, Mgh, L, Mgh, K:) or *سدنة* signifies the *door-keepers, or chamberlains, (حجاب, [pl. of حاجب,]) of the House [of God, i. e. the Ka'abah]; 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 *سدى* and the *حاجب*; that the latter precludes, and his license to do so belongs to another; whereas the *سدى* precludes, and his license to do so belongs to himself. (L.)

سدى and سدو

1. *سدو* (M) or *سدو* (K) [aor. *سدو*, inf. n. *سدو*, (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) إليه [towards him or it], (CK) or نحو الشيء [towards the thing], like as do camels (كَمَا تَسْدُو الْإِبِلُ) in their going along*; (TA;) as also *استدى* (M, K, TA) in [some of] the copies of the *اسدى* (TA.) You say of a man, *سدو*, aor. *سدو*, *He stretched forth his arm, or hand, towards a thing*: and of a camel, *سدو*, inf. n. *سدو*, *he stretched forth his fore leg in going along*: (Mgh:) or of a she-camel, *سدت*, (S, K) aor. *تسدو*, inf. n. *تسدو*, (S) *she went with wide steps*; (K;) or *she stretched forth her arms in going along, and went with wide steps*:

and *ما أحسن سدو رجلها وأتو يديها* [*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 *سداء* (M) or *يسدو* (S) *كذا*, (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.) — *سدو* 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) *سدا بالجوز*, (K) aor. *يسدو*, (TA) inf. n. *سدو*, (M, TA) *He (a boy, or child,) played with walnuts, (M, K, TA) throwing them into a hole*; (TA;) a dial. var. of *زدا*; (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also *استدى* (M, K, TA) in [some of] the copies of the K, erroneously, *اسدى*. (TA.) See also *سديت*, in art. *دحو*. = See also 5. = *سديت الأرض* *The land was, or became, moistened by much dew, (S, Mgh) either from the sky or from the ground*. (S.) And *سديت الليلة* *The night was, or became, moist with much dew*. (M, TA.) — *سدى البسر*, (S, K) or *البسج*, (M) inf. n. *سدى*; (TA;) and *استدى*; (M;) *The dates in the state in which they are termed بسر, or بلسج, [see these words,] were, or became, lax in their ثغاريق [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, *يسدته التحل* [The bees make, prepare, or produce, it]. (M.) — See 4, again, in two places. = See also 5.

4. *اسدى الثوب* (S, Mgh, K) and *استاه* (S;) as also *سداه* (K) inf. n. *تسدية*; (TA;) and *تسداه*; (K;) *He set, or disposed, the warp (السدى) of the garment, or piece of cloth*; (S, Mgh, K, TA;) *he made a warp (سدى) in the garment, or piece of cloth*: (Har p. 241:) or *سداه* means *he did so for another*; and *تسداه*, *he did so for himself*. (M, TA.) [Golius explains *سدى* 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., *تسدية*, expl. as meaning the weaver's making a warp in a garment, or piece of cloth (تار در جامه): and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, "Cirris s. fimbriis ornavit vestem." — [Hence,] one says, *هو يسدى الأمور ويبيها* (A in art. *نير*) or *يسدى* (TA in that art.) [meaning *He commences things, or affairs, and completes them*]. And *ألحمر ما أسديت* + *Complete what thou hast commenced (S and K in art. *لحمر*) of beneficence*. (S in that art.) — Hence also, *اسدى بينهم حديثا* i. q. *نسجه* [i. e. *He wove, or composed, or he forged, a discourse between them*]. (M, TA.) — And *أصلح* i. q. *أسدح* [i. e. *He effected a*