

*SLM dans les dictionnaires arabes, d'après Lane, 1413-1416.

1412

سَلِمَ - سَلَك

[Book I.]

hath caused it to enter into springs in the earth. (TA.)

2: see 1. — [In the present day, سَلَكٌ signifies *He cleared a passage or way.* And *He cleaned out a pipe for smoking.* — And, from سَلَكٌ, *He wound thread upon a reel or into a shein.*]

4: see 1, in four places.

7: see 1, second sentence.

سَلَكٌ *Thread, or string, (S, Mgh, K,) with which one sews: (K:) or upon which beads are strung; (Ham p. 42;) [but] not having beads upon it; for if it have, it is termed سَيْطٌ: (S and Mgh in art. سَيْطُ:) [in the present day it signifies wire:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is سَلَكَةٌ: the pl. [of pauc.] of سَلَكٌ is أُسَالِكٌ and [of mult.] سُلُوكٌ. (K.) — [Hence,] one says, هَذَا كَلَامٌ رَقِيصٌ اسْبَلَكٌ † This is speech, or language, [subtle; or] abstruse in its course, or tenour; i. e. † حَفِيصٌ الْمَسَلِكُ. (TA.) — And مَا أَتَتْ بِمَنْجَرٍ الْمَسَلِكُ (AZ, TA in art. مَنْجَرٌ) or بِمَنْجَرٍ الْمَسَلِكُ (so in a copy of the A in that art.,) said to one who is shy, or bashful, † meaning [Thou art] not free from shyness in appearing [before others]: (AZ, TA in that art.:) or † thou art not celebrated, or well-known. (A and TA in that art.) — Also The first of what is emitted by the she-camel [from her udder], before the لَبَا [or biestings]. (Ibn-'Abbád, K.)*

سَلَكٌ The young one of the حَجَل [or part-ridge]; (S, K;) like سَلَجٌ: (S in art. سَلَجُ:) or of the bird called قَطَا (K:) fem. سَلَكَةٌ (S, K,) and † سَلَكَانَةٌ, but the latter is rare: (K:) pl. سَلَكَانٌ (S, K,) like صِرْدَانٌ pl. of صِرْدٌ (S) [and سَلْحَانٌ pl. of سَلْحٌ].

سَلَكَةٌ: see سَلَكٌ.

طَعْنَةٌ سَلَكِي [A thrust, or piercing thrust,] directed right towards the face. (S, K.) And أَمْرٌ سَلَكِي [An affair] rightly directed; (K, TA;) and so رَأْيٌ [an opinion]: (TA:) or the former, [an affair] following one uniform course. (ISk, TA.) — In the saying of Keys Ibn-'Eyzárah,

- عِدَاةٌ تَنَادَوْا ثَمْرًا قَامُوا فَأَجْبَعُوا
- بِقَتْلِي سَلَكِي نَيْسٌ فِيهَا تَنَارُعٌ

he means [In the morning when they congregated, then arose and determined upon my slaughter] with a strong resolution in respect of which there was no contention. (TA.)

سَلَكُوتٌ, like جَبْرُوتٌ [in measure], A certain bird. (K.)

سَلَكَانَةٌ: see سَلَكٌ.

مَسَلِكٌ [A place of passage of a man or beast and of anything;] a way, road, or path: pl. مَسَالِكٌ. (TA.) — [Hence,] مَسَلِكَا الْمَرْأَةِ [The vagina and rectum of the woman]. (M in art. فَيْضٌ. [See أَفَاضَ الْمَرْأَةُ in that art.]) — [Hence,

also,] one says, خُدُ فِي مَسَالِكِ الْحَقِّ † [Enter thou upon the ways of truth]. (TA.) — See also سَلَكٌ.

مَسَلِكَةٌ A border (طَرَفٌ) slit from the side of a garment, or piece of cloth: (K:) so called because extended, like the سَلَكُ. (TA.)

مَسَلِكٌ Slender, or lean, (IDrd, K, TA,) in body; applied to a man and to a horse. (IDrd, TA.) And مَسَلِكُ الذِّكْرِ Sharp in the head of the penis: and مَسَلِكُ الذِّكْرِ. (AA, TA.)

سَلِمَ

1. سَلِمَ, [aor. سَلِمَ,] inf. n. سَلَامَةٌ (S, M, A, Mgh, Msh, K) and سَلَامٌ (A, TA) and سَلِمٌ and سَلِمٌ and سَلِمٌ, (Bq in xxxix. 30,) He was, or became, safe, or secure; or he escaped; (M, TA;) or he was, or became, free; (TA;) مِنَ الْإِقَاتِ [from evils of any kind], (S, Mgh,) or مِنَ الْإِقَاتِ [from evil of any kind], (K,) or مِنَ الْبَلَاءِ [from trial, or affliction], (A, TA,) مِنَ الْأَمْرِ [from the affair]: (M:) he (a traveller) was, or became, safe, secure, or free, from evils of any kind: (Msh:) and سَلِمَ مِنَ الْعَيْبِ and سَلِمَ he was, or became, free from fault, defect, imperfection, blemish, or vice; syn. بَرِيءٌ. (Msh in art. بَرَأُ.) [Hence,] one says, لَا بَدِي تَسَلِمَ مَا كَانَ كَذَا وَكَذَا (ISk, S, K,*) meaning No, by God [or Him] who maketh thee to be in safety, (ISk, S, K,) [such and such things were not;] and to two persons لَا بَدِي تَسَلِمَانِ and to a pl. number لَا بَدِي تَسَلِمُونَ and to a female لَا بَدِي تَسَلِمِينَ and to a pl. number [of females] لَا بَدِي تَسَلِمِينَ. (ISk, S, K,*) And لَا أَفْعَلُ ذَلِكَ بَدِي تَسَلِمٌ, meaning, I will not do that, by the Author (lit. Lord or Master) of thy safety; and in like manner, بَدِي تَسَلِمَانِ and بَدِي تَسَلِمُونَ. (Sb, M. [See also اذو.]) And اذْهَبْ بَدِي تَسَلِمٌ, i. e. اذْهَبْ بِسَلَامَتِكَ [Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety]; and [to two persons] اذْهَبَا بَدِي تَسَلِمَانِ. (S, K.) اذْهَبْ is thus prefixed to a verb [as virtually governing it in the gen. case] like as اذْهَبْ is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase اذْهَبْ يَوْمَ يَفْعَلُ, meaning يُفْعَلُ فِيهِ: (Akh, S;) it is not prefixed to any but this verb تَسَلِمٌ [and its variations as above mentioned]. (Sb, M, K.) — And hence, (Mgh,) one says also, سَلِمَتْ لَهُ الصِّيْعَةُ, meaning [The landed estate] was, or became, free from participation to him; syn. خَلَصَتْ. (Mgh, TA.) — سَلِمَةٌ, [app. سَلِمَةٌ, or perhaps سَلِمَةٌ, for some verbs of this measure are trans., as حَسِبَ and وَرِثَ] inf. n. سَلِمٌ, [app. سَلِمٌ, q. v. infra,] He made him a captive. (TA.) — سَلِمَتُهُ الْحَيَّةُ (TA,) inf. n. سَلِمٌ, (M, K, TA,) The serpent bit him: (M, K, TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) — سَلِمَ الْجَلْدُ, aor. سَلِمَ, (S, K,) inf. n. سَلِمٌ, (TA,)

