

أَسَدَّتْ † مَا شِئْتُ (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. سَدَّ, inf. n. سَدَّ [app. a mistranscription for سَدَادُ or سُدُودُ], *The man said, or did, what was right [against thee]*: so in the handwriting of Sh. (Az, TA.)

2: see 1, first sentence. — [Hence,] سَدَّرَ مَلَأَهُ [He filled it up]; namely, a vessel, and a watering-trough. (Aboo-Sa'eed, TA in art. حَفْنَقُ) — And سَدَّرَ عَلَيْهِمْ كُلَّ شَيْءٍ قَالُوهُ † *He annulled, in opposing them, everything that they said.* (Jábir, as related by Aboo-Adnán:) — سَدَّرَهُ (S, A, L, M, K,) inf. n. تَسَدَّرَ, (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 سَدَّرَهُ, 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, سَدَّرَ صَاحِبَكَ *Teach thou thy companion, and direct him to the right course.* (Sh, TA.) — And [hence,] سَدَّرَ مَالَكَ *Act thou well with thy property, or cattle.* (L.) And سَدَّرَ الْإِبِلَ, 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.) or استسدَّتْ and استسدَّتْ 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 سَدَّ Any building, or construction, with which a place is closed or closed up, or stopped or stopped up: (M: [see also سَدَادُ:]) 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, Bk. I.

or is over against one, and bars, or excludes, (سَدَّ,) what is behind it: whence goats are said to be سَدَّ بَرِيٍّ 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 أُسْدَادُ, [a pl. of pauc.,] (A, M, K,) or أُسْدَةٌ, [also a pl. of pauc.,] and سُدُودُ, [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 (أُسْدَةٌ) is pl. of سَدَادُ. (M.) You say, سَدَّ ضَرْبَ بَيْنَهُمَا and سَدَّ [A barrier, or an obstacle, was set between them two]: and ضَرْبَتِ بَيْنَهُمَا الْأَسْدَادُ [Barriers, or obstacles, were set between them two]. (A.) And سَدَّ ضَرْبَتِ عَلَيْهِ الْأَرْضُ بِالْأَسْدَادِ † [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 أُسْدَادُ [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,) أُسْدَةٌ, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سُدُودُ, (S, M, K,) or أُسْدُ [which is a pl. of pauc.]. (M.) You say, † مَا بِهِ سَدَادُ † There is not in him any fault &c.: and فَلَانَ بَرِيٍّ مِنْ † Such a one is free from faults &c. (A.) And † مَا بِلَفَانٍ سَدَادَةٌ † تَسُدُّ فَاهُ عَنِ الْكَلَامِ † There is not in such a one a fault that stops his mouth from speaking. (Aboo-Sa'eed, L.) And † تَجَعَلَنَّ لَكَ بَيْنَكَ الْأَسْدَةَ † 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]. (IAgr, TA.) — And سَدَّ, (M,) or سَدَّ, (O, K,) is also syn. with ظِلٌّ [as meaning † Shade, or shadow; or cover, or protection]. (IAgr, M, O, K, TA.) A poet cited by IAgr says,

• قَعَدْتُ لَهُ فِي سَدِّ نَقِيصٍ مُعَوِّدٍ •
• لِذَلِكَ فِي صَحْرَاءَ جِذْمٍ دَرِيْعَتِهَا •

† [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 جِذْمٍ he means "old," because الْجِذْمُ 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 (أَطْبَاقُ): (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 سُدُودُ: (M, TA:) or, accord. to Lth, سُدُودُ signifies [baskets such as are called] سَلَالٌ, [pl. of سَلَّةٌ,] made of twigs, and having covers (أَطْبَاقُ); one of which is called [not سَدَّ but] سَدَّةٌ: and it is said also on other authority that the سَلَّةُ is called سَدَّةٌ and طَبْلٌ. (L, TA.)

سَدَّ: see the next preceding paragraph, passim. — Also † A swarm of locusts obstructing the horizon: (M:) or so جَرَادٍ مِنْ سَدَّ: (TA:) and جَرَادٌ † 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 سُدُودٌ 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. سُدُودُ: (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. سَدَّةٌ: (S, L, K:) or you say, † أَرْضٌ بِهَا سَدَّةٌ [a land in which are valleys containing stones and masses of rock, &c.]; and the sing. is سَدَّةٌ. (L.) — And † The departure [or loss] of sight: (IAgr, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)

سَدَّ: see سَدَّ. 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. سَدَادُ.] — 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 سَدَّةُ 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 عُلَّةٌ [i. e. roof, or cover-