

evidently not the case accord. to the O, in which it is said that it radically denotes **قُوَّة** (i. e. strength, force, &c.) in a saying &c.: in the K it is implied by the context that it is syn. with **شِدَّة** when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly, a noun signifying anything to which goodness is attributed is prefixed to **صَدَقَ**, governing it in the gen. case; so that one says (O) **رَجُلٌ صَدِيقٌ** (Sb, M, O, K) [A man of good nature or disposition or character &c.], contr. of **رَجُلٌ سَوِيٌّ**; (Sb, M;) and **صَدِيقٌ** [a friend of good nature &c.]; (O, K;) and likewise **صَدِيقٌ** **امْرَأَةٌ** [a woman of good nature &c.]; (K;) and in like manner also **صَدِيقٌ** **حِمَارٌ** [an ass of a good kind]; (Sb, M, K;) and **ثَوْبٌ صَدِيقٌ** [a garment, or piece of cloth, of good quality]. (Sb, M.) The saying in the Kur [x. 93], (O,) **وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صَدِيقًا** means And verily we assigned to the Children of Israel a good place of abode. (O, K.) — See also **صَدَقَ**.

صَدَقَ: } see **صَدَقَ**; each in two places.
صَدَقَ: }

صَدَقَةٌ [An alms; i. e.] a gift (S, M, Mgh, O, Msh, K) to the poor (S, O, Msh) for the sake of God, (M, K,) or to obtain a recompense from God; (M, Mgh, K;) a portion which a man gives forth from his property by way of propitiation, [to obtain the favour of God,] like **زَكَاة**, except that the former is primarily applied to such as is supererogatory, and the latter to such as is obligatory: but it is said to be applied to such as is obligatory [i. e. to the **زَكَاة**, q. v., meaning the poor-rate, which is the portion, or amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,] when the person who does so aims at conformity with the truth in his deed: (Er-Rāghib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the Kur ix. 104, and in like manner its pl. in ix. 60: (Er-Rāghib, TA:) the pl. is **صَدَقَاتٌ**. (S, M, O, Msh.) It is said in a trad., **لَا صَدَقَةَ فِي الْإِبِلِ الْجَارَةِ** [There is no poor-rate in the case of working camels], because they are the riding-camels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S in art. **جَر**.) — See also **صَدَقَ**.

صَدَقَ: see **صَدَقَ**, in two places.

صَدَقَ: see the next paragraph.

صَدَقَ and **صَدِيقٌ**, (S, M, Mgh, O, Msh, K,) the former of which is the most common of the dial. vars. here mentioned, (Msh,) [but] the latter is [said to be] more chaste than the former, (Mgh,) and **صَدَقَةٌ**, (S, M, O, Msh, K,) of the dial. of El-Hijáz, (Msh,) and **صَدَقَةٌ**, (S, M, O, Msh, K,) of the dial. of Temeem, (Msh,) and **صَدَقَةٌ** (M, O, Msh, K) and **صَدَقَةٌ** (M, O, K)

and **صَدَقَةٌ**, (M, K,) The **مَهْر** (S, M, Mgh, O, K) of a woman; (S, Mgh, O, Msh, K;) [i. e. a dowry; nuptial gift; or gift that is given to, or for, a bride:] the pl. of **صَدَقَ** is **صَدَقَاتٌ**, (M, Mgh, Msh,) a pl. of mult., (M,) or **صَدَقٌ**, (O,) or both, (K,) and **أَصْدَقَةٌ**, a pl. of pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of **صَدَقَةٌ** is **صَدَقَاتٌ**; (S, Msh, K;) the pl. of **صَدَقَةٌ** is **صَدَقَاتٌ** and **صَدَقَاتٌ**, (O, Msh, K,) which last is the worst; (K;) and the pl. of **صَدَقَةٌ** is **صَدَقٌ**, (Msh,) or **صَدَقَاتٌ** [by rule **صَدَقَاتٌ**]. (O.)

صَدَقَ: see the next preceding paragraph.

صَدُوقٌ Having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a high, or an eminent, degree; very, or eminently, true or veracious: (Msh:) pl. **صَدُوقٌ** and **صَدُوقٌ**. (K.) See also **أَصْدَقٌ**.

صَدِيقٌ A friend: (O, K:) or a true, or sincere, friend: (S, M, Msh, TA:) applied likewise to a female, (S, M, O, Msh, K,) as also **صَدِيقَةٌ**, (S, M, Msh, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O, K,) as in the Kur xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voce **رَوَى**]: its proper pl. is **أَصْدِقَاءُ** (S, M, O, K) and **صَدَقَانٌ** (M, K,) the last on the authority of Fr, (TA,) and **أَصَادِقُ**, (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O:) and the dim. is **صَدِيقٌ**; one says, **هُوَ صَدِيقِي**, meaning He is the most special, or most distinguished, of my friends, or of my true, or sincere, friends. (S, O, K.)