He tanned the skin with [فَرَطَ, i. e. leaves of] the سَلِمٌ [or mimosa flava]. (S, K, TA.) — سَلِمٌ الدُّو (M, K,) aor. سَلِمَ, inf. n. سَلِمٌ, (M,) He finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly. (M, K.)

2. سَلِمَهُ (S, M, Msh, K,) inf. n. تَسَلِيمٌ (K,) He (God) made him to be safe, secure, or free; saved, secured, or freed, him; (M, Msh, TA;) مِنَ الْإِقَاتِ [from evils of any kind], (S, Msh,) or مِنَ الْإِقَاتِ [from evil of any kind], (K,) or مِنَ الْأَمْرِ [from the affair]. (M.) [Freitag assigns the same meaning to † اسلمه also, as on the authority of the Ham; in which I find no explanation of this verb except one which will be found later in this paragraph.] — [Hence,] التَّسْلِيمُ is also syn. with السَّلَامُ (S, K, TA,) as meaning The saluting, or greeting, one with a prayer for his safety, or security, or freedom, from evils of any kind in his religion and in his person; and the interpretation thereof is [the expressing a desire for] التَّخْلِيفُ; (Mbr, TA;) or the saluting, or greeting, one with a prayer for his life; or, by saying سَلَامٌ عَلَيْكَ [q. v. infra, voce سَلَامٌ]; syn. التَّحِيَّةُ. (TA.) You say, سَلِمَ عَلَيْهِ [meaning He so saluted, or greeted, him]. (M, Msh.) [This, when said of God, virtually means سَلِمَهُ, i. e. He saved him; and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ May God bless and save him. You say also, سَلِمَ عَلَيْهِ بِالْخَلِيفَةِ He saluted him with the acknowledgment of his being Khaleefeh; saying, سَلَامٌ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ Salutation to thee, or peace be on thee, &c., O Prince of the Faithful.] التَّسْلِيمَةُ signifies The salutation that is pronounced on finishing every two rek'ahs in prayer: (Har p. 180:) [and also that which is pronounced after the last rek'ah of each of the prayers (i. e. after the sunneh prayers and the farḍ alike), addressed to the two guardian and recording angels: (see my "Modern Egyptians," ch. iii., p. 78 of the 5th ed.): and سَلِمَ means He pronounced either of those salutations.] — [Hence also,] اسلمَ الشَّيْءَ (S, K,*) inf. n. as above; (K;) and اسلمَ الشَّيْءَ (M;) He gave to him the thing; (S, M, K;) or delivered it to him: (M:) [he resigned it to him:] اسلمَ الْوَدِيْعَةَ (Mgh,) or اسلمَ الْوَدِيْعَةَ لِصَاحِبِهَا, He delivered the deposit [to him, or] to its owner: (Msh:) and اسلمَ إِلَى الْخِيَابِ (Mgh) signifies the same as اسلمَهُ إِلَيْهِ [i. e. He delivered the garment, or piece of cloth, to the tailor]. (Har p. 166.) — See also 4, in two places. — You say also, اسلمَ الْأَجِيرُ نَفْسَهُ لِلْمُسْتَأْجِرِ The hired man gave himself up, or gave authority over himself, to the hirer. (Mgh.) And اسلمتُهُ and اسلمتُهُ I left him in the power of him who desired to kill him or to wound him. (Ham p. 115.) And اسلمتُهُ لِبُهْكَةٍ [He gave him up to destruction]: in this case with [the prep.] ل only. (Har p. 166.) And

الرجل اسلمه (S,* M, Mḡb,*) or العُدُوّ (K,) He left, forsook, or deserted, (M, K,) the man, (S,* M, Mḡb,*) or the enemy; (K;) or abstained from aiding, or assisting, him; (S, M, Mḡb, K;) and threw him into destruction. (IAth, TA.) And *لَبَا بِهِ* He left him [to that bane which was in him: app. referring to the bite of a serpent, or any evil affection: see *سَلِمَ*, third sentence]. (S,* M.) — And *سَلِمَ أَمْرُهُ إِلَى اللَّهِ* and *سَلِمَهُ*, both meaning the same, (S, Mḡb, K, TA,) i. e. He committed his case to God. (TA.) — And *سَلِمَ الدَّعْوَى* He acknowledged the truth [or justice] of the claim, demand, or suit; [he conceded its truth or justice;] from *السَّلْمُ* *الْوَدِيعَةُ* *سَلِمَ لِصَاحِبِهَا*, expl. above; denoting an ideal delivering [or yielding of a thing to another person]. (Mḡb.) [Hence one says, *سَلِمَ أَنَّهُ كَذَا* He conceded that it was thus.] — And *التَّسْلِيمُ* signifies also [The assenting, or] the giving [one's] approval (S, K, TA) unreservedly, (S,) to that which is ordained, or decreed, (S, K, TA,) by God; and the submitting to his commands; and the abstaining from offering opposition in the case in which it is not becoming [to do so]. (TA.) You say, *سَلِمَ لِأَمْرٍ* He assented to the command of God: [or he gave his approval to it:] or he submitted to it; as also *اسلم*. (MA.)

