

**صَلَمَ** A difficult, severe, or distressing, event; (M, K;) such as **صَلَمَ**: you say **صَلَمَ**: and such is termed **صَلَمَةٌ**. (M.) And you say also **وَقَعَتْ صَلَمَةٌ** i. e. [An onslaught] that extirpates. (K.) — And A calamity; (S, M, K;) because it [often] extirpates; and so **صَلَمَةٌ**. (TA.) — And An abominable severing from friendly, or loving, communion or intercourse. (TA.) — And A sword. (S, K.) = Also i. q. **وَجَبَةٌ**: like **صَرِمٌ** [q. v.]: (M, K;) both mentioned by Yaḥqoob. (M.)

**صَلَمِيَّةٌ**: see the next preceding paragraph.

**أَصْلَمَ** A man (S) having his ears (S, Mgh) or ear (Msb) extirpated [by amputation]: (S, Mgh, Msb;) or a slave whose ear has been cut off; as also **مُصْلَمٌ**: (M;) or a man who is by nature as though his ears had been cut off; and so **مُصْلَمٌ** **الْأَذْنَيْنِ**: (K;) or this last is applied to a man as meaning whose ears have been extirpated by amputation; and to an ostrich as meaning that is naturally as though his ears had been extirpated; (S;) or [small and short in the ears; i. e.] because of the smallness and shortness of his ears; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) **أُذُنٌ صَلَمَاءُ** means An ear that cleaves to its lobe, or lobule. (M.) And **الْأَصْلَمُ** is an appellation applied to The flea. (K.)

**مُصْلَمٌ**: see the next preceding paragraph, in two places.

### صلب

Q. 4. **اِمْتَدَّتْ عَلَى جِهَتِهَا** i. q. **اَصْلَبَتْ الْأَشْيَاءُ**. [The things extended in their proper direction]. (K.) [In the O, **اِشْتَدَّتْ** is put in the place of **اِمْتَدَّتْ**. Compare **اِسْلَبَتْ**.])

**صَلَبٌ** A tall man; (Aḡ, IJ, O, K;) and so **يَلَبُّ** [q. v.]; (IJ, TA;) as also **مُصْلَبٌ** or **مُصْلَبٌ**. (K accord. to different copies.) — And A strong camel; (K;) and so **صَلَبِيٌّ**, (El-Umawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadrilateral-radical class; (S;) fem. **صَلَبِيَّةٌ** (TA) and **صَلَبِيَّةٌ**: (S, K;) pl. **صَلَابٌ**. (AA, O, TA.) — And A large, or great, house or tent. (Lth, O, K.) — And A hard stone; as also **صَلَابٌ**. (AA, TA.)

**صَلَبِيٌّ**, and its fem. :

**صَلَابٌ** :

**مُصْلَبٌ** or **مُصْلَبٌ** :

see the next preceding paragraph.

### صلو

1. **صَلَوْتُهُ**, (K,) or **صَلَوْتُ الظَّهْرَ**, (M,) I struck, or beat, that part, [of him, or] of the back, which is called **صَلَا**: (M;) or I hit that part (M, K) with a thing, or with an arrow or some other thing: on the authority of Lh, who says that it is

of the dial. of Hudheyl: and one says also **صَلَيْتُهُ**; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of و and ي]. (M.) = **صَلَيْتُ** and **صَلَّتْ**, said of a mare, or she-camel: see 4.

