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 صُلُوَاتٌ 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 صَلَّا] also means إِتْيَانُ الْمَرْأَةِ فِى دُبُرِهَا. (TA in art. صوم.)

مُصْلِيَةٌ part. n. of أَصْلَتَ [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. صَلْىٌ, (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. صَلْىٌ and صُلِىٌّ and صِلِىٌّ; (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 صَلْىٌ, 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 صُلِىٌّ, (Ṣ, K, [صَلْيًا in the CḲ being a mistranscription for صُلِيًّا,]) or both, (M,) and صِلِىٌّ and صِلَاءٌ, (M, Ḳ,) and accord. to the Ḳ صَلَاءٌ, 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 قَرِسِ •

[*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 صلّا ظَهْرَهُ بالنهر means أَدْفَأَهُ: but I think that the right reading is صلّى ظَهْرَهُ بِالنَّمِرَةِ, i. e. *He warmed his*