صدّد ; (M, TA ;) *It contained*, or *generated*, *matter*, (Ṣ, M, Mṣb, Ḳ,) *such as is termed* صَدِيد : (M, Mṣb :) or *ran with such matter*. (A.)

5. تصدّد لَهُ, for which one says تَصَدَّى له, [changing the last د into ى, as in the case of صَدَّدَ, q. v.,] from الصَّدَدُ, meaning "the place, or part, that is before, in front, facing, or opposite;" (Az, L ;) *He addressed*, or *applied*, or *directed*, *himself*, or *his regard*, or *attention*, or *mind*, *to him*, or *it*; [as though he set himself over against the object to which the verb relates:] and *he asked him*, or *petitioned him*, *for a thing that he wanted*: syn. تَعَرَّضَ لَهُ ; (L and Ḳ* in the present art., and Ṣ and M and Ḳ in art. صدى ;) and أَقْبَلَ عَلَيْهِ ; (L ;) and تَضَرَّعَ لَهُ : (M in art. صدى :) *he inclined to him*, or *it*: (L :) *he raised his head towards it*: (M in art. صدى, in explanation of تصدّى :) *he raised his head and breast towards it*, *looking towards it*, or *regarding it*: (TA in art. صدى, in explanation of تصدّى :) the object is one at which you raise your eyes, looking at it: (Ṣ in art. صدى, in explanation of تصدّى :) *he applied*, or *gave*, *his whole attention to it*, (meaning an affair,) *having his mind unoccupied by other things*; syn. تَفَرَّغَ لَهُ وَتَبَتَّلَ. (Mṣb.) One says also, تصدّى لِلرَّدِّ عَلَى المُصَنِّفِ [*He addressed*, or *applied*, *himself to reply against the author*]. (TA in art. حزب, &c.) And تصدّى لِلْمَعْرُوفِ وَطَلَبَهُ *He addressed himself*, or *applied himself*, *to obtain favour*, or *bounty*; *and sought it*; syn. تَعَرَّضَ لَهُ [and تَبَرَّى له]. (Mṣb in art. عرض.) And أَنْتَ لَهُ تَصَدَّى, [in the Ḳur, lxxx., 6,] originally تَتَصَدَّدُ, (L,) and accord. to one reading تَصَدَّى, (Jel,) means *To him thou addressest thyself*, or *directest thine attention*, and *inclinest*; syn. تَتَعَرَّضُ لَهُ, (L,) and تُقْبِلُ عَلَيْهِ, (Zj,) and تَمِيلُ إِلَيْهِ ; (L ;) or تَتَعَرَّضُ لَهُ بِالْإِقْبَالِ عَلَيْهِ : (Bḍ :) or *addressest thyself*, &c., and *humblest thyself*: (M in art. صدى : [in which, however, this explanation is not given with express reference to the above-cited phrase in the Ḳur :]) or it may signify *thou seekest to bring thyself near to him*, or *to advance thyself in his favour*; from الصَّدَدُ as signifying القُرْبُ. (T.) [See also art. صدى.]

8. اصطدّت *She* (a woman) *covered herself with a* صِدَاد [q. v.], i. e. سِتْر. (Nawádir el-Aḳráb, O, Ḳ.)

R. Q. 1. صَدْصَدَةٌ The *beating of the sieve with one's hand*. (TA.)

صَدْ a Pers. word [app. used by the Arabs] signifying *A hundred*. (TA.)

صَدٌّ : see صُدٌّ, in four places. — Also The *face*, or *front*, of the hand. (TA.)

صُدٌّ (M, A, L, Mṣb, Ḳ) and ▼ صَدٌّ (Ḳ) The *side* of a valley, (M, A, Mṣb, Ḳ,) or of a شِعْب [i. e. the kind of water-course so called, or a ravine], and of a mountain where it forms a ravine, (M, L,) and ‡ of a road: (A :) pl. [of pauc.] أَصْدَادٌ and [of mult.] صُدُودٌ. (TA.) And ▼ صَدٌّ (L) and ▼ صَدَدٌ (M, L) signify [in like manner] *A side*; *a lateral*, or *an adjacent*, *part*, *quarter*, *tract*, or *the like*; syn. of the former جَانِبٌ, (L,) and of the latter نَاحِيَةٌ. (M, L.) انْضَمَّ عَلَيْهِمُ الصُّدَّانِ [lit. *The two sides* of the road *confined them*] means ‡ *they occupied the middle of the road*. (A.) And الصُّدَّانِ signifies also ‡ *The two edges*, or *extremities*, or *cusps*, *of the notch of an arrow*, *between which is the place of the bow-string*; syn. شَرْحَا الفُوقِ. (O. [In the Ḳ, erroneously, شَرْحَا الفَرْقِ.]) — Also صُدٌّ and ▼ صَدٌّ *A mountain*: (AA, Ṣ, M, L, Mṣb, Ḳ :) and so سُدٌّ and سَدٌّ : (AA, Ṣ, M :) pl. أَصْدَادٌ and صُدُودٌ. (M, L.) — And ▼ صَدٌّ [or صُدٌّ] *A cloud*, or *collection of clouds*, *rising high*, *and appearing like a mountain*: and so سَدٌّ [or سُدٌّ (q. v.)], which is the more approved word. (M, L.)

صَدَدٌ : see صُدٌّ. — Also *i. q.* قُرْبٌ [used as a n. of place, meaning *Vicinity*, or *a near place* or *spot*; as in phrases here following]: (ISk, Ṣ, M, A, Mṣb, Ḳ :) and the *place*, or *part*, *that is before*, *in front*, *facing*, or *opposite*. (ISk,* T, Ṣ,* M, A,* L, Ḳ.*) One says, دَارُهُ بِصَدَدِ المَسْجِدِ [*His house is in the vicinity of*, i. e. *near to*, *the mosque*; or *his house is opposite to the mosque*]. (Mṣb. [The former meaning is there indicated; but no meaning is expressed.]) And أَخَذْتُهُ مِنْ صَدَدٍ i. e. مِنْ قُرْبٍ [*I took it from a near place* or *spot*]. (A.) And دَارِى صَدَدَ دَارِهِ, (ISk, Ṣ, A, Ḳ,) in which صدد is in the accus. case as an adv. n. of place, (Ṣ, Ḳ,) and بِصَدَدِهِ, (ISk, A,) and عَلَى صَدَدِهِ, (Lth, ISk,) *My house is opposite to*, i. e. *in the place*, or *part*, *that is in front of*, *his house*: (ISk, Ṣ, A, Ḳ :) and *in the vicinity of*, or *near to*, *his house*. (Ḳ.) And هٰذَا صَدَدَ هٰذَا, and بِصَدَدِهِ, *This is in front of*, or *opposite to*, *this*. (M.) — [Hence, app.,] لَاحَدَدَ لِى دُونَهُ وَلَا صَدَدَ *There is no impediment to me in the way of it, nor any obstacle*. (A.) — And هُوَ صَدَدَكَ *i. q.* قَصْدَكَ [i. e. *He*, or *it*, *is* tending, or looking, *in the direction of thee*; or *is before thee*, or *before thy face*: see art. قصد]. (Sb, M.) — And أَنَا بِصَدَدٍ مِنْ هٰذَا الأَمْرِ [*I am directing myself*, or *my attention*, *to this affair*]. (A.) [نَرْجِعُ إِلَى مَا نَحْنُ بِصَدَدِهِ, meaning *We will return to that* subject *to which our attention is directed*, is a phrase of frequent occurrence after a digression.]

صِدَادٌ *A woman's* سِتْر [app. meaning *veil*, or *covering*]. (Nawádir el-Aḳráb, O, Ḳ.) — See also what next follows.

صَدُودٌ *i. q.* مِجْوَلٌ [app. meaning *A kind of garment for women* or *for young girls*, which is thus called]; (O, Ḳ ; in the CḲ مِحْوَل ;) as also ▼ صِدَادٌ ; so says Th. (O.)