2. **صَلَّى**, (S, M, K,) quasi-inf. n. **صَلَاةٌ** or **صَلُوةٌ**, for which one should not say **تَصَلِيَّةٌ**, (S, K,) or the latter is allowable as agreeable with rule and as occurring in old poetry, (MF, TA,) He prayed, supplicated, or petitioned: (S, M, K;) and [particularly] he performed the divinely-appointed act [of prayer commonly] termed **صَلَاةٌ** or **صَلُوةٌ**. (S.) Hence, in the **Kur** [ix. 104], (TA,) **وَصَلِّ عَلَيْهِمْ** **صَلَّى عَلَى** And pray thou for them. (Msb, TA.) **صَلَّى عَلَى** means He prayed for such a one, and praised him. (TA.) And hence the verse of El-Aḡshā cited in art. **رَسَمَ**, conj. 8. (S, Mgh, TA.) It is said in a trad., **مَنْ دَعَى إِلَى رَيْبَةٍ فَلَيْبٌ** **وَالَّذِي دَعَى إِلَى رَيْبَةٍ فَلَيْبٌ** [i. e. Whoso is invited to a banquet, or a marriage-feast, let him comply, or, if not, let him pray for the inviter]. (M.) And the saying, in a verse of El-Aḡshā, **عَلَيْكَ مِثْلُ الَّذِي صَلَّيْتَ** means Keep thou to the like of thy prayer; i. e. he enjoined her to repeat the prayer for him: or, as some relate it, **عَلَيْكَ مِثْلُ الَّذِي صَلَّيْتَ**, meaning upon thee be the like of that for which thou hast prayed: (M;) these words he addressed to his daughter, on the occasion of her saying, "O my Lord, ward off from my father diseases and pain." (Mgh.) The saying **عَبِيدُ فُلَانٍ يُصَلُّونَ** [The slaves of such a one perform the divinely-appointed act of prayer] means that they have attained to the age of virility. (Mgh.) — **صَلَّى عَلَيْهِ**, said of an angel, means He prayed for, or begged, forgiveness, or pardon, for him: and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdeh, in which it is said, **إِذَا مَتْنَا صَلَّى لَنَا عُثْمَانُ بْنُ مَطْعُونٍ** [When we die, 'Othmān Ibn-Maḍh'oos will pray for forgiveness for us]; he having then died. (TA.) — [And, said of a man, He blessed him, meaning he invoked God's blessing upon him; namely, the Prophet; or he said, **اللَّهُمَّ صَلِّ عَلَيْهِ** (expl. by what here follows) accord. to the rendering of **صَلُّوا عَلَيْهِ**, i. e. **عَلَى النَّبِيِّ**, by Bḡ and others in the **Kur** xxxiii. 56.] One says, **صَلَّيْتُ عَلَى النَّبِيِّ** [I blessed the Prophet; &c.]. (S.) — And, said of God, He blessed him, meaning He conferred blessing upon him: and He had mercy on him: and He magnified him, or conferred honour upon him: hence the saying, **اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى**, meaning O God, bless the family of Aboo-Omfā; or have mercy on &c.: but in the saying [in the **Kur** xxxiii. 56], **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ**, the verb does not import two meanings; for it has there only one meaning, which is "magnification" [i. e. these words mean Verily God and his angels magnify the Prophet; or rather I would render them, bless the Prophet, as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is "eulogy," or "commendation," bestowed by God upon his apostle, while it imports God's

"conferring of blessing" and the angels' "invoking thereof"] (Msb, TA:) [it is said that] **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** means O God, magnify Moḥammad in the present world by exalting his renown and manifesting his invitation [to El-Islām] and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward: and it is disputed whether or not this form of prayer may be used for any but the Prophet [Moḥammad]: El-Khaṭṭābee says that it may not, though he himself used it for others. (TA.) **صَلَّى اللَّهُ عَلَيْهِ** is a phrase commonly used by the Muslims after the mention of their prophet: see art. **سَلِمَ**. See also **صَلَاةٌ** below.] = **صَلَّى** said of a horse, (S, K,) inf. n. **تَصَلِيَّةٌ**, (TA,) He followed next after the foremost [in a race, at the goal]. (S, K.) Hence the saying [in a trad. of 'Alce], **سَبَقَ رَسُولُ اللَّهِ وَصَلَّى أَبُو بَكْرٍ وَتَلَّتْ عُمَرُ** [expl. in art. **سَبَقَ**]. (Mgh.) — And **صَلَّى الْحِمَارُ أَتْنَهُ**, (Sgh, K,) inf. n. **تَصَلِيَّةٌ**, (Sgh, TA,) The [wild] ass drove together his she-asses, and made them to take the way [that he would follow]. (Sgh, K, TA.)

4. **أَصْلَبْتُ**, (T, S, K, TA,) and **صَلَيْتُ**, (Fr, K, TA,) and **صَلَّتْ**, (Zj, TA,) said of a mare, The parts on the right and left of her tail, (**صَلَوَاهَا**, S,) or the part on either side of her tail, (**صَلَاهَا**, K, [see **صَلَا** below,]) became relaxed, she being near to bringing forth: (S, K;) or, said of a she-camel, her young one fell into the part of her called **صَلَا**, and she was near to bringing forth. (T, TA.)

**صَلَا** The middle of the back of a human being and of any quadruped: (M, K;) and, (K,) or as some say, (M,) [app. in a beast,] the part that slopes down from the hips, or haunches: or the space intervening between the **جَاعِرَةٌ** [app. meaning the hinder projection of the haunch or rump of a beast] and the tail: (M, K;) or the part on the right and left of the tail; (S, M, K;) the two together being called [the] **صَلَوَانِ**, (S, K,) which is similarly expl. by Zj in relation to a she-camel; app. properly meaning the two parts bordering upon the tail-bone: (TA;) or the place in which is set the tail of the horse; dual as above: (Msb;) or the bone upon which are the two buttocks: (Mgh: [there thus expl. in relation to a man:]) or the bone in which is the place of setting of the tail-bone; thus expl. by IDrd: or the **صَلَوَانِ** are the two bones projecting from the two sides of the rump: or, accord. to some of the lexicologists, two veins (**عِرْقَانِ**) in the place of the **رَدْفِ** [i. e. in the rump]: (Ḥam p. 46:) the pl. is **صَلَوَاتٌ**, (M, K,) an instance of a pl. formed by the addition of **ا** and **ت** from a masc. sing., (M,) and **أَصْلَاءُ**, (M, K.) — [Hence,] one says, **جِئْتُ فِي أَصْلَائِهِمْ**, meaning I came at their rears. (TA.)

**صَلَاةٌ**, or **صَلُوةٌ**, [accord. to El-Harceree, to be written with **ا** when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed,