

صَدَدٌ; (M, TA;) It contained, or generated, matter, (S, M, Mṣb, K,) such as is termed صَدِيدٌ: (M, Mṣb:) or ran with such matter. (A.)

5. تَصَدَّى لَهُ, for which one says تَصَدَّى لَهُ, [changing the last د into ي, as in the case of صَدَدٌ, 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 K* in the present art., and S and M and K in art. صَدَى;) and أَقْبَلَ عَلَيْهِ; (L;) and تَضَرَّعَ لَهُ; (M in art. صَدَى:) he inclined to him, or it: (L:) he raised his head towards it: (M in art. صَدَى, in explanation of تَصَدَّى:) he raised his head and breast towards it, looking towards it, or regarding it: (TA in art. صَدَى, in explanation of تَصَدَّى:) the object is one at which you raise your eyes, looking at it: (S in art. صَدَى, in explanation of تَصَدَّى:) 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, تَصَدَّى لِلرَّدِّ عَلَى الصَّيْفِ [He addressed, or applied, himself to reply against the author]. (TA in art. حَزَب, &c.) And تَصَدَّى لِلْمَعْرُوفِ وَطَلَبَهُ He addressed himself, or applied himself, to obtain favour, or bounty; and sought it; syn. تَعَرَّضَ لَهُ [and تَبَرَّى لَهُ]. (Mṣb in art. عَرْض.) And أَتَتْ لَهُ تَصَدَّى, [in the Kṣur, lxxx, 6,] originally تَتَصَدَّى (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 تُقْبَلُ عَلَيْهِ (Zj,) and تَقْبَلُ عَلَيْهِ; (L;) or تَتَعَرَّضُ لَهُ بِأَلْفِ قَبَالٍ عَلَيْهِ; (Bd:) or addressest thyself, &c., and humblest thyself: (M in art. صَدَى: [in which, however, this explanation is not given with express reference to the above-cited phrase in the Kṣur:] 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. صَدَى.]

8. اصْطَدَّتْ She (a woman) covered herself with a صَدَادٌ [q. v.], i. e. سِتْرٌ. (Nawádir el-Aṣrâb, O, K.)

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

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

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

صَدٌ (M, A, L, Mṣb, K) and صَدٌّ (K) The side of a valley, (M, A, Mṣb, K,) or of a شَعْبٌ [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 الصَّدَانُ [lit. The two sides of the road confined them] means † they occupied the middle of the road.

(A.) And الصَّدَانُ 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. شَرْحًا الْفَوْقِ. (O. [In the K, erroneously, شَرْحًا الْفَرْقِ.]) — Also صَدٌّ and صَدٌ A mountain: (AA, S, M, L, Mṣb, K:) and so سَدٌّ and سَدٌ: (AA, S, M:) pl. أَصْدَادٌ and صُدُودٌ. (M, L.) — And صَدٌّ [or صَدٌ] A cloud, or collection of clouds, rising high, and appearing like a mountain: and so سَدٌّ [or سَدٌ (q. v.)], which is the more approved word. (M, L.)

صَدَدٌ: see صَدٌّ. — Also i. q. قُرْبٌ [used as a n. of place, meaning Vicinity, or a near place or spot; as in phrases here following]: (ISk, S, M, A, Mṣb, K:) and the place, or part, that is before, in front, facing, or opposite. (ISk, * T, S, * M, A, * L, K, *) One says, دَارُهُ بِصَدَدِ الْمَسْجِدِ [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 مَنَ صَدَدٍ مِنْ قُرْبٍ i. e. قُرْبٌ [I took it from a near place or spot]. (A.) And دَارِي صَدَدَ دَارِهِ, (ISk, S, A, K,) in which صَدَدٌ is in the accus. case as an adv. n. of place, (S, K,) 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, S, A, K:) and in the vicinity of, or near to, his house. (K.) And هَذَا صَدَدَ هَذَا, and بِصَدَدِهِ, This is in front of, or opposite to, this. (M.) — [Hence, app.,] لَا حَدَدَ لِي ذُوْنَهُ وَلَا صَدَدٌ There is no impediment to me in the way of it, nor any obstacle. (A.) — And قَصَدَكَ i. q. قَصَدَكَ [i. e. He, or it, is tending, or looking, in the direction of thee; or is before thee, or before thy face: see art. قَصَد]. (Sb, M.) — And أَنَا بِصَدَدٍ مِنْ هَذَا الْأَمْرِ [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.]

صَدَادٌ A woman's سِتْرٌ [app. meaning veil, or covering]. (Nawádir el-Aṣrâb, O, K.) — See also what next follows.

صَدُودٌ i. q. مَجُولٌ [app. meaning A kind of garment for women or for young girls, which is thus called]; (O, K; in the CK مَجُولٌ;) as also صَدَادٌ; so says Th. (O.)

صَدِيدٌ an inf. n. of صَدٌ [q. v.] in one of its senses. (S, A, K.) — Also The ichor, i. e. thin water, [or watery humour,] of a wound, (S, A, Mgh, K,) mixed [or tinged] with blood, (S, A, Mgh,) before the matter becomes thick: (S, 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 Kṣur 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, K.) — And hence, as being likened thereto, مَلْتَمَةُ الْفِضَّةِ i. e. دَوَابَّتَهَا [app. meaning What is melted of silver]. (M.)

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

الصَّدَادُ A road to water. (S, K.) — And الصَّدَادُ The serpent: (K:) and (K, TA, in the CK "or") a certain small animal (دُوَيْبَةٌ, S, K) of the kind of the [field-rats called] جِرْدَانٌ (S:) or [a species of lizard;] what is called سَامُرُ أَبْرَصٍ [q. v.]; (AZ, S, M, K;) used in this sense by Keys: (AZ, S:) or, accord. to Yaḥkoob, the [lizard called] وَزَعٌ; or, as some say, a species of the [field rats called] جِرْدَانٌ (M:) pl. صَدَائِدٌ, (S, M, K,) which is anomalous. (S, M.)

صَادٌ Turning away, avoiding, shunning, and leaving; or averse: fem. صَادَةٌ: pl. of both صَدَادٌ; and of the fem. صَوَادٌ also. (M.)

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

صَدَأٌ

1. صَدَّى (S, M, L, K,) aor. ʿ, (L,) inf. n. صَدَأٌ, (S, M,) said of a horse, (K, TA,) and of a kid, (S, TA,) [or a goat,] He was of the colour termed صَدَأَةٌ [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]; (S, M, L, K, TA;) as also صَدُّوْ (K,) aor. ʿ; (TA; [and it is implied in the K 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 صَدَّى and ʿَصَدَأٌ, this latter [formed from ʿَصَدَأٌ, originally ʿَصَدَأٌ] of the measure ʿَفْعَلٌ. (TA.) — Also, (M, K,) صَدَّى (S, M, Mṣb, K,) aor. as above, (S, Mṣb, TA,) and so the inf. n., (S, TA,) said of iron, It was, or became, rusty, or rusted; (S, M, Mṣb, K;) in which sense it is said also of the like of iron. (M.) — And صَدَّى said of a man, He stood erect, and looked. (K.) — صَدَأَ الْمِرَاةَ, aor. ʿ, (K,) inf. n. صَدْءٌ, (TK,) He polished the mirror, (K, TA,) i. e., removed from it the rust, (TA,) in order to use it as a collyrium; (K, TA;) as also ʿَصَدَأَهَا, (K,) inf. n. تَصَدْءَةٌ. (TA.) [Whether the mirrors