

even in the best MSS., nor have I in the similar case of حَيَوة, (to which it is also applied,) in the best copies of the *Kur-án*,] is said to be [originally صَلَوة,] of the measure فَعْلَة, (Mgh, MF, TA,) or, accord. to some, صَلَوة, of the measure فَعْلَة: (MF, TA:) it is a quasi-inf. n. of صَلَّى [q. v.]: (S, K:) and [used as a simple subst.] it signifies *Prayer, supplication, or petition*: (S, M, Mṣb, K:) this is said to be its primary signification: and مُصَلَّى 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; (S); 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, \* K:) and مُصَلَّى 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 صَلَوةَ لِجَارِ الْمَسْجِدِ إِلَّا فِي الْمَسْجِدِ means *There is no صَلَوة [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, الصَّلَوةُ أَمَامَكَ means *The time of the صَلَوة [or divinely-appointed prayer], or the place thereof, [is before thee,]* alluding to that of sunset. (Mgh.) And he used the term الصَّلَوةُ as meaning سُورَةُ الصَّلَوة, i. e. *The فَاتِحَة [or Opening Chapter of the Kur-án, because it is a form of prayer, or] because the recital thereof is excellent, or satisfactory.* (Mgh.) In the *Kur* xxii. 41, (I'Ab, S, M, Ksh, Bḍ,) [the pl.] صَلَوَات means *Places of worship of the Jews*: (I'Ab, S, M, Ksh, Bḍ, K:) said to be (Ksh, Bḍ) originally صَلَوَات, a Hebrew word, (Ksh, Bḍ, K,) arabicized: (Ksh, Bḍ:) this is the common reading of the word, and the most valid: other readings are صَلَوَات and صَلَوَات and صَلَوَات; and beside these, some others which are perverted forms. (TA.) — Also *Prayer for forgiveness or pardon.* (M, Mgh, K.) — [And *A blessing, as meaning an invocation of God's blessing upon any one.* See 2.] — And i. q. بَرَكَة [as meaning *A blessing, such as is bestowed by God*]: (Mṣb:) and *mercy* (S, M, Mgh, Mṣb, K) of God (S, 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, K.)

إِتْنَانُ الْمَرَأَةِ فِي صَلَاةٍ [from صَلَا] also means (صوم. art. in TA). دُبْرَهَا

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

**مُصَلًى** *A place of الصلاة* [as meaning the performance of the divinely-appointed act of prayer]; (Mgh, Mṣb, K;) 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 عيد: (MA:)] [and also such a place at a burial-ground: the place for this purpose is particularly termed مُصَلًى 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 صَلَاة, former half, in two places.

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

صلی

1. صَلَّاهُ, (S, M, Mṣb, K,) aor. يَصْلِيهِ, (S, Mṣb, K,) inf. n. صَلَّى, (S, M, K,) *Hē roasted, broiled, or fried, it, namely, flesh-meat*, (S, M, Mṣb, K,) &c.; (S;) and عَلَى النَّارِ and عَلَى النَّارِ signify the same; and also *he burned it*. (TA.) And (so in the M, but in the K “or”) صَلَّاهُ (M, K) (M) *He threw it into the fire to be burned*; as also أَصْلَاهُ; and صَلَّاهُ, (M, K,) inf. n. تَصْلِيَةٌ; (TA;) namely, flesh-meat. (M, K. [But see the next sentence.]) And عَلَى النَّارِ and عَلَى النَّارِ and صَلَّى and صَلَّى, (M, K,) inf. n. صَلَّى and صَلَّى; صَلَّاهُ أَصْلَاهُ النَّارِ and صَلَّاهُ النَّارِ; *He made him to enter into the fire, and to remain, stay, dwell, or abide, therein*: (M, K:) and صَلَّى فَلَانُ النَّارِ [Such as one was made to enter into the fire, &c.]: (M:) [or] you say, صَلَّيْتُ الرَّجُلَ نَارًا, meaning *I made the man to enter fire and to be burned*: and أَصْلَيْتُهُ, with l, when you mean *I threw him, or cast him, into the fire, as though intending burning [him]*; as also صَلَّيْتُهُ, inf. n. تَصْلِيَةٌ. (S.) — And صَلَّيْتُ فَلَانًا, (T, TA,) or فَلَانًا, (S, 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, S, TA:) or صَلَّيْتُ لَهُ and صَلَّيْتُ 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 K, صَلَّى فَلَانًا, of which the inf. n. is صَلَّى, 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, صَلَّتْ بِفُلَانٍ [probably a mistranscription for فُلَانٍ means † *I framed a stratagem, or plot, to cause such a one to fall*; there said to be tropical. (TA.)—صَلَّى يَدَهُ بِالنَّارِ [said in the TA to be a mistake]: see 2. = صَلَّى النَّارَ, (S, M, Mṣb, K,) and بِالنَّارِ, (M, Mṣb, K,) aor. يُصَلِّي, (S, Mṣb,\* K,\* ) inf. n. صَلَّى, (Mṣb,) or صَلَّى, (S, K, [صَلَّى] in the CK being a mistranscription for صَلَّى,) or both, (M,) and صَلَّى and صَلَّى, (M, K,) and accord. to the K صَلَّى, but this is a mistake for صَلَّى, (TA,) *He was, or became, burned [by the fire]*: (S:) or *he endured, or suffered, the heat of the fire*; as also النَّارَ † تَصَلَّى: (M, K:) or *he felt the heat of the fire*: (Mṣb:) and one says † تَصَلَّى حَرَّ النَّارِ and اصْطَلَا † [in this last sense or in the sense next preceding]: (Ḥam p. 792:) and صَلَّى النَّارَ *he entered into the fire*: (TA in art. بَلِه: see an ex. voce بَلِه:) or, accord. to Er-Rāghib, صَلَّى النَّارَ means *he was tried (بُلِيَ) by fire, or by the fire*; and so يَكْدَا † [by such a thing, as though by fire]. (TA.) [In the Kṣur, in which are many exs. of it, (iv. 11, xiv. 34, xvii. 19, &c.,) it is always trans. by itself, without ب.] And صَلَّى بِالْأَمْرِ, (S, M,\* ) and بِالْحَرْبِ; (S;) and الْأَمْرَ † تَصَلَّى, and الْحَرْبَ; (M;) *He endured, or suffered, the heat, and severity, or vehemence, of the affair, or case, and of the war, or fight*: (S, M:) Abou-Zubeyd says,

- فَقَدْ تَصَلَّيْتُ ۖ حَرَّ حَرِّهِمْ •
- كَمَا تَصَلَّى ۖ الْمَقْرُورُ مِنْ قَرْس •

[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] صَلَّى 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,] فِي النَّارِ مَنْ يُصَلِّي, i. e. يَلْزِمُ [app. يُلْزَمُ, meaning *He who is made to keep, or cleave, to the fire*; nearly agreeing with صَلَاةُ النَّارِ as expl. above from the M and K]. (TA.) = And صَلَّيْتُ الظَّهْرَ means *I struck, or beat, that part of the back which is called صَلَا*: or *I hit that part*: but this is extr.; for by rule it should be صَلَوَتُهُ, 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, صَلَّى يَدُهُ بِالنَّارِ, (M, TA,) accord. to the K صَلَّى, [without teshdced,] but this is wrong, as is shown by a verse cited in the M, (TA,) *He warmed his hand with the fire.* (M, K, TA.) [And it is said in the TA that صَلَّى يَدُهُ بِالنَّارِ means أَدْفَأَهُ: but I think that the right reading is صَلَّى يَدُهُ بِالنَّارِ, i. e. *He warmed his*