

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

صَلْمِيَّةٌ: see the next preceding paragraph.

أَصْلَمٌ 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 **مُصَلَّمٌ**: (M:) or a man who is by nature as though his ears had been cut off; and so **مُصَلَّمٌ** **الأذنين**: (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 صَلْمَاءٌ** means An ear that cleaves to its lobe, or lobule. (M.) And **الأصْلَمُ** is an appellation applied to *The flea*. (K.)

مُصَلَّمٌ: see the next preceding paragraph, in two places.

صلب

Q. 4. **اِمْتَدَّتْ عَلَى جِهَتِهَا** i. q. **اَصْلَبَتِ الاشْيَاءُ**. [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 **بَلَبٌ** [q. v.]; (IJ, TA;) as also **مُصَلَبٌ** or **مُصَلَّبٌ**. (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. **صَلَبَةٌ** (TA) and **صَلَبَاتٌ**: (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 :

مُصَلَبٌ or **مُصَلَّبٌ** :

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. **صَلَى**, (S, M, K,) quasi-inf. n. **صَلَاةٌ** or **صَلْوَةٌ**, for which one should not say **تَصَلِيَةٌ**, (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 صَلْوَةٌ*. (S.) Hence, in the **Ḳur** [ix. 104], (TA,) **وَصَلِّ عَلَيْهِمْ** **صَلَّى عَلَى** (Msb, TA.) *And pray thou for them*. (Msb, TA.) **صَلَّى عَلَى فُلَانٍ** means *He prayed for such a one, and praised him*. (TA.) And hence the verse of El-Aʿshā cited in art. **رَسَمَ**, conj. 8. (S, Mgh, TA.) It is said in a trad., **مَنْ دَعَى إِلَى رَيْبَةٍ فَلْيَجِبْ**, **مَنْ دَعَى إِلَى رَيْبَةٍ فَلْيَجِبْ** [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-Aʿshā, **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 مِتْنَا صَلَّى لَنَا عُثْمَانُ بْنُ مَطْعُونٍ** [When we die, Othmān Ibn-Madh'oon 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 **صَلَّى عَلَيْهِ**, i. e. **عَلَى النَّبِيِّ**, by Bḍ and others in the **Ḳur** 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 **Ḳur** 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. **تَصَلِيَةٌ**, (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 عَمْرُ** [expl. in art. **سَبَقَ**]. (Mgh.) — And **صَلَّى الحِمَارُ أُتْنَهُ**, (Sgh, K,) inf. n. **تَصَلِيَةٌ**, (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. **أَصَلَّتْ**, (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 رِدْفِ* [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 **أَصْلَاةٌ**, (M, K.) — [Hence,] one says, **جِئْتُ فِي أَصْلَابِهِمْ**, meaning *I came at their rears*. (TA.)

صَلَاةٌ, or **صَلْوَةٌ**, [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,