3. *سَالِمُهُ* (M, Mḡb), inf. n. *مُكَالِمَةٌ* (S, M, Mḡb) and *سَلَامٌ* (M, Mḡb), He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: [implying mutual concession, or a compromise:] (S,* M, Mḡb;) and *سَالَمَا* They made peace, or became at peace or reconciled, or they reconciled themselves, each with the other. (K.)

4: see 2, in nine places. [The first of the meanings there assigned to this verb is, in my opinion, more than doubtful. In all its senses, it seems to be properly trans.: when it is used as an intrans. verb, an objective complement is app. understood. Thus, *أَسْلَمَ* is syn. with *أَسْلَفَ* [as meaning He paid in advance, or beforehand]; (S, M, Mḡb, Mḡb;) *التَّمَنُّ* [the price] being suppressed, though sometimes it is expressed; (Mḡb;) as also *سَلِمَ*; (M;) and *تَسَلَّمَ*, as occurring in a trad., where it is said, *فَلَا مَنْ تَسَلَّمَ فِي شَيْءٍ* فلا من تسلم في شيء [Whoso pays in advance for a thing, he shall not turn it over, or transfer it, to another than him]; but Kt says that he had not heard this verb thus used except in this instance. (TA.) So the first of these verbs signifies in the saying, *اسلم في الطعَامِ* (S) or *في البُرِّ* (Mḡb) [He paid in advance for the wheat], and *في الشَّيْءِ* [for the thing], as also *سَلِمَ*. (M.) And hence the saying, *إِذَا اسلمَ صُوفًا فِي لَبْدٍ أَوْ شَعْرًا فِي لَبْدٍ* [If he give in advance wool for felt, or goats' hair for a garment, or piece, of hair-cloth, it will not be allowable]. (Mḡb.) And so in the phrase, *أَسْلَمْتُ إِلَيْهِ* [I paid in advance to him]. (Mḡb.) — Also [He resigned, or submitted, himself; *نَفْسُهُ* being understood: or] he was, or became, resigned, or submissive; (M, K;)

and so *اسلم*: (S, M, Mḡb, K;) you say, *اسلم لله* [He resigned, or submitted, himself, or he was, or became, resigned, or submissive, to God: see also an ex. (before referred to) in the last sentence of the second paragraph: or he was, or became, sincere in his religion, or without hypocrisy, towards God: see *مُسْلِمٌ*]; (Mḡb;) [or] *اسلم* signifies he entered into *السلم*, (S, Mḡb,) which here means *الاستسلام* [i. e. the state of resignation, or submission]. (S.) — And He became a Muslim; as also *تسلم*; (M,* K;) as in the saying, *كَانَ كَافِرًا ثُمَّ تَسَلَّمَ*, i. e. *أَسلم* [He was an unbeliever, or a denier of the unity of God, &c.; then he became a Muslim]: (M:) or he entered [the pale, or communion, of] the religion of *الإسلام*. (S,* Mḡb.) *الإسلام* as a principle of the law of God is The manifesting of humility or submission, and outward conforming with the law of God, and the taking upon oneself to do or to say as the Prophet has done or said: for this, the blood is to be spared, and one may demand the repelling of evil: (T,* M:) and if there is therewith firm belief with the heart, it is *إِيمَانٌ*: (T:) this is the doctrine of Esh-Sháfi'ee; but the doctrine of Abou-Haneefeh makes no difference between these two terms: (KT:) [agreeably with the former doctrine.] Th well and briefly says, *الإسلام* is with the tongue, and *الإيمان* is with the heart: and he says, in explaining verse 48 of ch. v. of the Qur, that every prophet has been sent with *الإسلام*, though the ordinances differ. (M.) — One says also, *أَسْلَمْتُ عَنْهُ*, meaning I left it [app. an affair, as in an explanation in the TK,] after I had been [engaged] in it. (Ibn-Buzurj, K.) And *اسلم* occurs intransitively in the saying, *كَانَ رَاعِيًا غَنَمٍ ثُمَّ اسلمَ*, meaning [He was a pastor of sheep, or goats; then] he left them. (M.) — [Freytag assigns to *اسلم* another signification “*Adscendere fecit* (vid. a *سَلِمَ*),” as from the Ham, p. 39: but this is app. a mistake, into which he has been led by a saying, there cited, of Zuheyr, which I read thus:

هَوَى الدَّلْوُ أَسْلَمَهَا الرِّشَاءَ

(meaning, *The descent, or as the descent, of the bucket that the well-rope has let go*): and by its being there said that “you should not prefer any reading of *هوى* to that with damm, though it has been said otherwise:” whereas the correct reading is, in my opinion, *هَوَى*, agreeably with what here follows:] Er-Riyáshee says, on the authority of AZ, that *الهوى*, with fet-h, is downwards; and with damm, upwards; and he cites the saying above as an ex. of the word as meaning downwards. (TA in art. *هوى*.)

5. *تسلم منه* He asserted, or declared, himself to be free from, or clear of, or quit of, it, or him. (M.) — *تسلم* is also syn. with *أسلم*, in two senses: see the latter, in two places. — And *تسلمه* signifies He took it, or received it; namely, a thing given, or delivered. (S, M, Mḡb, K.)

6. *تسالما* (M,) and *تسالبا* (K,) inf. n. *تَسَالُمٌ*,

(S,) They, (M,) or they two, (K,) made peace, or became at peace or reconciled, (S,* M, K,) one with another, (S, M,) or each with the other. (S, K.) [See also 8.] — One says of a man, (M,) of a great, or frequent, liar, (TA,) *لَا تَسَالُمُ* *لَا تَسَالُمُ خِيَلَاهُ*, [for *تَسَالُمُ*], (M,) or *لَا تَسَالُمُ خِيَلَاهُ*, [TA,] [His two troops of horses will not agree in pace, each with the other;] meaning † [his assertions will not be found to agree together; or] he will not say what is true, so that it may be accepted from him: for *تَسَالَمَتْ*, said of horses, means † they kept pace, one with another; (*تَسَالَمَتْ* [q. v.]); not exciting one another. (M, K, TA.)

