

سدر

1. سدر, aor. -, inf. n. سَدْرٌ and سَدْرَةٌ (S, K,) He became dazzled by a thing at which he looked, so that he turned away his face from it: or became confounded, or perplexed, and unable to see his right course: syn. تَحْيِرٌ (K:) and he (a camel) became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat: (S, *K:) also, (TA,) or سَدْرٌ بَصْرَهُ (M,) he [app. a man or any animal] was hardly able to see: (M, TA:) or سَدْرٌ بَصْرَهُ he was dazzled, or confounded or perplexed, and did not see well; as also اسْدَرْتُ. (A, TA.) [See also سَدْرٌ, below.] — سَدْرٌ (M, K,) or سَدْرَتٌ (S,) aor. -, inf. n. سَدْرٌ (M,) He, or she, let down, let fall, or made to hang down, his, or her, hair; (S, M, K;) and in like manner, a curtain, or veil, (M,) and a garment; (Lh;) a dial. var. of سَدَلٌ. (S, K,*) — Also سَدْرٌ, aor. -, inf. n. سَدْرٌ and سَدْرٌ, He rent his garment. (Yaq-koob, M.)

4. اسْدَرْتُ الشَّمْسُ عَيْنَهُ [The sun dazzled his eye, and confused his sight]. (K in art. جهر.)

5. تَسَدَّرَ بِثَوْبِهِ He covered himself with his garment. (AA.)

7. انسدر It (hair, S, M, K, and a curtain or veil, M) hung down; (S, M, K;) a dial. var. of انسدل. (S, K,*) — انسدر يَعْدُو He was somewhat quick, or made some haste, running: (S, M,*) or he went down, or downwards, and persevered (A'Obeyd, K) in his running, going quickly. (A'Obeyd.) [In the CK, for يَعْدُو, is put by mistake بَعْدُ.]

Q. Q. 4. اسْدَرْتُ بَصْرَهُ His sight became weak, in the manner described below, voce سَدْرٌ. (S in art. سدر, and M and K in art. سدر.) It is of the measure اِفْعَلٌ, from السَدْرُ; (IKt;) the م being augmentative. (S.) See also سَدْرٌ. — اسْدَرْتُ عَيْنَهُ His eye shed tears; accord. to Lh; but this is not known in the classical language. (M in art. سدر.)

سَدْرٌ [a coll. gen. n., The species of lote-tree called by Linnæus rhamnus spina Christi; and by Forskål, rhamnus nabeca;] the tree, or trees, of which the fruit is called نَبَقٌ and نَبَقٌ: (S, M, Mgh, Msb, K:) sing., (Msb,) or [rather] n. un., (S, M, K,) سَدْرَةٌ: (S, M, Msb, K:) and sometimes سَدْرٌ is used as meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Sarráj, Msb:) AHn says, accord. to Aboo-Ziyád, the سَدْرٌ is of the kind called عَضَاهُ, and is of two species, عِبْرِيٌّ and ضَالٌ: the عِبْرِيٌّ is that which has no thorns except such as do not hurt: the ضَالٌ has thorns [which hurt]: the سَدْرٌ has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the ضَالٌ is small: the best نَبَقٌ that is known in the land of the Arabs is in Hejer (هجر), in a single piece of land which is appropriated to the Sultán alone: it is the sweetest of all in taste and odour: the mouth of him

who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume: (M, TA:) it is [also] said that the سَدْرٌ is of two species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed غُسْلٌ, and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy: the زَعْرُورٌ is so described that it may be supposed to be the wild نَبَقٌ: (Msb:) when سَدْرٌ is used absolutely, with relation to the ablution termed غُسْلٌ, it means the ground leaves of the tree so called: (Mgh, *Msb:) the pl. of سَدْرَةٌ is سَدْرَاتٌ and سَدْرَاتٌ and سَدْرَاتٌ (S, K) and سَدْرٌ (S, M, K) and سَدْرٌ (M, K,) which last is extr. (M.) — سَدْرَةُ الْمُنْتَهَى is said to be The lote-tree in the Seventh Heaven; (Lth, K,*) beyond which neither angel nor prophet passes, and which shades the water and Paradise: (Lth:) in the Shaheeh it is said to be in the Sixth Heaven: 'Iyád reconciles the two assertions by the supposition that its root is in the Sixth, and that it rises over the Seventh: accord. to IAth, it is in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns. (MF, TA.)

سَدْرٌ [see 1]. You say, فِي بَصْرِهِ سَدْرٌ, and سَادِرٌ, In his sight is a confusedness, so that he does not see well. (A.) — Some say that it signifies An affection resembling vertigo, common to a voyager upon the sea: or [simply] vertigo. (TA in art. بقل.)

