

not with a false show of bravery; as is implied in the §, and M, and K; i. e.] they advanced against them boldly in fight: (M, TA:) and in like manner, **صَدَقُوا فِي الْقِتَالِ** they advanced boldly in fight: or, accord. to Er-Rághib, the former means they gave them battle so as to fulfil their duty: and hence, in the Kur [xxxiii. 23], **رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ** Men who fulfilled the covenant that they had made with God. (TA.) And **صَدَقَ اللِّقَاءَ**, inf. n. **صَدَّقَ**, He was firm, or steady, in encounter, or conflict. (M, TA.) And **صَدَقَ ظَنِّي** My opinion was, or proved, true, or correct, like as one says [in the contrary case], **كَذَّبَ**: (Er-Rághib, TA:) whence, in the Kur [xxxiv. 19], **وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ**, meaning **فِي ظَنِّهِ** [i. e. And assuredly Iblees was, or proved to be, correct in his opinion that he had formed against them]: but some read **صَدَّقَ**, meaning, as Fr says, **حَقَّقَ** [i. e. Iblees proved, or found, to be true, his opinion &c.]. (TA.) And **صَدَّقَتْهُ نَفْسُهُ** His soul [told him truth; meaning,] diverted him, or hindered him, or held him back from an undertaking, causing him to imagine himself unable to prosecute it. (TA in art. **كذب**.) And **صَدَقَ الصُّبْحُ** [The dawn shone clearly]. (§ in art. **سقط**.) [And one says of a word or the like, **يَصْدُقُ عَلَى كَذَا**, meaning *It applies correctly to such a thing.*] — **صَدَقَ الْوَحْشِيُّ**: see 2, near the end.

2. **صَدَقَهُ**, (§, M, O, &c.) inf. n. **تَصَدَّقَ**, *contr. of كَذَّبَهُ*. (O, *K.) [This explanation implies several meanings here following.] He attributed, or ascribed, to him truth, veracity, or the speaking truth. (Mṣb.) And He said to him, "Thou hast spoken truth." (Mṣb.) He accepted, or admitted, [or assented to, or believed,] what he said: (M:) you say, **صَدَقَهُ فِي حَدِيثِهِ** [He accepted, &c., what he said in his information, or narration]: (§:) and you say **صَدَقَ بِلِسَانِهِ** [He assented to the truth of what was said with his tongue]; as well as **بِقَلْبِهِ** [with his heart, or mind]. (T in art. **أمن**.) He held him to be a speaker of truth. (MA.) [He found him to be a speaker of truth; He, or it, proved him to be a speaker of truth; verified him; or confirmed the truth of what he said: see an ex. in a verse cited voce **بَيْنَ**.] He found it (an opinion) to be true, or veritable. (Ksh and Bḍ and Jel, in xxxiv. 19.) He verified it; confirmed its truth; or proved it to be true, or veritable; i. e. an opinion [&c.]; syn. **حَقَّقَهُ**: (Ksh and Bḍ, *ibid.*.) one says, **صَدَّقَ الْخَبَرَ**, [The trial, proof, or test, verified the information]. (§ in art. **خبر**.) See 1, near the end. In the saying in the Kur [xxxix. 34], **وَالَّذِي جَاءَ بِالصِّدْقِ**, [which seems to be best rendered *But he who hath brought the truth and he who hath accepted it as the truth,* (see **كَذَّبَ بِالْأَمْرِ**),] Alee the son of Aboo-Tálib is related to have said that by **الصِّدْقِ** the **الَّذِي جَاءَ بِالصِّدْقِ** is meant Moḥammad; and by **الَّذِي صَدَّقَ بِهِ**, Aboo-Bekr: or, as some say, Gabriel and Moḥammad [are meant by the former and the latter respectively]: or by the former, Moḥammad; and by the latter, [every one of]

the believers: (M:) accord. to Er-Rághib, by **وَصَدَّقَ بِهِ** is meant *and hath found, or proved, to be true* (**حَقَّقَ**) that which he hath brought by word, by that which he hath aimed at (**بِمَا تَحْرَاهُ**) by deed. (TA.) — **صَدَقَ** is also said to signify He said, "This thing is the truth;" like **حَقَّقَ**. (TA in art. **حقق**.) — And this verb also denotes **الْمَبَالِغَةُ فِي الصِّدْقِ**: thus in the saying,

• **صَدَقْتُ فِيهِمْ ظُنُونِي** •

[My opinions respecting them were, or proved to be, very true or correct]. (Ksh, in xxxiv. 19.) — **صَدَقَ الْوَحْشِيُّ**, (O, K, TA,) or **صَدَّقَ**, (so in a copy of the M,) † *The wild animal ran without looking aside, when charged upon, or attached*: (M, O, K, TA:) mentioned by IDrd. (O, TA.) = **صَدَّقَهُمُ** He exacted from them the poor-rate. (TA. [See **صَدَقَهُ**].) — See also 5.

3. **صَادَقْتَهُ**, (M,) inf. n. **مُصَادَقَةٌ** (§, M, O, K) and **صِدَاقٌ**, (M, O, K,) the latter like **كِتَابٌ**, (TA, [in the CK erroneously written **صِدَاقٌ**]) I acted, or associated, with him as a friend, or as a true, or sincere, friend. (§, *M, O, *K, *) [See also 6.]