8. *اسلم* He became at peace, or reconciled. (TA.) Hence the saying, (TA,) *هُوَ لَا يَسْتَلِمُ عَلَيَّ* He will not become at peace, or reconciled, during his displeasure at a thing. (K, TA.) [See also 6.] — *اسلم الزرع* The seed-produce put forth its ears. (K.) — *اسلم الحجر* He touched, (S, K,) or reached, (Mḡb,) the stone, [meaning the Black Stone of the Ka'bah,] by hissing, or with the hand: (S, Mḡb, K;) or he wiped it, or stroked it, with the hand: (Mḡb;) or he kissed the stone: or he embraced it: (M:) and *اسلّمه* signifies the same; (M, K;) but is not the original: (M:) accord. to ISK, the Arabs pronounced it with hemz, contr. to analogy; (Mḡb;) or it should not be pronounced with hemz, though some thus pronounce it, (S,) the original being *اسلم*, (ISK, Mḡb,) because it is from *سَلِمَ* [pl. of *سَلِمَةٌ*] signifying “stones,” (ISK, S,* M, Mḡb,*) [in the Mḡb, from *سَلِمَةٌ* signifying “a stone,” and in the Mḡb the pl. of *سَلِمَةٌ* is said to be *سَلَامٌ*, like *كَلَامٌ*,] accord. to Sb, who says that it does not denote the act of taking; (M;) or, accord. to Sb, it is from *السَلَامُ*, with fet-h, meaning “salutation,” and it means the touching with the hand by way of salutation in order to obtain a blessing thereby: (TA:) but accord. to IAḡr, the original is with hemz, from *المُؤَلَّمَةُ*, meaning denoting contact]. (Mḡb.) Abu-ḡ-ḡufeyl is related to have said, *رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ عَلَى رَأْسِهِ يَسْتَلِمُ بِمِجْنَبِهِ وَيَقْبَلُ* *رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ عَلَى رَأْسِهِ يَسْتَلِمُ بِمِجْنَبِهِ وَيَقْبَلُ* [i. e. I saw the Apostle of God (may God bless and save him) circuiting around the Ka'bah, upon his camel, touching the Black Stone with his hooked staff, and kissing the hooked staff]. (TA.) The primary signification of *الاستلام* is [said to be] *The wiping, or stroking, the سَلِمَةُ*, i. e. the stone: afterwards it was used in relation to other things, and one said *اسلّمْتُ يَدَهَا*, meaning I stroked, or kissed, her hand. (Har pp. 30 and 31.) — *اسلم الخف قدميه* means *The boot rendered his feet soft* [after he had been accustomed to walking barefoot]. (TA.)

10: see 4, in the former half of the paragraph. — *اسلمت الطريق* He went upon the middle of the road, not missing it. (K,* TA.) [In the CK, after *اسلمت الطريق*, and *اسلمت انقاد*, meaning *وتسلمت الطريق*, is erroneously put *وتسلمت*

الطَّرِيقِ, assigning to **تَسَلَّمَ** a meaning belonging to **استسلم**.)

Q. Q. 2. **تَهَنَّأَ** [from **مُسَلِّمٌ**] *He named, or called, himself a Muslim; or he named himself Muslim; his name having before been Moḥammad: (M, K:.)* mentioned by Er-Ru-āsee. (M.)

سَلْمٌ: see the next paragraph, in six places. — Also *A leathern bucket (دَوْنُو) having one عُرْوَةٌ [or loop-shaped handle], (T, S, M, K,) with which the waterer walks, like the buckets (دَلَاءُ) of the attendants of the camels or other beasts upon which water is drawn or which carry water, (T, TA,) or like the دَوْنُو of the water-carriers: (S, K:)* expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, *having one عُرْوَةٌ [or stick fixed across from one part of the brim to the opposite part, serving as a handle as well as to keep it from collapsing]: (TA:) of the masc. gender [whereas دَوْنُو is fem.]: (M:) pl. [of pauc.] أَسْلَمٌ and [of mult.] سَلَامٌ, (M, K,) and Lh mentions as its pl. أَسَالِمٌ, which is extr. [unless as a pl. pl., i. e. pl. of أَسْلَمٌ]. (M.)*

سَلْمٌ *Peace, or reconciliation; as also سَلْمٌ; (S, M, Mṣb, K;) masc. and fem.; (S, Mṣb, K, K;*) and سَلْمٌ and سَلَامٌ are like سَلْمٌ [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or سَلْمٌ signifies the making peace, or becoming at peace or reconciled, with another or others; (Ham p. 80;) as also سَلْمٌ; and both are sometimes fem. as being syn. with مَصَالِحَةٌ. (L voce حَجَّحَ, q. v.)* In the saying of El-Aḡṣḡā, *أَذَاتُ سَلْمٍ الْحَرْبُ أَنْفَاسَهَا*

* *وَقَدْ تَكَرَّرَ الْحَرْبُ بَعْدَ السَّلْمِ* *

[*War made them, or has made them, to taste its draughts, and verily war is disliked after peace*], he has transferred the vowel of the **م** to the **ل**, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like **إِبِل**, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting El-Hodeybiyeh, *أَخَذَ ثَمَانِينَ مِنْ أَهْلِ مَكَّةَ سَلْمًا*, or **سَلْمًا**, or **سَلْمًا**, accord. to different relations, meaning [*He took forty of the people of Mekkeh peaceably: thus expl. by El-Homeydee, in his "Ghareeb."*] (TA. [See also **سَلْمٌ** below.]) — Also *i. q. سَلَامٌ, (S, K, TA,) as signifying Self-resignation, or submission: (TA; [and thus the latter is expl. in one place in the S;])* which is also a signification of **سَلْمٌ, (S, M, K, TA:)** and this is meant in the Kur [iv. 96], where it is said, *وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ أَسْلَامًا لَسْتُمْ مُؤْمِنًا*, (Bd, TA,) or **السَّلْمُ**, as some read, (Bd,) [i. e. *And say not ye to him who offers to you submission, Thou art not a believer:]* or **السَّلَامُ** here means *the salutation of الإسلام [by saying عَلَيْهِ السَّلَامُ]: (Bd, TA:*) or salutation, and submission by uttering the profession of الإسلام; and so السَّلْمُ: (Jel:) [or the latter here means, simply, salutation; and this is app. what is meant by its being*

said that] **السَّلْمُ** is the subst. from **التَّسَلَّمَ**; (K;) [but accord. to SM,] this means the *unreserved approval of what is decreed; and this is said to be meant by the reading السَّلْمُ mentioned above. (TA.) — And [hence] السَّلْمُ signifies also الإسلام [as meaning The religion of the Muslims; because it is a religion of self-resignation, or submission]: (S, K:) this is meant in the Kur [ii. 204], where it is said, *أَدْخُلُوا فِي السَّلْمِ كَافَّةً*, [Enter ye into the religion of El-Islām wholly]; (S, Bd, Jel;) and so **السَّلْمُ**, as some there read; (Bd, Jel;) or both there mean *submission and obedience to God: (Bd:) [and] السَّلْمُ [also] has the former meaning. (M.) — Also, (S, M, K,) and سَلْمٌ, (M,) A man, (S, K, TA,) [and] a woman, (M,) who makes peace, or is at peace, with another; (S, M, K;) and in like manner, a company of men (قَوْمٌ). (M.) This is said to be meant in the Kur [xxxix. 30], where it is said, *وَرَجُلًا سَلِيمًا*, as some read, i. e. *And a man who is at peace with respect to a man: (TA:) or سَلِيمًا and سَلِيمًا, three different readings, in the place of [the more common reading] سَلِيمًا, are all inf. ns. of سَلِمَ, used as epithets [syn. with سَالِيًا, or لًا is suppressed before them. (Bd.) You say, *أَنَا سَلِيمٌ لِمَنْ سَالَيْتَنِي* [I am one who is at peace with respect to him who is at peace with me]. (S, TA.) And a poet says, [using this word in two different senses, the latter of which has been mentioned above,]***

* *أَنَا لِي إِتْنِي سَلْمٌ * لِأَهْلِكَ فَاقْبَلِي سَلْمِي* *

[*O Nāzleh, (نَائِلٌ being for نَائِلَةٌ, a woman's name, apocopated,) verily I am one who is at peace with respect to thy family, therefore accept thou my submission*]. (TA. [It seems to be there indicated by the context that **سَلْمِي** here means *my peace, or reconciliation; which is less appropriate than the meaning that I have assigned to it.]])*

سَلْمٌ: see **سَلَامٌ**: and see also **سَلْمٌ**, in seven places. — Also, in buying or selling, (Mṣb,) the subst. from **أَسْلَمَ فِي الشَّيْءِ** and **سَلِمَ** signifying **سَلْفٌ**, (M,) *i. q. سَلْفٌ, (S, Mṣb, K;) i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T and TA in art. سَلْف:) or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment: (TA in that art.) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S and O in that art., in explanation of سَلْف:) but it is said in a trad. that the term **سَلْمٌ** as meaning **سَلْفٌ** was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) — And The making [one] captive. (K. [See I, in the latter part of the paragraph.]) — And *A captive; (K;) because he**

submits himself. (TA.) One says, **سَلِمًا** [by **السَّلْمِ**,] (M, TA, [in the TK **السَّلْمِ**,]) *He took him [a captive], (TA,) or made him captive, (M,) with out war: (M, TA:) or he brought him in a state of submission, not resisting; and so, if wounded: (IAḡr, M, TA:) and thus El-Khattābee has expl. the phrase in the trad. respecting El-Hodeybiyeh cited above, voce **سَلْمٌ**. (TA.) — Also *A sort of tree, (S, M, Mṣb, K,) [the mimosa flora of Forskāl, who writes its Arabic name in Italic characters syllem, and in Arabic characters سَلِيم, (Flora Aegypt. Arab., p. cxxiii,)] a species (M) of the [kind of thorny trees called] عَصَا, (S, M, Mgh, Mṣb, TA, [not غَصَا, as in the Lexicons of Golius and Freytag,]) the leaves whereof are the قُرُطُ, with which skin is tanned: (TA:) AHn says, its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorns, grievous when they wound the foot of a man; and a yellow [fruit such as is termed] بَرْمَةٌ [n. un. of بَرْمٌ, see this word, and see also حَبْلَةٌ,] which is the sweetest of the بَرْمٌ in odour; and they tan with its leaves: and it is said, on the authority of the Arabs of the desert, that it has a yellow flower, containing a green grain حَبَّةٌ خَضْرَاءُ [or this may mean a grain of a dark, or an ashy, dust-colour], of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond: (M:) the n. un. is with ة: (S, M, Mgh, Mṣb, K:) and pl. سَلَامٌ, (M,) and سَلَامٌ is said by IB to be pl. of the n. un., like **إِكْرَامٌ** is of **إِكْرَمَةٌ**. (TA.) [Hence,] *ذَاتُ أَسْلَامٍ (أَرْضٌ) that gives growth to the [trees called] سَلْمٌ. (K.)* See also **سَلْمَانٌ**.**

سَلْمٌ *Stones; (S, M;) as also سَلَامٌ: (M:) and سَلْمَةٌ [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سَلْمَةٌ, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies a stone: (S, M, Mgh, Mṣb:) [or] the pl. [or quasi-pl. n.] of سَلْمَةٌ in this sense is سَلَامٌ, like كَلَامٌ in measure: (Mṣb:) or سَلْمَةٌ signifies stones; (K;) or hard stones; (TA;) and سَلَامٌ is its pl.: (K;) [said to be] so called because of their freedom (سَلَامَةٌ) from softness: (TA:) or this last signifies stones, the small thereof and the large; and they assign to it no sing.: (IṢh, TA:) or **سَلَامٌ** [probably meaning سَلَامٌ] is a quasi-pl. n.: (Abou-Kheyr, TA:) and it is also said to be a name for any broad stone. (TA.) See also **سَلْمَانٌ**. A poet says, (namely, Bujeyr Ibn-'Anameh, IB, TA.)*

* *يَرْمِي وَرَائِي بِأَسْمِهِ وَأَسْمَلِمَةً* *

[*He casts from behind me (i. e. defends me) with the arrow and the stone: this [usage of اِرم for اَل] is of the dial. of [Teyi and] Himyer. (S, TA.)*

السَّلْمُ for **السَّلْمُ**: see **سَلْمٌ**, second sentence.

سَلْمَةٌ: see **سَلْمٌ**, in two places: and **سَلْمَانٌ**. — Also *A woman soft, or tender, in the أطْرَافِ [or fingers, or other extremities]. (K.) — And An old and weak she-camel. (IAḡr, TA in art. سد.)*

سَلْمِي *A certain plant (K, TA) which becomes green in the [season called] صَيْف [app. here meaning spring]. (TA.) — أبو سَلْمِي The [species of lizard called] وَزَغ (K:) or, some say, [as is said in the M,] أبو سَلْمَان. (TA.) — See also the next paragraph. — [In the CK, by a mistranscription, a meaning belonging to سَلَامِي is assigned to سَلْمِي.]*

السَّلْمَاء, accord. to Aboo-Mis-hal, as meaning *The earth*, occurs in the prov., **أَنْفٌ فِي الْمَاءِ وَأَسْتُ فِي السَّلْمَاءِ** [A nose in the water and a rump on the earth]: and if this be correct, it may be derived from **سَلَام** [i. e. **سَلَامٌ**] meaning “stones:” and it may be originally **السَّلْمِي**, and lengthened for the sake of the rhyme. (Ham p. 214.) [But the reading commonly known is, **أَنْفٌ فِي السَّمَاءِ وَأَسْتُ فِي الْمَاءِ**.]

هُوَ سَلْمَانٌ بَيْتُهُ *He is the special, or particular, friend of his [another's] house; one who mixes with him much: from the saying of the Prophet, سَلْمَانٌ مِنَّا أَهْلُ الْبَيْتِ [Selmán is of us, the people of the house]; referring to Selmán El-Fárisee. (Har p. 472.) — أبو سَلْمَان: see سَلْمِي. — Also species of the [black beetles called] جَعْلَان [pl. of جَعْلٌ, q. v.]: (M:) or *i. q.* جَعْلٌ, (IAqr, K,) or **أَبُو جَعْرَان**, with fet-h [app. a mistake for kesr] to the ج, (Kr, TA:) or the largest of the **جَعْلَان**: or a certain insect like the **جَعْلٌ**, having a pair of wings: (TA:) or the male of the [black beetles called] خَنْفَسَاء [pl. of خَنْفَسَاءٌ, q. v.]. (IAqr, TA in art. فَرُض.)*

سَلْمَان or **سَلْمَانَ**, accord. to different readings, occurs in a trad. of Ibn-'Omar, in which it is said, **كَانَ يُصَلِّي عِنْدَ سَلْمَانَ فِي طَرِيقِ مَكَّةَ** [*He used to pray at certain selem-trees, or certain stones, in the road of Mekkeh*]: each may be a pl. [or rather a quasi-pl. n.]; the former, of **سَلْمَةٌ**, the “tree so called:” the latter, of **سَلْمَةٌ**, “stones” [or a “stone:” but both of these explanations are strange]. (TA.)

سَلَامٌ, (S, K, TA,) in its primary acceptation, (TA,) is *syn. with* **سَلَامَةٌ**, (S, K, TA,) as is also **سَلْمٌ**, (S, [so in one of my copies, but omitted in the other copy,]) and signifies *Safety, security, immunity, or freedom, from faults, defects, imperfections, blemishes, or vices*, (S, [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a و before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) and *from evils of any kind*: (TA:) or [simply] *safety, security, immunity, or freedom*; as also **سَلَامَةٌ**: (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one

[and the same] meaning: but that if they considered the language of the Arabs, and the distinction, or limitation, denoted by the ة, they would see that between them is a great difference [inasmuch as the former has a large range of meaning which the latter has not, as will be seen from what follows]. (TA.) **سَلَامٌ عَلَيْكُمْ** is an announcement of the continuance of **سَلَامَةٌ** [or safety, &c.]: (Bd in xiii. 24:) [it may therefore be rendered *Safety, &c., be, or light and abide, on you; or, generally, peace be, or light and abide, on you; for* it means *nothing disliked, or evil, shall befall you henceforth*: (Bd in xvi. 34:) and **سَلَامٌ عَلَيْكُمْ** [may be rendered in like manner; for it virtually] means *I will not do to thee anything that is disliked, or evil*; (Bd and Jel in xix. 48;) *nor say to thee henceforward what would annoy thee, or be disagreeable, or evil, to thee*. (Bd ibid.) It may also be [rendered *May safety, &c., or peace, be, or light and abide, on you; as*] a prayer for **سَلَامَةٌ**, to those to whom it is addressed, from the state in which they are at the time. (Bd in xxviii. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write **سَلَامٌ عَلَيْكَ**, without the article **ال**; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwâg, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present day is to write simply **السَّلَامُ**, suppressing **عَلَيْكَ**].) In saluting the dead, one puts **عَلَيْكَ** first, saying, **عَلَيْكَ سَلَامٌ مِنَ اللَّهِ**. (Ham p. 367.) You also say, **لَا بِسَلَامَتِكَ مَا كَانَ كَذَا وَكَذَا** [*No, by thy safety, such and such things were not*]. (S.) **السَّلَامُ** is also a name of *God*, (S, M, Mgh, K,) [applied to Him in the Kur lix. 23, accord. to some for **ذُو السَّلَامَةِ**, i. e. **ذُو السَّلَامَةِ**] because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord. to Suh in the R, He is so named [as being the *Author of Safety, Security, &c.*; i. e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the betiding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making **سَلَامٌ** to be *syn. with* **سَالِمٌ**, which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it. (TA.) **دَارُ السَّلَامِ** is an appellation of *Paradise*, (M, K,) [applied thereto in the Kur vi. 127 and x. 26,] as being the *abode of everlasting safety, or security*; (Zj, M, TA;) *the abode of safety, or security, from evils of any kind, from death and decrepitude and diseases [&c.]*: (TA:) or as being *the abode of God*. (M, TA.) — See also **سَلْمٌ**, in four places. — [As is there stated,] it signifies also *Salutation, or greeting*; (M, TA;) particularly the *salutation of الإسلام [by saying*

سَلَامٌ عَلَيْكُمْ or **سَلَامٌ عَلَيْكَ**, expl. above]; (Bd in iv. 96;) a subst. (S, Mgh, Mgh, TA) from **سَلَّمَ** عَلَيْهِ, (Mgh,) [i. e.] from **التَّسْلِيمِ**, (S, Mgh, TA,) like **كَلَامٌ** from **التَّكْلِيمِ**. (Mgh. [See 2, third sentence.]) — In the saying in the Kur [xxv. 64], **وَإِذَا خَاطَبْتَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا** [*And when the ignorant speak to them, they say, سَلَامًا*], this last word signifies **تَسَلَّيْنَا**, (Sb, M,) or **تَسَلَّيْنَا مِنْكُمْ** [for **تَسَلَّيْنَا مِنْكُمْ تَسَلَّيْنَا** *We declare ourselves to be clear, or quit, of you*], and **مَتَارَكَةٌ تَلْمُزٌ** [for **مَتَارَكَةٌ تَلْمُزٌ تَلْمُزٌ** *we relinquish you*], (Bd,) [and means] *there shall be neither good nor evil between us (Sb, M, Bd) and you: it is not the سلام that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods: (Sb, M:) [in iv. 88 of the Kur, which was promulgated afterwards, at El-Medeeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of سَلَامٌ عَلَيْكُمْ or سَلَامٌ عَلَيْكَ when addressed to a Muslim by one not a Muslim is to be returned only by saying وَعَلَيْكُمْ or وَعَلَيْكَ: [or the meaning in xxv. 64 is, they say a right saying, in which they are secure from harming and sinning. (Bd.)] Sb asserts that Aboo-Rabee'ah used to say, إِذَا لَقِيتَ أَتَسَلَّمُ مِنْكَ تَسَلَّمًا, i. e. *When thou meetest such a one, say, I declare myself to be clear, or quit, of thee*]: and he says that some of them said **سَلَامٌ**, meaning *The case of me and thee is the [case of] being clear, or quit, each of the other; and the [case of] mutual relinquishing. (M.)* [It is usual, in the present day, to say, **أَفْعَلْ كَذَا وَالسَّلَامُ**, meaning *Do thou such a thing, and there will be an end of altercation between us*.] — See also **سَلِيمٌ**. — Also *A kind of trees*; (S, M, Mgh, K;) they assert that *they are evergreen; nothing eats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called عَضَاهُ*: (AHn, M:) they are also called **سَلَامٌ**; (K:) or this is pl. of **سَلْمَةٌ** [n. un. of **سَلْمٌ**], which is of another kind; like as **إِكَامٌ** is pl. of **أَكْبَةٌ**: (IB, TA:) n. un. with ة. (S, M.) **السَّلَامُ عَلَيْكَ** was said to an Arab of the desert; and he replied, **الْحِجَابَاتُ عَلَيْكَ**: and being asked, “What is this reply?” he answered, “They are two bitter trees: thou hast put upon me one, so I have put upon thee the other.” (K.) — See also **سَلِيمٌ**, in two places. — and the paragraph here next preceding, last sentence but two.*

سَلَامٌ: see **سَلِيمٌ**, in two places: — and the paragraph here next preceding, last sentence but two. **سَلِيمٌ** *i. q.* **سَالِمٌ**, (S, M, K,) which means *Safe, secure, or free, (Mgh,) from evils of any kind*; (K, Mgh, TA;) applied to a man: (M:) pl. **سَلِيمَاءُ**; (M, K, TA;) in some copies of the K **سَلْمِي**, like **جَرِيحِي** pl. of **جَرِيحٌ**; (TA;) [but this is probably its pl. only when it is used in the sense of **جَرِيحٌ** or the like, as seems to be the case from what follows.] Also, (M,) applied to a

heart: (S, M:) بِقَلْبٍ سَلِيمٍ, in the Qur xxvi. 89, means *With a heart free from unbelief*: (M, TA:) or, *divested of corruptness, or unsoundness*: (Er-Rághib, TA:) in the Qur xxxvii. 82, some say that it means *with a grieving, or sorrowful, heart*; from سَلِيمٌ in the sense here next following: (Bd.)—Also i. q. لَدَيْغٍ [meaning *Bitten by a serpent*]; (S, M, K;) as also سَلَامٌ (S, K) and مَسْلُومٌ: (K:) app., (S,) as implying a good omen, of safety; (S, M;) or because the person is left (مُسَلَّمٌ) to that [bane] which is in him: (IAar, S, M:) and sometimes it is metaphorically used as meaning † *wounded*: (M:) or it means *wounded, at the point of death*, (M, K,) as some say: (M:) pl. سَلْمَى. (M, and Ham p. 214.)—Also, (M, K,) of a horse, (M,) The part, of the hoof, that is between the أَسْعُرُ [or hair, or extremity of the skin, next the hoof], (M, TA,) or that is between the أَمْعُرُ [q. v.], (K,) but the former is the right, (TA,) and the interior of the hoof. (M, K, TA.)

سَلَامَةٌ [the most usual inf. n. of سَلِمَ]: see سَلَامٌ, in three places. — Also n. un. of سَلَامٌ applied to a kind of trees [described above]. (S, K.)

سَلَامَى, a noun of the fem. gender, (Mgh,) *A certain bone that is in the فَرْسِنِ [q. v., here meaning foot] of the camel*: (S, K:) this is said by A'Obeyd to be the primary signification: (S:) or the سَلَامَى of the camel are the bones of the فَرْسِنِ [or foot]: (M:) [for] سَلَامَى is used alike as sing. and pl., and sometimes it has also a pl., (S,) which is سَلَامِيَّاتٌ (S, M, K:) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is سَلَامِيَّةٌ, signifying the أُصْبَعَةُ [q. v.] of [any of] the fingers: (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مَتْعٌ [here meaning marrow or pulp and the like] remains in a camel when he has become emaciated are the سَلَامَى and eye; and when it has gone from these, he has none remaining: (S:) the pl. سَلَامِيَّاتٌ (S, TA,) or سَلَامَى (M, Mgh,) also signifies the bones of the أَصَابِعِ (S, M,) so says Kh, and Zj adds that they are also called the قَصَبِ (Mgh,) of the hand and of the foot; (M;) [i. e., of the fingers and of the toes; and this seems to be the most common meaning, in relation to a human being; namely, the phalanges of the fingers and of the toes;] that are between every two joints [and what are beyond the extreme joints] of the أَصَابِعِ: accord. to Lth, the سَلَامَى are the bones of the أَصَابِعِ [or fingers and toes] and the أَشَاجِعِ and the أَكْوَاعِ, and are hard and compact bones like كَعَابِ [pl. of كَعَبٌ]: (TA: [see the words that I have here left untranslated, for the senses in which they are here used are doubtful:]) accord. to IAar, (M,) certain small bones, of the length of the إصْبَعِ [or finger], (M, K,) or nearly so, (M,) or less, (K,) of which there are four, or three, (M,) [or app., five, for the meaning here seems to be the metacarpal and metatarsal bones, to which the terms سَلَامَى and سَلَامِيَّاتٌ are sometimes applied, (see أَشْجَعٌ and

