

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. تعب* [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.)

سدن

1. *سدن*, (S, L, K,) aor. *سدن*, (S, L,) inf. n. *سدن* and *سدانة*, [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 *الكعبة* *سدن* aor. *سدن*, inf. n. *سدن*, has the former meaning. (Mgh.) A'Obeyd says, (L,) *سدانة الكعبة* signifies *The ministry, or service, of the Kaqbeh, (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 Kaqbeh 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, *سدنه*, aor. as above, [app. meaning *He acted as door-keeper, or chamberlain, to it, namely a temple, or for him*:] (M, L:) or *سدنه*, inf. n. *سدانة*, signifies *he served it, or him*. (MA.) = *سدن ثوبه*, (S, L, K,) and *الستر*, (S, L,) aor. *سدن*, and *سدن*, (K,) *He (a man, S, L) let down, or lowered, his garment, (S, L, K,) and the curtain, or veil, (S, L,) and the شعر the hair*; like *سدله* [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*.)

سدن: see what next follows, in two places.

سدن, (L, Mgh,) or *سدن*, (so in a copy of the M,) or *سدن*, and *سدان*, (K,) as also *سدن*, (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 *اسدان* is pl. of *سدل* or *سدل* and also of *سدل*], *اسدان*; in which the ن is said by some to be a substitute for ل: (M, L:) or *اسدان* is a dial. var. of *اسدان* signifying the *سدول* of the [hind of camel-vehicles for women called] *هوادج*; (S, L;) [i. e.,] accord. to ISk, it signifies the *pieces of cloth with which the هودج is covered*; (L;) as also *سدون*; (As, TA voce *سدل*;) and its sing. is [*سدن*, like *سدل*, or] *سدن*. (L. [The last word is there thus written, in this instance, with fet-h.]

سدن: see the next preceding paragraph.
سدان:

سدن: see *سدن*. — 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 Kaqbeh*: see 1.]

سادن 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. *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 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 *سادن* and the *حاجب*; that the latter precludes, and his license to do so belongs to another; whereas the *سادن* precludes, and his license to do so belongs to himself. (L.)

سدى and سدو

1. *سدأ* *بيديه*, (M,) or *بيده*, (K,) [aor. *يسدو*] 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 نحو الإبل in their going along*; (TA;) as also *استدى*, (M, K, TA,) in [some of] the copies of the K *اسدى*, but the former is the right. (TA.) You say of a man, *سدأ*, aor. *يسدو*, *He stretched forth his arm, or hand, towards a thing*: and of a camel, *سدأ*, 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. *سدو*, (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 *سدأ*, (M,) or *ستى*, (S,) *سدو*, (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,) *سدأ 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 *زدأ*; (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 اللبنة* *The night was, or became, moist with much dew*. (M, TA.) — *سدى البس*, (S, K,) or *البسح*, (M,) inf. n. *سدى*; (TA;) and *استدى*; (M;) *The dates in the state in which they are termed بسر, or بلح, [see these words,] were, or became, lax in their تفاريق [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, *يسديه 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 *تسداه* 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) (كردن جوله) 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 وينيرها* (A in art. *نير*) or *يسدى* (TA in that art.) [meaning *He commences things, or affairs, and completes them*]. And *أكمل ما أسديت* [Complete what thou hast commenced (S and K in art. *لحمر*) of beneficence. (S in that art.) — Hence also, *اسدى بينهم حديثاً* *i. q. نسجه* [i. e. *He wove, or composed, or he forged, a discourse between them*]. (M, TA.) — And *أصلح اسدى بينهم* *i. q. أصلح* [i. e. *He effected a*