

entrances thereof, because of their height], Skr says, *تَصَدَّقَتْ* means *تَعَرَّضَتْ*. (M, TA.)

8. *تَصَادَفَا*, said of two sides of a mountain, *They met together, and faced each other.* (TA.)

*صَدَفٌ* inf. n. of *صَدَفَ* [q. v.]. (M, Mṣb.) — Also *Anything high, or lofty*, (Aḡ, Ṣ, M, O, K,) such as a wall and a mountain, (M,) or such as a wall and the like; (K;) like what is termed *هَدَفٌ*: (Aḡ, Ṣ, O:) and the side of a mountain: (M:) or *صَدَفٌ* and *هَدَفٌ* both signify any building or structure, that is high, or lofty, and great; (A'Obeyd, TA;) accord. to Az, likened to the *صَدَف* of a mountain, which is the side that faces one, thereof: (TA:) and *صَدَفٌ* and *صَدَفٌ* (Ṣ, M, O, K) and *صَدَفٌ* and *صَدَفٌ* (O, K,) accord. to different readings of a passage in the Kur, (Ṣ, M, O, K,) [xviii. 95,] in which the dual occurs, (Ṣ, M, O,) signify the place of ending, or breaking off, (Ṣ, O, K,) of a mountain, (K,) or of a lofty mountain: (Ṣ, O:) or the side of a mountain: (K:) or the part between two mountains: (M:) or, as used in this instance, (K, TA,) in the verse of the Kur, (TA,) *الْصَّدَفَانِ*, (M, K,) as also *الْصَّدَفَانِ*, (M,) means two mountains (M, L, K) meeting together, (M, L, TA,) in the copies of the K, *مُتَلَاذِقَانِ* [i. e. cleaving together], but the correct reading is *مُتَلَاذِقَانِ*, as in the L [and M], (TA,) between *Ya-jooj and Ma-jooj*: (M, L, K, TA:) and *الْصَّدَفَانِ*, (M, K,) with damm to the د, (M,) i. e. with two dammehs, especially, (K,) or this as well as *الْصَّدَفَانِ*, (TA,) means the two sides of the *شُغْب* [app. here meaning ravine, or gap, between two mountains], or of the valley: (M, K, TA:) so says IDrd: (M, TA:) both signify the two sides of the mountain when they [meet together, and] face each other, so called *تَصَادَفِيهَا*, i. e. because of their meeting together, and facing each other, having between them a [road such as is termed] *فَجٌّ*, or a *شُغْب* [expl. above], or a valley. (TA.) — Also [The mother-of-pearl shell; or oyster-shell; and any shell of a mollusk: and, by an extension of its primary application, the oyster itself; and any shell-fish, or testaceous mollusk of the water, and likewise of the land:] the cover of the pearl; (K;) or this is called *الْصَّدَفُ الدَّرِّيُّ*, (Ṣ, O,) or *الْصَّدَفُ الدَّرِّيُّ*; (Mṣb;) a kind of cover created in the sea, composed of [what are termed] *صَدَفَتَانِ* [i. e. a pair of shell-valves], which are opened from [i. e. so as to disclose] a kind of flesh in which is life, called the *مَحَارَةُ* [i. e. oyster], and in the like thereof are found pearls; (Lth, TA;) i. q. *مَحَارٌ* [which means oyster-shells, and also oysters themselves, and both of these may be here meant, as both are correct meanings of *صَدَفٌ*]: (M:) n. un. with ة: (Ṣ, M, O, Mṣb, K:) [in the Mṣb it is also said that *الْصَّدَفَةُ* signifies the *مَحَارَةُ*, which is the *مَحِيلُ* of the pilgrims; but I think that this is a mistake, caused by understanding *مَحَارَةُ* here in a wrong sense; for I find no other authority for assigning this meaning to *الْصَّدَفَةُ*:] pl. *أَصْدَافٌ*. (O, K.) [See an

ex. of the pl. voce *حَلَزُونٌ*.] — [Hence,] *الْصَّدَفَةُ* signifies also, (M, TA,) or *صَدَفَةُ الأُذُنِ*, (O,) *The مَحَارَةُ* [or *concha*, i. e. the external, deep, and wide, cavity, around the hole,] of the ear. (M, O, TA.) — [And hence, also,] *الْصَّدَفَتَانِ* signifies *The two small hollows, or sockets, in each of which is set the head of one of the two thigh-bones, and in each of which is a ligament (عَصَبَةٌ [app. that called ligamentum teres, forming a tie]) to that head.* (M, TA.) [And in like manner, *The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones*: (see *حَارِقَةٌ*.) or these, it seems, are called by some *الْصَّدَفَانِ*; for it is said that] *الْصَّدَفُ* signifies the part of the scapula which is the place of the *وَابِلَةٌ*. (O, K.) — And *صَدَفٌ* also signifies *Flesh*, (O,) or a piece of flesh, (K, TA,) growing in a wound of the head, next the skull, resembling the cartilages. (O, K.) — And in the Tekmileh it is said that [the pl.] *أَصْدَافٌ* signifies *Waves of the sea.* (TA.) — See also *صَدَفٌ*.

*صَدَفٌ*: see *صَدَفٌ*, second sentence.

*صَدَفٌ*: see *صَدَفٌ*, second sentence. — Also, i. e. like *صُرْدٌ*, (O, K,) or *صَدَفٌ*, (so in a copy of the M,) *A species of animal of prey*: (M, O, K:\*) or, as some say, a bird. (M, O, K.)

*صَدَفٌ*: see *صَدَفٌ*, in three places.

*صَدَفِيٌّ* A camel of a certain sort, (M, K,\*) of excellent quality, (K,) [ISd says,] so called, (M, K,) I think, in relation to a tribe of Arabs of *El-Yemen*, (M,) or in relation to a sub-tribe (بنن) of *Kindeh*, (K,) called *الْصَدَفِيُّ*. (M, K.) [See also *صَرَفِيٌّ*.] — [Also a rel. n. from *صَدَفٌ*; Testaceous.]

*صَدَوِيٌّ* A woman who turns away her face (Lḥ, M, Mṣb) from her husband: (Lḥ, M:) or a woman who turns her face towards one and then turns away: (Ṣ, O, K:) or a woman who desires not kisses: (M:) or having a stinking mouth, (Lḥ, Ibn-'Abbád, M, O, K,) as an epithet applied to a female, (Lḥ, M,) or to a male: (Ibn-'Abbád, O, K:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) — And A she-camel that will not come to the watering-trough until it is left to her unoccupied: like *صُرُورٌ*. (TA in art. *صُرُورٌ*. [See also what next follows.]

*صَوَادِقٌ* [pl. of *صَادِقَةٌ*] Camels that come to others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in. (Ṣ, O. [See also what next precedes.]

*أَصْدَفٌ*: see *صَدَفٌ*, in the first paragraph.

*مُصَدَّفٌ* meaning One often attacked by diseases is a word used by the vulgar. (TA.)

*مُصَدَّفٌ* Veiled, or concealed; covered; or protected; syn. *مُسْتَوْرٌ*. (TA.)

### صدق

1. *صَدَقَ*, (Ṣ, M, O, Mṣb, K,) aor. ٤, (M, TA.)

inf. n. *صَدَقٌ* (Ṣ, \*M, O, \*Mṣb, K, TA) and *صَدَقٌ*, (M, K,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (K,) and *تَصَدَّقَ* (M) and *مُصَدَّقَةٌ*, (O, K, TA,) which is one of the [few] inf. ns. of the measure *مَفْعُولَةٌ*, (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. *مَكْدُوبَةٌ*,] *He spoke, said, uttered, or told, truth, or truly, or veraciously; contr. of كَذَبَ*: (Mṣb: [and in like manner it is said in the Ṣ and M and O and K that *صَدَقٌ* is the contr. of *كَذَبَ*]) Er-Rághib says that *صَدَقٌ* and *كَذَبٌ* are primarily in what is said, whether relating to the past or to the future, and [in the latter case] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, "Is Zeyd in the house?" for this implies information of his being ignorant of the state of Zeyd; and when one says, "Make me to share with thee, or to be equal with thee," for this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, "Do not thou hurt me," for this implies that the other is hurting him: *صَدَقٌ*, he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete *صَدَقٌ*, but may be described either as *صَدَقٌ* or sometimes as *صَدَقٌ* and sometimes as *كَلِمٌ* according to two different points of view; as when one says without believing it, "Mohammad is the Apostle of God," for this may be termed *صَدَقٌ* because what is told is such, and it may be termed *كَلِمٌ* because it is at variance with what the speaker conceives in his mind. (TA.) One says, *صَدَقَ فِي الْحَدِيثِ* [He spoke truth in the information, or narration]. (Ṣ, O, K.) And *صَدَقَهُ* i. e. He told him, or informed him, with truth, or veracity, (AHeyth, \*M, Mṣb,\*) *فِي الْقَوْلِ* [in the saying]; for it is trans. as well as intrans. (Mṣb.) And *صَدَقَهُ* *الْحَدِيثُ* (Ṣ, O, K, in the CK [erroneously] *صَدَقَ* *فُلَانًا الْحَدِيثُ*) He told him with truth, or veracity, the information, or narration; for it is sometimes doubly trans. (TA.) And *صَدَقَنِي سِنَّ بَكْرِهِ* [He hath told me truly the age, or as to the age, of his youthful camel; or *صَدَقَنِي سِنَّ بَكْرِهِ* the age of his youthful camel has spoken truly to me]: (Ṣ, O, K:) a prov., (Ṣ, O,) expl. in art. *بَكَرٌ* [q. v.]. (K.) And *أَثَرُهُ لَا يَصْدُقُ أَثَرُهُ* and *أَثَرُهُ*, meaning *Such a one, when asked, will not tell truly whence he comes.* (M.) And *صَدَقَتْ يَمِينُهُ* His oath was, or proved, true. (Mṣb in art. *يَمِينٌ*.) *صَدَقْتُ اللَّهَ* is an oath of the Arabs, meaning *لَا صَدَقْتُ اللَّهَ* [May I not utter truly to God a saying, i. e. may I not speak truth to God, if I do not such a thing]. (AHeyth, O, K.) One says also, *صَدَقَهُ النَّصِيحَةُ*, and *الإِحَاءُ*, He rendered to him truly, or sincerely, good advice, and brotherly affection. (M.) And *صَدَقُوهُمُ الْقِتَالَ* (Ṣ, M, K, \*TA) [They gave them battle earnestly,