مَشْطٌ)] in the hand and in the foot, (K,) [i. e.] in each hand and foot: (M:) K̄ir says that the عِظَامَاتُ are the عُرُوقُ [app. a mistake for عِظَامٌ i. e. bones] of the outer side of the hand and foot: (Mgh:) سَلَامَى is also said to signify any small hollow bone: and any bone of a human being: and ISh says that in every horse are six سلاميات [app. in the fore legs and the same in the hind legs; for he seems to mean that the term سلامى is applied to each of the pastern-bones and to the coffin-bone; these three corresponding to the phalanges of a human being: see نَفْسٌ]: (TA:) it is not allowable to write سلامى otherwise than with what is termed the short alif. (MF, TA.) — سَلَامَى (M, K,) like سَكَارَى (K, TA, [in the CK like سَكْرَى, which is shown to be wrong by a verse cited in the M and TA,]) signifies also The [south, or southerly, wind called] جَنُوبِ. (M, K.)

سَلَامَانٌ *A kind of tree, (S, M, K,) growing in soft, or plain, tracts*: (M:) AZ says, it is like the آلَاءِ, which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذُرَّةٌ), except that it is smaller than the آلَاءِ; tooth-sticks (مَسَاوِيكُ) are made from it; and its produce is like that of the آلَاءِ; and it grows in the sands and the deserts: (TA in art. آلَاءِ) n. un. with ة. (M.)

نَيْلُ سَلِيمَانَ Red ants [lit. the ants of Solomon]. (TA voce أَحْوَى, in art. حِو.)

سَلْمٌ *A ladder, or a series of stairs or steps, syn. مَوْقَاةٌ (M, K,) and دَرَجَةٌ (M,) or مَعْرَاجٌ (Mgh,) upon which one ascends*; (S, Mgh;) either of wood or of clay [S. c.]: (Mgh:) said by Zj to be so called because it delivers thee (يُسَلِّمُكَ) to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou hopest for safety (السَّلَامَةَ) by means of it: (Er-Rághib, TA:) masc. and fem.; (Lth, M, Mgh;) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, هِيَ السَّلْمُ and هُوَ السَّلْمُ; (Mgh;) [and F says,] it is sometimes made masc.: (K:) pl. سَلْمِيَّاتٌ (S, Mgh, K) and سَلْمَاتٌ (K,) [which latter is the original, for] the سَلْمِيَّاتُ is added by poetic license. (M, TA.) [Hence,] السَّلْمُ † Certain stars, below [those called] العَائِنَةُ, on the right of them; (K;) as being likened to the سَلْمُ [above-mentioned]. (TA.)—And The غَزَزُ [or stirrup of the camel's saddle] (S, K) is sometimes thus called [as being a means of mounting]. (S.) — And † *A means to a thing*; (K, TA;) because it leads to another thing like as does the سَلْمُ upon which one ascends. (TA.)—And السَّلْمُ is the name of The horse of Zebbán (in the CK Zeiyán) Ibn-Seiyár. (K.)

سَالِمٌ see سَلِيمٌ; and see سَلَامٌ, near the middle of the paragraph. [See also an ex. voce شَاجِبٌ.] — [Hence,] كَلِمَةٌ سَالِمَةٌ † *A good word or expression or sentence.* (TA.) — The saying of J [in the S], (K,) in which he has followed

his maternal uncle El-Farábee, (TA,) that it signifies *The portion of skin between the eye and the nose, is a mistake*; (IB, K;) and his citation, as an authority, of the verse of 'Abd-Allah Ibn-'Omar (K) in which he says,

وَجِلْدَةٌ بَيْنَ الْعَيْنِ وَالْأَنْفِ سَالِمٌ

(TA,) is futile: (K:) for, as IB says, Sálim was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.)

أَسْلَمٌ [More, and most, safe or secure or free from evils of any kind]. You say, هَذَا أَسْلَمٌ مِنْ هَذَا [This is more safe &c. than this]: and هَذَا هَذَا [This is the most safe &c.]; and هَذَا السَّلْمَى. (Ham p. 214.) — And الإسلام [app. الإسلام] signifies, like الطَّفَى [i. e. الطَّفَى]; The leaves (خُوصِ) of the دَوْمَرِ [or Theban palm]. (Ibn-Beytár, app. from AHn, cited by De Sacy in his Chrest, Arabe, 2nd ed., iii. 480.)

الإِسْلَامُ [inf. n. of 4, q. v. — It is the general term for The religion of Mohámmad: differing from الإِيْمَانِ, as shown above: see 4. — And hence, for أَهْلُ الإِسْلَامِ, or the like,] The Muslims, collectively. (M in art. بِيضِ, &c.)

إِسْلَامِيٌّ [Of, or relating to, الإسلام as meaning the religion of Mohámmad. — And particularly] A poet of the class next after the مُتَضَرِّمُونَ and next before the مُوَلَّدُونَ. (Mz 49th نوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jerceer, El-Farezdaq, El-Akhtal, and Dhur-Rummeh, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mz ubi supra, and Ibn-Khillikán in art. جَرِيرِ.) — لَفْظٌ إِسْلَامِيٌّ *A word, or phrase, introduced, or used in a new sense, on the occasion of the promulgation and establishment of the religion of الإسلام, by means of the Qur-án &c.* (Mz 20th نوع.)

الْأَسْمِيُّ [The vena salvatella;] a certain vein (S, M, K) in the hand, (M,) between the little finger and the finger next to this: (S, K:) it occurs only [thus] in the dim. form. (M.)

وَأَجَعَلْنَا وَاسْتَلِمْنَا act. part. n. of 4 [q. v.]. (Mgh.) سَلِمْنَا, in the Qur ii. 122, means *And make both of us self-resigned, or submissive, to Thee*: (Bd, Jel:) or, *sincere in religion, or without hypocrisy, towards Thee*; syn. مُتَضَلِّمِينَ (M, Bd:) and therefore مسلمين is made trans. by means of ل. (M.) — [It commonly means One who holds, or professes, the religion of الإسلام.] And one says, † كَانَ كَافِرًا ثُمَّ هُوَ الْيَوْمَ مُسْلِمًا † [He was an unbeliever: then, to day, he has become a Muslim]. (M.)

مَسْلَمَةٌ: see what next precedes.