سَدْرٌ Having his eyes dazzled by a thing, so that he turns away his face from it: or in a state of confusion or perplexity, and unable to see his right course: syn. مَتَحْيِرٌ (K:) as also سَادِرٌ: (S, K:) and the former, a camel having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat: (S:) and also one having his eyes dazzled by snow; as well as by intense heat (IAgr.) — عَيْنُهُ سَدْرَةٌ His eye is confused in its vision, or dazzled, so that he cannot see well. (A.) — And سَدْرَةٌ means An old and weak she-camel. (IAgr, TA in art. سد.) — Also سَدْرٌ The sea: (S, M, K:) one of the [proper] names thereof; (S;) occurring only in a poem of Umeiyeh Ibn-Abi-s-Salt: (M:) he says,

* فَكَأَنَّ بَرْقِعَ وَالْمَلَائِكِ حَوْلَهُ
* سَدْرٌ تَوَاكَلَهُ الْقَوَائِمُ أُجْرَدُ

[And as though the first heaven, with the angels around it, were the sea, the winds deserting it, and smooth]: (S, M, TA: [but in the M and TA, for حَوْلَهُ, we find حَوْلَهَا; and in the S, for أُجْرَدُ, we find أُجْرَبُ, which is inconsistent with the rhyme of the poem:]) by القَوَائِمُ he means the winds; and by تَوَاكَلَهُ, [for تَتَوَاكَلَهُ], or rather تَتَرَكُّهُ: he likens the sky to the sea when calm: (TA:) Th quotes thus:

* وَكَأَنَّ بَرْقِعَ وَالْمَلَائِكِ تَحْتَهَا
* سَدْرٌ تَوَاكَلَهُ الْقَوَائِمُ أَرْبَعٌ

and says that the poet likens the angels, with respect to their fear of God, to a man affected

with a vertigo [lit., turning round, though it would seem more appropriate had he said, the poet likens them to a camel so affected, whom his four legs failed: he prefaces this explanation with the words, سَدْرٌ يَدُورُ وَقَوَائِمُ أَرْبَعٌ هُمُ الْمَلَائِكَةُ; to which he or ISd adds, كَيْفَ خَلَقَهُمْ: but (using a common phrase of ISd) I can only say, لَا أَدْرِي كَيْفَ هَذَا; unless there be some omission in the transcription]: (M, TA:) Sgh says that the correct reading is سَدْرٌ, meaning the kind of tree so called, not the sea; and the author of the Námooos adopts his opinion; but MF rejects it: (TA:) some read رَقْعًا [in the place of بَرْقِعَ] and explain it as meaning the seventh heaven. (TA in art. رقع.)

سَدْرِيٌّ One who grinds and sells the leaves of the سَدْرٌ. (TA.) [See also سَدْرٌ.]

سَدَارٌ A thing resembling a [curtain of the kind called] خَدْرٌ: (K:) or resembling a كَلَّةٌ, which is put across a [tent of the kind called] خِبَاءٌ. (M.)

سَدَارٌ A seller of the leaves of the سَدْرٌ. (TA.) [See also سَدْرِيٌّ.]

سَادِرٌ: see سَدْرٌ. — Also Losing his way: you say, إِنَّهُ سَادِرٌ فِي الْغَيِّ Verily he is losing his way, in error. (A.) And أَتَى أَمْرَهُ سَادِرًا i. e. [He entered into, or did, his affair] in a wrong way. (Ham p. 432.) — A man without firmness, or deliberation. (M.) You say, تَكَلَّمَ سَادِرًا He spoke without deliberation. (A.) — A man who cares not for anything, nor minds what he does: (S, *M, K:) or one who occupies himself with vain or frivolous diversion. (TA.)

سَدْرٌ A cloudiness of the eye; (K:) and weakness of sight: (TA:) and سَادِرٌ [originally pl. of the preceding, app.,] weakness of sight, (S, M, K,) or something appearing to a man by reason of weakness of his sight, (M, K,) on the occasion of, (S, M,) or [arising] from, (K,) intoxication (S, M, K) by drink &c., (M,) and from [or if the reading in the CK be correct this prep. should be omitted] the insensibility arising from drowsiness and vertigo. (S, K.) The م is augmentative. (S: but the word is mentioned in the M and K in art. سدر.) See also سَدْرٌ. — Also A king: because the eyes become weak, or dazzled, in consequence of looking at him. (K in art. سدر.)

الْأَسْدَرَانُ The shoulder-joints, (S, M, A, K,) and the sides: (S, K:) or (so in the M, but accord. to the K "and") two veins (M, K) in the eye, (M,) or in the two eyes: (K:) or beneath the temples. (M.) Hence the saying جَاءَ يَضْرِبُ جَاءَ يَضْرِبُ He came beating (with his hands, TA) his shoulder-joints (S, A, K) and his sides; (S, K;) meaning, the came empty, (S, A, K,) having nothing in his hand, (S,) or having no occupation, (M,) and without having accomplished the object of his desire: (S, K:) and in like manner, أَصْدَرِيَّةٌ (S:) and أَصْدَرِيَّةٌ, 168 *