even in the best MSS., nor have I in the similar case of حَيْوَةٌ, (to which it is also applied,) in the best copies of the Ḳur-án,] is said to be [originally صَلْوَةٌ,] of the measure فَعَلَةٌ, (Mgh, MF, TA,) or, accord. to some, [صَلْوَةٌ,] of the measure فَعْلَةٌ: (MF, TA:) it is a quasi-inf. n. of صَلَّى [q. v.]: (Ṣ, Ḳ:) and [used as a simple subst.] it signifies *Prayer, supplication,* or *petition:* (Ṣ, M, Mṣb, Ḳ:) this is said to be its primary signification: and ▼ مُصَلًّى is said to have the same meaning. (Mṣb, TA.) — Then applied to signify *A certain well-known mode,* or *manner,* [*of religious service,*] because comprising prayer; (Mṣb;) [the *divinely-appointed act of prayer;*] *one of the divinely-appointed* صَلَوَات; (Ṣ;) *a certain religious service in which are* رُكُوع [or *lowering of the head so that the palms of the hands reach the knees*] *and* سُجُود [or *prostration of oneself in a particular manner* expl. voce سَجَدَ]: (M,* Ḳ:) and ▼ مُصَلًّى is said to have the same meaning. (TA.) [The performance of this act is fully described in my work on the Modern Egyptians.] It is said to be, in this sense, a proper term of the law, not indicated by the language of the Arabs [before El-Islám] except as importing prayer, which is its primary signification: what Esh-Shiháb says respecting it necessarily implies its being a proper term of the law known to the Arabs [before El-Islám]: in the Mz it is said to be one of the words of El-Islám: but all of these sayings require consideration. (MF, TA, [Much more, which I omit as being unprofitable, is added on this point in the TA, partly from the Mṣb; as well as several different opinions respecting the derivation of the word as used in this sense, which are fanciful or absurd.]) The saying of the Prophet, لَا صَلٰوةَ لِجَارِ الْمَسْجِدِ إِلَّا فِى الْمَسْجِدِ means *There is no* صلوة [or *divinely-appointed act of prayer*] *that is excellent* or *complete* [*to the neighbour of the mosque unless in the mosque*]. (M.) And his saying, to Usámeh, الصَّلٰوةُ أَمَامَكَ means *The time of the* صلوة [or *divinely-appointed prayer*], or *the place thereof,* [*is before thee,*] alluding to that of sunset. (Mgh.) And he used the term الصَّلٰوةُ as meaning سُورَةُ الصَّلٰوةِ, i. e. *The* فَاتِحَة [or *Opening Chapter of the Ḳur-án,* because it is a form of prayer, or] because the recital thereof is excellent, or satisfactory. (Mgh.) In the Ḳur xxii. 41, (I'Ab, Ṣ, M, Ksh, Bḍ,) [the pl.] صَلَوَاتٌ means *Places of worship of the Jews:* (I'Ab, Ṣ, M, Ksh, Bḍ, Ḳ:) said to be (Ksh, Bḍ) originally صَلُوتَا, a Hebrew word, (Ksh, Bḍ, Ḳ,) arabicized: (Ksh, Bḍ:) this is the common reading of the word, and the most valid: other readings are صُلَوَاتٌ and صُلَوَاتٌ and صِلَوَاتٌ; and beside these, some others which are perverted forms. (TA.) — Also *Prayer for forgiveness* or *pardon.* (M, Mgh, Ḳ.) — [And *A blessing,* as meaning *an invocation of* God's *blessing* upon any one. See 2.] — And *i. q.* بَرَكَةٌ [as meaning *A blessing, such as is bestowed by God*]: (Mṣb:) and *mercy* (Ṣ, M, Mgh, Mṣb, Ḳ) of God (Ṣ, M) on his apostle: (M:) and *magnification;* and this is [said to be] specially denoted by its verb when the Prophet is the object: (Mṣb:) and God's *eulogy,* or *commendation,* bestowed upon his apostle. (M, Ḳ.) — الصَّلَاةُ [from صَلًا] also means إِتْيَانُ الْمَرْأَةِ فِى دُبُرِهَا. (TA in art. صوم.)

مُصْلِيَةٌ part. n. of أَصْلَتْ [q. v.] said of a she-camel [or of a mare]. (T, TA.)

مُصَلًّى *A place of* الصَّلَاة [as meaning *the performance of the divinely-appointed act of prayer*]; (Mgh, Mṣb, Ḳ;) or *of any prayer* or *supplication:* (Mgh:) [and particularly] *a place of the performance of the divinely-appointed prayer on the occasion of the* [*festival termed*] عِيد: (MA:) [and also *such a place at a burial-ground:* the place for this purpose is particularly termed مُصَلَّى الأَمْوَاتِ: see De Sacy's Chrest. Arabe, sec. ed., i. 192.] — And *A carpet upon which one performs the divinely-appointed act of prayer.* (MA.) — See also صَلَاةٌ, former half, in two places.

مُصَلٍّ Any one *praying* [in any manner: and particularly *performing the divinely-appointed act of prayer*]. (TA.) — And المُصَلِّى signifies, as applied to a horse, *The one that follows next after the foremost* [*at the goal*] (Ṣ, M, Mgh, Mṣb) *in a race:* (Mgh, Mṣb:) because his head is next to the part called صَلًا, (Lḥ, Ṣ, M, Mṣb,) or next to the صَلَوَانِ, (Mgh,) of the foremost. (Lḥ, Ṣ, M, Mgh, Mṣb.)

صلى

1. صَلَاهُ, (Ṣ, M, Mṣb, Ḳ,) aor. يَصْلِيهِ, (Ṣ, Mṣb, Ḳ,) inf. n. صَلْيٌ, (Ṣ, M, Ḳ,) *He roasted, broiled,* or *fried, it,* namely, flesh-meat, (Ṣ, M, Mṣb, Ḳ,) &c.; (Ṣ;) and صَلَاهُ فِى النَّارِ and عَلَى النَّارِ signify the same; and also *he burned it.* (TA.) And (so in the M, but in the Ḳ "or") صَلَاهُ (M, Ḳ) فِى النَّارِ (M) *He threw it into the fire to be burned;* as also ▼ اصلاهُ; and ▼ صلّاهُ, (M, Ḳ,) inf. n. تَصْلِيَةٌ; (TA;) namely, flesh-meat. (M, Ḳ. [But see the next sentence.]) And صَلَاهُ النَّارَ and فِى النَّارِ and عَلَى النَّارِ, (M, Ḳ,) inf. n. صَلْيٌ and صُلِيٌّ and صِلِيٌّ; (M;) and اصلاهُ ▼ النَّارَ, and صلّاهُ ▼ النَّارَ; *He made him to enter into the fire, and to remain, stay, dwell,* or *abide, therein:* (M, Ḳ:) and صُلِّىَ ▼ فُلَانٌ النَّارَ [*Such as one was made to enter into the fire,* &c.]: (M:) [or] you say, صَلَيْتُ الرَّجُلَ نَارًا, meaning *I made the man to enter fire and to be burned:* and ▼ أَصْلَيْتُهُ, with ا, when you mean *I threw him,* or *cast him, into the fire, as though intending burning* [*him*]; as also ▼ صَلَّيْتُهُ, inf. n. تَصْلِيَةٌ. (Ṣ.) — And صَلَيْتُ فُلَانًا, (T, TA,) or لِفُلَانٍ, (Ṣ, TA,) ‡ *I laboured in a case,* or *an affair, desiring to calumniate,* or *slander, such a one therein, and to cause him to fall into destruction:* (T, Ṣ, TA:) or صَلَيْتُهُ and صَلَيْتُ لَهُ both signify *I calumniated,* or *slandered, him, and caused him to fall into destruction,* (M, TA,) *in consequence thereof:* (M:) or, accord. to the Ḳ, صَلَى فُلَانًا, of which the inf. n. is صَلْيٌ, signifies *he soothed, coaxed, wheedled,* or *cajoled, such a one:* or *deceived, deluded, beguiled, circumvented,* or *outwitted, him:* which meanings are not in any of the three lexicons above mentioned: accord. to the A, صَلَيْتُ بِفُلَانٍ [probably a mistranscription for لِفُلَانٍ] means ‡ *I framed a stratagem,* or *plot, to cause such a one to fall;* there said to be tropical. (TA.) — صَلَى يَدَهُ بِالنَّارِ [said in the TA to be a mistake]: see 2. — صَلِىَ النَّارَ, (Ṣ, M, Mṣb, Ḳ,) and بِالنَّارِ, (M, Mṣb, Ḳ,) aor. يَصْلَى, (Ṣ, Mṣb,* Ḳ,*) inf. n. صَلًى, (Mṣb,) or صُلِيٌّ, (Ṣ, K, [صَلْيًا in the CḲ being a mistranscription for صُلِيًّا,]) or both, (M,) and صِلِيٌّ and صِلًا, (M, Ḳ,) and accord. to the Ḳ صَلَا, but this is a mistake for صَلًى, (TA,) *He was,* or *became, burned* [*by the fire*]: (Ṣ:) or *he endured,* or *suffered, the heat of the fire;* as also ▼ تصلّى النَّارَ: (M, Ḳ:) or *he felt the heat of the fire:* (Mṣb:) and one says ▼ تصلّى حَرَّ النَّارِ and ▼ اصطلاهُ [in this last sense or in the sense next preceding]: (Ḥam p. 792:) and صَلِىَ النَّارَ *he entered into the fire:* (TA in art. بله: see an ex. voce بَلْهَ:) or, accord. to Er-Rághib, صَلِىَ بِالنَّارِ means *he was tried* (بُلِىَ) *by fire,* or *by the fire;* and so بِكَذَا † [*by such a thing, as though by fire*]. (TA.) [In the Ḳur, in which are many exs. of it, (iv. 11, xiv. 34, xvii. 19, &c.,) it is always trans. by itself, without بِ.] And صَلِىَ بِالأَمْرِ, (Ṣ, M,*) and بِالحَرْبِ; (Ṣ;) and ▼ تصلّى الأَمْرَ, and الحَرْبَ; (M;) *He endured,* or *suffered, the heat,* and *severity,* or *vehemence, of the affair,* or *case,* and *of the war,* or *fight:* (Ṣ, M:) Aboo-Zubeyd says,

* فَقَدْ تَصَلَّيْتُ ▼ حَرَّ حَرْبِهِمُ *

* كَمَا تَصَلَّى ▼ المَقْرُورُ مِنْ قَرَسِ *

[*And I have suffered the heat and vehemence of their war, like as he who is affected with cold suffers in consequence of coldest and most abundant hoar-frost*]. (M.) — [It is said that] صَلِىَ الرَّجُلُ signifies also لَزِمَ [i. e. *The man kept to,* or *clave to,* a thing]; and so ▼ اصطلى: whence Zj holds صَلَاةٌ [expl. in art. صلو] to be derived; because it is a keeping, or cleaving, to that which God has appointed: and hence also, [it is said,] مَنْ يُصَلَّى ▼ فِى النَّارِ, i. e. يلزم [app. يُلْزَمُ, meaning مَنْ يُلْزَمُ النَّارَ *He who is made to keep,* or *cleave, to the fire;* nearly agreeing with صَلَّاهُ النَّارَ as expl. above from the M and Ḳ]. (TA.) — And صَلَيْتُ الظَّهْرَ means *I struck,* or *beat, that part of the back which is called* صَلًا: or *I hit that part:* but this is extr.; for by rule it should be صَلَوْتُهُ, like as Hudheyl say. (M. [See 1 in art. صلو.])

2: see 1, second sentence; and third sentence in three places; and last sentence but one. — One says also, صلّى يَدَهُ بِالنَّارِ, (M, TA,) accord. to the Ḳ ▼ صَلَى, [without teshdeed,] but this is wrong, as is shown by a verse cited in the M, (TA,) *He warmed his hand with the fire.* (M, Ḳ, TA.) [And it is said in the TA that صلا ظَهْرَهُ بالنهر means أَدْفَأَهُ: but I think that the right reading is صلّى ظَهْرَهُ بِالنَّمِرَةِ, i. e. *He warmed his*

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