صَدَاقَةٌ Love, or affection: (K:) or truth, or sincerity, of love or affection: (TA:) or friendship, or friendliness; (S, M;) or true, or sincere, friendship or friendliness: (S, M, Msh:) or true firmness of heart in love or affection; an attribute of a human being only. (Er-Rāghib, TA.)

صَدِيقٌ dim. of **صَدِيقٌ**, q. v. (S, O, K.)

صَدِيقٌ One who speaks, says, utters, or tells, truth, or truly, or veraciously, much, or often: (Mgh, O, K:) [or rather having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a very high, or very eminent, degree; for] it has a more intensive signification than **صَدُوقٌ** [q. v.]: (TA:) or i. q. **مُصَدِّقٌ** [which may have the latter of the two meanings expl. above, or may mean one who accepts, or admits, the truth of what is said, or who verifies, &c.: or **مُصَدِّقٌ** in a high, or an eminent, degree; for it is added that] the fem. as used in the Kur v. 79 means superlative in **الصِّدْقِ** and **التَّصَدِيقِ**; as a possessive epithet, i. e. **ذَاتُ التَّصَدِيقِ**: (M:) or it signifies **التَّصَدِيقِ** [i. e. always **مُصَدِّقٌ** in one or another or all of the senses assigned to this word above: it may be correctly rendered eminently, or always, vera-

cious: and eminently, or always, accepting, or confirming, the truth]: and it may mean one who verifies his saying by deed, or act: (S:) it is said in the "Mufradāt" [of Er-Rāghib] that it has the first of the meanings expl. in this paragraph: or rather means, one who never lies: or rather, one by whom lying cannot be practised because of his habitual veracity: or rather, one who is true in his saying and his belief, and who confirms his truth by his deed, or acting. (TA.)

صَادِقٌ Speaking, saying, uttering, or telling, truth, or truly, or veraciously; true in respect of speech &c., or veracious. (Msh, TA.) — **صَدِيقٌ** is a phrase like **شَعْرٌ شَاعِرٌ**, meaning Eminent, and exalted, veracity. (M, TA.) — And **حِمْلَةٌ صَادِقَةٌ** [A charge, or an assault, made with earnestness, not with a false show of bravery,] is like the saying [in the contr. case] **حِمْلَةٌ كَادِبَةٌ**. (M, TA:) said in the latter to be tropical. See also **مُصَدِّقٌ**, in two places. — One says also **تَمَرٌ صَادِقٌ**, meaning Very sweet dates. (IDrd, O.) — And **بَرْدٌ صَادِقٌ** Vehement, or intense, cold. (TA voce **بَحَثٌ** &c.)

الصِّدْقُ The small star cleaving to the middle one of [those called] **بَنَاتُ نَعَشِ الْكَبْرَى** [which compose the tail of Ursa Major]; (Kr, M, TA;) [i. e. the star called **الشَّهَاءُ**, q. v.; for] it is said that the first of **بَنَاتُ نَعَشِ الْكَبْرَى**, that is at the extremity thereof, is named **النَّاعِدَةُ**; and the second is **العَنَاقُ**, and by the side of it is a small star named **الشَّهَاءُ** and **الصِّدْقُ**; and the third is **الْحَوْرُ**: (O:) or, accord. to AA, (O, TA,) the pole-star (**الْقُطْبُ**). (O, K, TA.) [But this is strange; and the more so as it is added in the K that it is expl. in art. **قَوَد**; for the explanation in that art. (though not free from obvious mistakes) identifies **الصِّدْقُ** with **الشَّهَاءُ**.] — And, (K,) accord. to Sh, (O, TA,) it signifies **الْأَمِينُ** [The trusted, trusted in, or confided in, &c.]. (O, K.) [But it is added in the O that Sh cites a verse of Umeiyeh Ibn-Abi-Salt in which **الْأَمِينُ** is applied as an epithet to the star called **الصِّدْقُ**.] — And, (K,) accord. to some, as AA says, (O,) it signifies The king. (O, K.)

فَعَلَهُ غِبٌّ صَادِقَةٌ [in the CK **صَادِقَةٌ**] means He did it after the affair, or case, had become manifest to him. (IDrd, O, K, TA.)

صَدُوقٌ, mentioned in this art. in the S and Msh: see art. **صَدِيقٌ**.

أَصْدَقٌ [More, and most, true or veracious]. One says **أَصْدَقُ مِنْ قَطَاةٍ** [More veracious than a **qatāh**]; because the bird thus called cries **قَطَا قَطَا**; [thus telling where it is to be found;] its name being imitative of its cry: (Meyd, and TA in art. **قَطُو**;) hence it is called by the Arabs **الصَّدُوقُ**: the saying is a prov. (Meyd.)

ذُو مَصَدِّقٍ, (JK, S, M, O,) with fet-ḥ, (S,) or **مَنْبَرٌ مَصَدِّقٌ**, (K,) applied to a man, (JK, M,) [i. e.] applied to a courageous man, (S, O, K,) means **صَادِقٌ** **الْحِمْلَةِ** [Earnest, not