صَدِيدٌ an inf. n. of صَدَّ [q. v.] in one of its senses. (Ṣ, A, Ḳ.) — Also The *ichor*, i. e. *thin water*, [or *watery humour*,] of a wound, (Ṣ, A, Mgh, Ḳ,) *mixed* [or *tinged*] *with blood*, (Ṣ, A, Mgh,) *before the matter becomes thick*: (Ṣ, A :) or *matter*, or *pus*, *like water*, *in which is a mixture of red and white*: (M :) or *matter*, or *pus*, *like water in thinness and like blood in its having a mixture of red and white*: (AZ, Mṣb :) and some add that when it has thickened, it is مِدَّةٌ : (Mṣb :) or *matter*, or *pus*, *mixed with blood*, (Lth, Mgh, Mṣb,) in a wound. (Lth.) In the Ḳur xiv. 19, it means *What flows from the skins of the inmates of Hell*: (M :) or *what flows from their insides, and is mixed with matter and blood*: (Jel :) or *hot water* (حَمِيمٌ) *boiled until it thickens*. (M, Ḳ.) — And hence, as being likened thereto, صَدِيدُ الفِضَّةِ i. e. ذُوَابَتُهَا [app. meaning *What is melted of silver*]. (M.)

صُدَّى *A species of fig, white without, black within, and very sweet*. (AḤn, M, TA.)

صُدَّادٌ *A road to water*. (Ṣ, Ḳ.) — And الصُّدَّادُ *The serpent*: (Ḳ :) and (Ḳ, TA, in the CḲ "or") *a certain small animal* (دُوَيْبَّة, Ṣ, Ḳ) *of the kind of the* [*field-rats called*] جِرْذَان : (Ṣ :) or [*a species of lizard*;] *what is called* سَامُّ أَبْرَصَ [q. v.]; (AZ, Ṣ, M, Ḳ ;) used in this sense by Ḳeys: (AZ, Ṣ :) or, accord. to Yaạḳoob, *the* [*lizard called*] وَزَغ : or, as some say, *a species of the* [*field rats called*] جِرْذَان : (M :) pl. صَدَائِدُ, (Ṣ, M, Ḳ,) which is anomalous. (Ṣ, M.)

صَادٌّ *Turning away*, *avoiding*, *shunning*, and *leaving*; or *averse*: fem. صَادَّةٌ : pl. of both صُدَّادٌ ; and of the fem. صَوَادُّ also. (M.)

مَصْدُودٌ [pass. part. n. of صَدَّهُ, q. v.]. One says, فُلَانٌ مَصْدُودٌ عَنِ الخَيْرِ [*Such a one is turned away from*, or *prevented from attaining*, *what is good*, or *prosperity*]. (A.)

## صدأ

1. صَدِئَ, (Ṣ, M, L, Ḳ,) aor. ـَ, (L,) inf. n. صَدَأٌ, (Ṣ, M,) said of a horse, (Ḳ, TA,) and of a kid, (Ṣ, TA,) [or a goat,] *He was of the colour termed* صُدْأَة [i. e. *sorrel inclining to blackness*; or *blackness intermixed*, or *tinged over*, *with redness*; or *a colour like that of the rust of iron*; probably from the same verb in the sense next following]; (Ṣ, M, L, Ḳ, TA ;) as also صَدُؤَ, (Ḳ,) aor. ـُ; (TA ; [and it is implied in the Ḳ that the latter verb is syn. with the former in all its senses ;]) but the former verb is that which is commonly known, and that alone which is required by analogy as a verb denoting a colour, and the latter is not known to have been heard; (MF, TA ;) and in the L it is said that the verb in this sense is صَدِئَ and ▼ اِصْدَأَ, this latter [formed from اِصْطَدَأَ, originally اِصْتَدَأَ,] of the measure اِفْتَعَلَ. (TA.) — Also, (M, Ḳ,) صَدِئَ, (Ṣ, M, Mṣb, Ḳ,) aor. as above, (Ṣ, Mṣb, TA,) and so the inf. n., (Ṣ, TA,) said of iron, *It was*, or *became*, *rusty*, or *rusted*; (Ṣ, M, Mṣb, Ḳ ;) in which sense it is said also of the like of iron. (M.) — And صَدِئَ said of a man, *He stood erect, and looked*. (Ḳ.) — صَدَأَ المِرْآةَ, aor. ـَ, (Ḳ,) inf. n. صَدْءٌ, (TḲ,) *He polished the mirror*, (Ḳ, TA,) i. e., *removed from it the rust*, (TA,) *in order to use it as a collyrium*; (Ḳ, TA ;) as also ▼ صَدَّأَهَا, (Ḳ,) inf. n. تَصْدِئَةٌ. (TA.) [Whether the mirrors



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