

a pass. part. n., for **مُصْطَلِحٌ عَلَيْهِ**,] *Conventional* [or *technical*] language: and a *conventional* [or *technical*] term: opposed to **تَوْقِيفٌ** and **لُغَةٌ** and **نَوْعٌ** (Mz 1st نوع.)

10. **استصلح** is the *contr.* of **استفسد**: (S, L, K:) [i. e. it signifies *He regarded, or esteemed, a thing good, incorrupt, right, just, or the like*; as expl. in the TK; and in like manner, a man. — *He wished, or desired, a thing to be good, incorrupt, right, just, &c.*; as in the TK; and in like manner, a man. — And *He sought to render good, incorrupt, &c.* — And hence, *He treated in such a manner as to render well affected, or obedient.*] = Also *He sought to do good or to act well [إلى فلانٍ to such a one].* (KL.) — And *He sought peace, or concord.* (KL.) — And *It happened well.* (KL.) — See also 1.

صَلَحَ a subst. from **مُصَالِحَةٌ**, (S, Mṣb, KT,) *syn.* with the latter; (Mgh;) masc. and fem.; (S, K;) *Peace, reconciliation, or agreement*, (Mgh, Mṣb, K, KT, TA,) after contention: and in the law it means *a compact to give over, or relinquish, contention.* (KT.) One says, **وَقَعَ صَلْحًا** (A, TA) *Peace, or reconciliation, took place between them two.* (TA.) [And **أَخَذَ صَلْحًا** It (a fortress or the like) was taken peacefully, or by surrender.] — Also *That in respect of which there has been made a peaceful compact: or which has been taken in the way of peace.* (Mgh.) — And *A party at peace with others.* (TA.) You say, **هُمُ لَنَا صَلْحٌ** *They are [a party] at peace with us.* (A, TA.) And you say also **صُلُوحٌ** *A people, or party, who are at peace:* the latter word in this case being app. an inf. n. used as an epithet. (TA. [See also **صَالِحٌ**].)

صَالِحٌ: see **صَالِحٌ**.

صَلَحَ an inf. n. of **صَلَحَ** (MA, Mgh, Mṣb) and of **صَلَحَ**: (MA:) [used as a simple subst., it signifies *Goodness, incorruptness, rightness or rectitude, justness, righteousness, virtue, honesty*; &c.: see 1:] *contr.* of **فَسَادٌ**; (S, A, Mgh, K;) as also **صُلُوحٌ**: (K, TA: [الصلوح in the CK being a mistake for **الصُلُوح**]:) accord. to some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however, this restriction is wrong. (MF.) — Also quasi-inf. n. of 4. (L in art. لفتح.) — And [hence,] *A thing that is good, and right.* (Mṣb.) See also **مُصَالِحَةٌ** = **مُصَالِحٌ**, like **قَطَامٌ**, is a name of *Mekkeh*; (S, A, K;) either from **الصُّلْحُ** or from **الصَّلَاحُ**; (TA;) and sometimes it is perfectly decl. [pronounced **صَلَّاحٌ**]. (S, K.)

صُلُوحٌ: see **صُلُوحٌ**, and **صَلَّاحٌ**: — and see also **صَالِحٌ**.

صَالِحٌ: see what next follows.

صَالِحٌ, (MA, L, Mṣb, K,) from **صَلَحَ**; (MA;) and **صَالِحٌ**, (IAḡr, L, K,) from **صَلَحَ**; (MA;)

and **صَالِحٌ**; (K;) applied to a thing, (Mṣb,) and to a man, (MA,) *Good, incorrupt, right, just, righteous, virtuous, or honest*; &c.; [see 1; *contr.* of **فَاسِدٌ**]: (MA, L, K:) pl. **صَالِحَاتٌ** [accord. to general analogy of **صَالِحٌ**, and app. applied only to rational beings, like **صَالِحُونَ**,] and **صُلُوحٌ** [q. v.; this being said by some to be a pl. of **صَالِحٌ**; and by others, to be originally an inf. n.; like as is said of **شُهُودٌ**]. (L.) One says **رَجُلٌ صَالِحٌ فِي نَفْسِهِ** [A man good, incorrupt, &c., in himself], **مِنْ قَوْمٍ صَالِحِينَ** [of a people good, incorrupt, &c.]. (L.) And **هُوَ عَلَى حَالَةٍ صَالِحَةٍ** [He is in a good, right, or proper, state or condition]. (TA.) — [Hence,] **صَالِحٌ** signifies also + *Suitable, fit, or meet*: so in the saying, **هُوَ صَالِحٌ لِلْوَلَايَةِ** [He is fit for the office of prefect, or the like]. (Mṣb.) — And † *Much, copious, or frequent*: one says **مَطْرَةٌ صَالِحَةٌ** † *A copious rain.* (Yaḡkoob, L, TA.) And hence the saying of IJ, **أُبَدِلَتِ النَّاءُ مِنَ الْوَاوِ إِبْدَالًا صَالِحًا**, meaning † [is substituted for] frequently. (TA.) — The **ا** in **صَالِحٌ** is [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written **صلح**, or more properly **صَلِحٌ**]. (Durrat el-Ghowwās in De Sacy's Anthol. Gram. Ar. p. 66 of the Arabic text.)

صَالِحَةٌ [a subst. from **صَالِحٌ**, made so by the affix **ة**; *A good deed or action; an act of beneficence; a benefit*]. One says, **لَا تُعَدُّ صَالِحَاتُهُ** [His good deeds, or beneficent actions, are not to be numbered]. (A, TA.) And **أَتَتْني صَالِحَةٌ مِنْ فُلَانٍ** [A benefit came to me from such a one]. (TA.)

إِصْطَلَحَ [for **مُصْطَلِحٌ عَلَيْهِ**: see 8, last sentence].

إِصْطِلَاحِيٌّ *Conventional* [or *technical*] language: opposed to **تَوْقِيفِيٌّ** and **لُغَوِيٌّ**. (Mz 1st نوع.)

مُصْلِحٌ [act. part. n. of 4, q. v.]. One says, **رَجُلٌ مُصْلِحٌ فِي أُمُورِهِ وَأَعْمَالِهِ** [A man who does well, rightly, justly, or properly, in his affairs and his actions]. (L.)

مُصْلِحَةٌ *A cause, a means, or an occasion, of good; a thing, an affair, or a business, conducive to good, or that is for good*; [and hence it may often be rendered simply *an affair*, when the context shows it to mean what is conducive to good or done for a good purpose;] *contr.* of **مُفْسِدَةٌ**; (S and Mṣb and K in art. فسد;) *a good, right, or virtuous, affair*; (KL;) *a thing that is good and right*; *syn.* **صَالِحٌ** [q. v.]: pl. **مُصَالِحٌ**. (S, A, Mṣb, K.) One says, **نَظَرَ فِي مُصَالِحِ النَّاسِ** [He considered the things that were for the good of the people]. (A, TA.) And **هُمُ مِنَ أَهْلِ الْمَالِ لَا الْمَالِ** [They are of the people who occupy themselves in the things conducive to evil, not the things conducive to good]. (A, TA.)*

And **فِي الْأَمْرِ مُصْلِحَةٌ** *In the affair is that which*

is good: (Mṣb:) [or *a cause of good*.] And **رَأَى الْإِمَامُ الْمُصْلِحَةَ فِي كَذَا** *The Imām saw what was good and right [or what was conducive to good] in such a thing.* (TA.) — It is also an inf. n. of **صَلَحَ**. (MA.)

مُتَصَلِحٌ *A place, of a garment* [&c.], *that is to be repaired, or mended*; *syn.* **مُتَرَدِّمٌ**. (T in art. ردم.)

صلح

1. **صَلَحَ سَمْعَهُ**, [and app. **صَلَحَ** alone,] aor. ʿ, (L,) inf. n. **صَلَحَ**; (S, A, L;) as also **صَلَحَ**; (IAḡr, L;) [the former of the dial. of El-Koofeh, and the latter of that of El-Baḡrah; (see **أَصْلَحَ**);] *He was, or became, deaf, so as not to hear at all.* (S, A, *L.) **صَلَحَ كَمِصْلِحِ التَّعَامِرِ** [Mayest thou, or may he, suffer a deafness like the deafness of the ostrich] is a form of imprecation uttered against a man; for all ostriches are [said to be] totally deaf. (L, TA.) = **صَلَحَتْ جِلْدُهَا** is said of a serpent (**حَيَّةٌ**) [meaning *It cast off its slough: like صَلَحَتْ*]. (TA.) — And **صَلَحَهُ**, namely, a camel, is said of the mange, or scab, meaning [It excoriated him; like صَلَحَهُ; or] *it extended over the whole of his body.* (TA.)

6. **تَصَالَحَ عَلَيْنَا** *He feigned himself totally deaf to us*; (K, *TA;) as also **تَصَالَحَ**, with **ع**. (TA.)

8. **أَصْلَحَ**, inf. n. **أَصْلِحَ**, *He (a man, TA) lay upon his side.* (K, TA.)

دَاهِيَةٌ صُلُوحٌ *A destructive calamity.* (K.)

أَسْوَدٌ صَالِحٌ [q. v.], *A certain species of serpents, that casts off its slough.* (AHāt, L.) — And **جَرَبٌ صَالِحٌ** [i. e. *Excoriating mange or scab*]: (K, TA:) it is *such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body.* (TA.)

أَصْلَحَ, (S, K, &c.,) so accord. to all the people of El-Koofeh, but the people of El-Baḡrah and the Arabs of that region say **أَصْلَحَ**, (IAḡr, TA,) *Deaf*: (Fr, A'Obeyd, TA:) or *deaf so as not to hear at all*: (S, K, TA:) or *very deaf*: (Mgh:) or **أَصْرًا أَصْلَحَ** has this last meaning. (IAḡr, TA.) Fr said, (S,) **كَانَ الْكُمَيْتُ أَصْرًا أَصْلَحَ**, meaning *El-Kumeyt was deaf so as not to hear at all.* (S, A.)* = Also *A camel affected with mange, or scab: [or having mange, or scab, by which he is excoriated: like أَصْلَحَ]:* fem. **صَلَحَاءُ**: and pl. **صَلَحَى**. (K.) — And *Affected with [the malignant species of leprosy termed] بَرَصٌ*. (TA.)

صلد

1. **صَلَدَتْ** and **صَلَدَتْ**, [inf. ns. of which the verb is **صَلَدَ**,] used in relation to a stone [&c.], signify *The being hard and smooth.* (M.) [And **صَلَدَتْ** has a similar meaning.] You say, **صَلَدَتِ الْأَرْضُ**, *The land was, or became, hard*: and **أَصْلَدَتْ**, *The land was, or became, hard*: 216*