

making a false show of bravery, in the charge, or assault] ; (JK, S, M, O, K;) or *courageous [in the charge, or assault]* : (JK : مَصَادِقٌ, occurring in a verse of Aboo-Dhu-eyb, may be for ذُو دُوْنْ مَصَادِقٌ ; or it may be an anomalous pl. of صَدِيقٌ [used as an epithet], like مَلَائِمٌ [pls. of شَبَهَةٌ and شَبَهَةٌ]. (M.) Also, (S, M, O, K,) applied to a horse, (M,) [i. e.] applied to a fleet and excellent horse, (S, O,) in like manner, (M,) meaning صَادِقٌ + الْجُرْفِي [Earnest in running] ; (S, O, K;) as though fulfilling his promise of running : (S, O : [said in the TA to be tropical :]) Khufáf Ibn-Nudbch says,

- إِذَا مَا أَسْتَحْمَثُ أَرْضَهُ مِنْ سَمَائِهِ
 - جَرَى وَهُوَ مَوْدُوعٌ وَوَاعِدٌ مَصْدِقٌ

meaning *When his hoofs are wetted with the sweat of his upper parts, he runs, being left to himself*, not beaten nor chidden, and a *fulfiller of his promise* to do his utmost. (S, O.) And sometimes it is applied to an opinion, in like manner [as meaning *True, or sincere*]. (M.) — مُصْدَقٌ also signifies *Hardness*. (Th, M.) — Also i. q. جَمْع [as meaning *The edge of a sword*] : (TA :) [in a copy of the M written جَمْع, which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Es-Simmeh [relating to a sword]. (M, TA.)

مُضَدِّق: see the next preceding paragraph.

صَدَقَةٌ مُّصَدِّقٌ A man from whom the poor-rate (صَدَقَة) of his cattle is exacted. (T.A.)

مُحْدِثٌ One who accepts, admits, assents to, or believes, another in his information, or narration. (S, TA.) = Also The exactor, or collector, (S, M, O, Msb, K, TA,) of the صَدَقَاتٍ, (S, O, Msb, K, TA,) i. e. (TA) of the حُقُوق [or dues, meaning poor-rates], (M, TA,) of the cattle, (Msb,) or of the sheep or goats, (S, M, O, TA,) and of the camels, (M, O, TA,) for the persons to whom pertain the shares [thereof]. (TA.)

مُتَحَدِّثٌ : مُصَدِّقٌ

مُضَدَّأٌ *A thing that confirms, or proves, the truth of a thing: (S, K:) [and] a verbal evidence of the truth, or veracity, of a man. (Har p. 106.) One says, هَذَا مُضَدَّأٌ هَذَا This is what confirms, or proves, the truth of this. (S.) And شَيْءٌ لَيْسَ بِهِ مُضَدَّأٌ [A thing having nothing to verify it]. (IAar, TA in art. برق.)*

مَكْدُوْفَةٌ [see 1, near the beginning]. One says
لَيْسَ لِحَمْلَتِهِ مَكْدُوْفَةٌ [meaning *There is no earnestness attributable to his charge, or assault*];
 like as one says [in the contr. case], **لَيْسَ لَهَا مَكْدُوْبَةٌ**. (M.)

صَدَقَةٌ مُّتَبَرِّقٌ One who gives what is termed **صدقة** [meaning *alms*] : (S, O, Mṣb, K:) accord. to Kh, it means thus, and also one who asks [*alms*] ; (O, TA;) and IAmb says the like; but Az says that the skilful of the grammarians disallow this; and thus say Fr and Aṣ and others : (TA:) [J, also,

and Ṣgh and Fei, say that] it has only the former meaning: (S, O, Mṣb:) it is also pronounced **مُصَدِّقٌ**, by substitution [of ص for ت] and incorporation [of one ص into the other]; (S,* O,* Mṣb, K;*) and this pronunciation of the pl. both masc. and fem. occurs in the Kur lvii. 17, (S, O, K,) where Ibn-Ketheer and Aboo-Bekr, differing from others, read without teshdeed to the ص. (O.)

صل

صَيْدُل Stones [i. e. pieces of ore] of silver: mentioned by IB on the authority of IDrst: and he says that حِجَارَةُ الْعَاقِبَر [meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.)

صَيْدَلَانِي [The trade of the صَيْدَلَة] the sale of عَطَارَة [i. e. drugs and perfumes]. (K,* TA.)

صَيْدَلَانِي (S, M, Mgh, Msb, K) a word of well-known meaning: (M:) *A seller of medicines* (Mgh, Msb, TA) and of drugs (TA) and of perfumes: (K, TA:) a rel. n. from **صَيْدَلَانُ**, the name of a town or place, (K,) or from **صَيْدَلْ** meaning as expl. above; (IB, TA;) or a Pers. word arabicized: (M :) and **صَيْدَنَانِي** signifies the same, (S, Msb, K, [in the CK, erroneously, **صَنْدَلَانِي**, **صَنْدَلَانِي**]) and so : (K in this art., and O and K in art. **صَنْدَل**:) the pl. of the first is **صَيَادَةٌ**. (M, Mgh, Msb, K.) — Also *A king*: and so **صَدَنَانِي**. (M in art. **صَدَن**.)

