

الطريق assigning to سلم a meaning belonging to استسلم.)

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

سَلْمٌ: see the next paragraph, in six places. — Also A leathern bucket (دَلْوٌ) having one عُرْوَةٌ [or loop-shaped handle], (T, S, M, K,) with which the waterer walks, like the buckets (دَلَوَاتٌ) of the attendants of the camels or other beasts upon which water is drawn or which carry water, (T, TA,) or like the دَلْوُ 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 دَلْوٌ is fem.]: (M:) pl. [of pauc.] أَسْلَمٌ and [of mult.] سَلَامٌ, (M, K,) and Lh mentions as its pl. أَسْلِمٌ, 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;\*) 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 جَنَحَ, q. v.) In the saying of El-Aṣṣhā,

• إِذَا قَتَلْتَهُمُ الْحَرْبُ أَنْفُسَهُمْ •  
• وَقَدْ تَكْرَهُ الْحَرْبَ 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 إِبِلٌ, 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-Ḥodeybiyeh, 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-Ḥomeydee, 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 Kūr [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 عَلَيْنَكُمْ سَلَامًا]: (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 التَّسْلِيمُ; (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 Kūr [ii. 204], where it is said, ادْخُلُوا 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 Kūr [xxxix. 30], where it is said, وَرَجُلًا سَلْمًا لِرَجُلٍ, as some read, i. e. And a man who is at peace with respect to a man: (TA:) or سَلْمًا and سَلْمًا and سَلْمًا, three different readings, in the place of [the more common reading] سَلَامًا, are all inf. ns. of سَلِمَ, used as epithets [syn. with سَالِمًا, or دَا is suppressed before them. (Bd.) You say, أَنَا سَلْمٌ لِمَنْ سَالَمَنِي [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 سَلْمٌ لِمَنْ سَالَمَنِي •  
• لِأَهْلِكَ فَاقْبَلِي سَلْمِي •

[O Nāleḥ, (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. سَلْفُ:) 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 سَلْفُ:) 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 1, in the latter part of the paragraph.] — And A captive; (K;) because he

submits himself. (TA.) One says, أَخَذَهُ سَلْمًا, (M, TA, [in the TK بالسَّلْمِ,]) He took him [a captive], (TA,) or made him captive, (M,) without war: (M, TA:) or he brought him in a state of submission, not resisting; and so, if wounded: (IAṣr, M, TA:) and thus El-Khattābee has expl. the phrase in the trad. respecting El-Ḥodeybiyeh cited above, voce سَلْمٌ. (TA.) — Also A sort of tree, (S, M, Mṣb, K,) [the mimosa flava of Forskāl, who writes its Arabic name in Italic characters syllam, and in Arabic characters سَلِيم, (Flora Aegypt. Arab., p. cxxiii.,)] a species (M) of the [kind of thorny trees called] عَصَاهُ, (S, M, Mgh, Mṣb, TA, [not غَصَاة, as in the Lexicons of Golius and Freytag,]) the leaves whereof are the قَرَطُ, with which skin is tanned: (TA:) AḤn 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 حَبْنَةٌ,] which is the sweetest of the بَرْمِ 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. أَسْلَامٌ, (M,) and سَلَامٌ is said by

IB to be pl. of the n. un., like أَكْمَةٌ is of أَكْمَةٌ. (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 Ḥimyer,)] 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.: (Ish, TA:) or سَلَامٌ [probably meaning سَلَامٌ] is a quasi-pl. n.: (Abou-Kheyreh, 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,)

• يَوْمِي وَرَأَيْتِي بِأَسْمِهِمْ وَأَسْمِيَّتِهِ •

[He casts from behind me (i. e. defends me) with the arrow and the stone]: this [usage of اِر for اِل] is of the dial. of [Teiyi and] Ḥimyer. (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 أَطْرَافِ [or fingers, or other extremities]. (K.) — And An old and weak she-camel. (IAṣr, TA in art. سَد.)