4. **اصدق المرأة** He named for the woman a **صِدَاقٌ** [or dowry]: (§, M, *O, K:) or he gave her her **صِدَاقٌ**: (M, *Mṣb:) or he appointed her, or assigned her, a **صِدَاقٌ**, on taking her as his wife: (TA:) and he married her, or took her as his wife, on the condition of his giving her a **صِدَاقٌ**. (Mṣb.) And sometimes this verb is doubly trans.; whence, in a trad., **مَاذَا تُصَدِّقُنِي** فَقَالَ **إِزَارِي** [It was said, "What is it that thou meanest for her, or givest her, as her dowry?" and he said, "My waist-wrapper"]. (Mgh.)

5. **تصدق عليه** He gave him (i. e. the poor, Mgh, Mṣb) what is termed **صَدَقَةٌ**, (M, Mgh, Mṣb,) meaning [an alms, or] what is given for the sake of God, (M,) or what is given with the desire of obtaining a recompense from God: (M, *Mgh:) and **صَدَّقَ عَلَيْهِ** signifies the same; (M, TA;) and in this sense **صَدَّقَ** is [said by some to be] used in the Kur lxxv. 31. (TA.) Hence, in the Kur [xii. 88], **وَتَصَدَّقْ عَلَيْنَا**: (TA:) or this means † *And do thou confer a favour upon us by giving that which is [not like the mean merchandise that we have brought, but of middling quality,] between good and bad.* (M.) One says, **تَصَدَّقْتُ بِكَذَا**, meaning *I gave such a thing as a صدقة*. (Mṣb.) See an ex. voce **شَقِي**. The saying, in a trad., **إِنَّ اللَّهَ تَصَدَّقَ عَلَيْكُمْ بِثُلُثِ أَمْوَالِكُمْ**, meaning † [Verily God] hath conferred a favour [upon you by giving you a third of your possessions to bequeath to whom ye will], if correct, is tropical. (Mgh.) — It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAMB, that **تَصَدَّقَ** signifies also *He asked, or begged, for what is termed صدقة [or alms]*: but Fr and Aḡ and others disallow the beggar's being called **مُتَصَدِّقٌ**: (Az, TA:) IKt says that the verb is improperly used in this sense

by the vulgar: (Mṣb:) [and accord. to J and Ṣgh,] one says, **مَرَرْتُ بِرَجُلٍ يَسْأَلُ**, and one should not say **يَتَصَدَّقُ**. (§, O.)

6. **تَصَادَقَ** signifies *The acting, or associating, as friends, or as true, or sincere, friends, one with another.* (K. [See also 3.]) And **صَدَّقَ**: (TA:) [or rather *mutual صدق*; *contr. of تَكَاذَبَ*]: one says, **فِي الْمَوَدَّةِ وَتَصَادَقًا فِي الْحَدِيثِ** (§, O, TA) *They were true, or sincere, each to the other, in information, or narration, and in love, or affection*; *contr. of تَكَاذَبًا*. (O, TA.)

صَدَّقَ is an inf. n. of **صَدَقَ** [q. v.]: (M, K:) — and is used as an epithet, applied to a man &c.: (§, M, O, K, TA:) [and] **صَدَّقٌ** [also, if not a mistranscription for **صَدَّقٌ**] is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) [it is said that] the former signifies *Hard*, (§, M, O, Mṣb,) applied to a spear, (§, M, O,) and to other things: (M:) or *even, or straight*; (§, O;) or it signifies thus also, applied to a spear, and to a sword: (M:) or *hard and even or straight*, applied to a spear, (K, TA,) and to a man, (K,) or to the latter as meaning *hard*: or, as IB says, on the authority of IDrst, it is not from hardness, but means *combining those qualities that are commended*; and it is applied to a spear as meaning *long and pliant and hard, and the like*; and to a man, and to a woman likewise [without *ḍ*, but see what follows], as meaning *true in hardness and strength and goodness*; for, IDrst says, if it meant *hard*, one would say **حَجَرٌ صَدَّقٌ** and **حَدِيدٌ صَدَّقٌ**, which one does not: (TA:) and, applied to anything, (O, K, TA,) it means *complete, or perfect*, (Kh, O, K, TA,) thus applied to a man, (TA,) such as is commended; (O;) fem. with *ḍ*, (O, K, TA,) applied to a woman: (O:) the pl. is **صَدَّقٌ**, applied to a company of men, (§, O, K,) and **صَدَّقِي** (K) and **صَدَّقُونَ**, so applied, and **صَدَقَاتٌ** applied to women: (O, K:) and Ru-beh says, describing asses,

• **مَقْدُودَةُ الْإِدَانِ صَدَقَاتُ الْحَدَقِ** •

meaning [Rounded, as though pared, in the ears,] penetrating in the eyes; (O, TA;) which is [said to be] tropical. (TA.) **صَدَّقٌ** signifies also *Firm, or steady, in encounter, or conflict*: (M:) or one says **صَدَّقَ اللِّقَاءَ**, applying this epithet to a man, (§, O, K, TA,) meaning thus: (TA:) and **صَدَّقٌ النَّظَرُ** [firm, or steady, in look]. (§, O, K, TA. [Said in the TA to be tropical.]])

صَدَّقٌ is an inf. n. of **صَدَقَ** [q. v.]: (M, K, &c. :) or a simple subst., (K,) signifying [Truth; veracity; or] agreement of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete **صَدَّقٌ**, as expl. above in the first paragraph of this art. (Er-Rághib, TA.) — It is also *syn. with شَدَّةٌ* [meaning *Hardness; firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardness; and courage, bravery, or firmness of heart*]: (K, TA: [in the latter of which it is said to be tropical; but this is