صدم

1. صَدَمَهُ, (S, M, K,) aor. -ز-, (M, K,) inf. n. صَدَمَ, (S, M, Mgh, K,) *He dashed himself*, i. e. his body, (S, Mgh, TA,) against him, (S, TA,) or against it, (S, Mgh, TA,) i. e., a thing: (Mgh:) or he struck it, or knocked it, [or struck or knocked against it,] namely, a hard thing with the like thereof. (M, K.) Hence the saying, الْكَلْبُ إِذَا قَتَلَ الصَّيْدَ صَدَمًا لَا يُؤْكَلُ [i. e. When the dog kills the game by dashing himself against it, it shall not be eaten]. (Mgh.) [See also 3.] — And صَدَمَهُ, aor. as above, (Msb,) and so the inf. n., (Mgh, Msb, K,) *He pushed, thrust, or repelled, him, or it.* (Mgh, Msb, K, TA.) One says, صَدَمْتُ الشَّرَّ بِالشَّرِّ [I repelled evil with evil]. (TA.) — And صَدَمَتْهُ حُمَيْأَ الْكَاسِ i. e. ♫ [The intoxicating influence of the cup of wine] smote him [or attacked him] in his head. (TA.) — And صَدَمَهُمْ أَمْرٌ, (M, TA,) inf. n. as above, (K,) ♫ An event befell them. (M, K,* TA.) — And صَدَمَهُمْ بِالْقَوْلِ ♫ *He silenced him by speech.* (Msb.)

3. صَادَهُ, (S, K, TA,) inf. n. مُصَادَمَةٌ, (TA,) *He, or it, dashed against him, or it, being dashed against by him, or it: (S, * PS:) or struck, or knocked, him, or it, being struck, or knocked, by him, or it: (K, * PS:) or pushed, thrust, or repelled, him, or it, being pushed, &c., by him, or it; (K, * TA;) syn. دَاعِقَةٌ: (TA, and Ham p. 313:) and i. q. سَاكِنٌ [i. e. he struck him, or it; or struck him, or it, vehemently, with a broad*

thing, or with anything; or slapped him with his hand; being struck, &c., by him]: (Ham ibid.:) [but, like as دَافَعَهُ often signifies the same as دَفَعَهُ, so accord. to Fei, صَادَمَهُ الْحَمَارُ means صَدَمَهُ [i. e. The ass dashed against him; &c.]. (Msb in art. دَهْشَةٌ.)

6. تَصَادَمَا, (*S*, *Mgh*,) said of two men running, (*Mgh*,) and اِصْطَدَمَا, (*S*, *Mgh*, *K*,) said of two horsemen, (*Mgh*,) and of two stallion [camels], (*TA*,) They dashed themselves together, each against the other: (*S*, * *TA*, *PS* :) or they struck, or knocked, [against] each other; they collided; (*K*, * *TA*,) each of them struck with himself the other: (*Mgh* :) or both verbs, said of two horsemen, they smote each other, each of them with his weight and his sharpness or vigorousness or valiantness: (*Msb* :) [or they pushed, thrust, or repelled, each other: (see 1 :)] and تَصَادَمُوا they pushed, pressed, crowded, or thronged, together; or dashed, one against another; (*M*, *K*, *TA*; but in the *M*, only the inf. n. is mentioned;) like two ships in the sea. (*TA*.)

8: see the next preceding paragraph.

صَدْرٌ The rugged portion of a [stony tract such as is termed] حَرَّةٌ; as also **صَدْمَةٌ**. (ISh, TA.)

صَدْمَةٌ *A single shock, or collision: (KL:) a single impulsion, push, or thrust: (TA:) and † a vehement befalling of an event. (KL.) It is said in a trad., الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى (S, Mṣb, TA) i. e. † [Patience is to be exercised] at the first [shock, or] assault, or attack, of the calamity: (TA :) meaning that patience is the last thing in the case of every misfortune, (S, Mṣb,) but it is [most] commended, (S,) or is most rewarded, (Mṣb,) on the occasion of the sharpness, or vehemence, thereof. (S, Mṣb.) And one says, أَتَيْتُ عَلَى الْأَمْرَيْنِ صَدْمَةً وَاحِدَةً [I made an end of the two affairs at one dash, or at one stroke]. (TA.) — And *A baldness in the side of the forehead; syn. تَزْعُّجَةٌ.* (K.) — See also **الصَّدِيمَاتِينَ**, in two places.*

صَدْمَةٌ: see **صَدْمٌ**.

الصَّدْمَتَانِ (K.) or **الصَّدْمَتَانِ** (AZ, S, M, K) and **جَبِينَ** [or two parts whereof each is termed جَبِينٌ, above the temple, on either side of the forehead]: (K.) or the two sides (AZ, S, M, K) of the جَبِين (AZ, S, K) or of the جَبِينَ: (M.) or, accord. to AA, as is stated in a marginal note in a copy of the S, the correct meaning is *the two sides of the forehead.* (TA.) — And **الصَّدْمَتَانِ** — [i. e. **الصَّدْمَتَانِ**] signifies also *The two sides of the valley.*: as though, by reason of their confronting, they struck each other. (TA.)

صُدَامٌ: see what next follows.

رَسْمٌ (S., K.) or صَدَامٌ (M.) asserted by Az to be with *damm*, (TA,) or the latter is vulgar, (S,) not allowable, (K,) though agreeable with analogy, (S., K.) being like زَكَامٌ and صُدَاعٌ and دَوَارٌ and other terms for diseases, (TA.) A