

heart: (S, M:) بِقَلْبٍ سَلِيمٍ, in the Kur xxvi. 89, means *With a heart free from unbelief*: (M, TA:) or, *divested of corruptness, or unsoundness*: (Er-Rāghib, TA:) in the Kur 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. نَدِيعٌ [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 (مُسَلِّمٌ) 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. سَلَمَى. (M, and Ham p. 214.) = Also, (M, K,) of a horse, (M,) The part, of the hoof, that is between the أَشْعَرُ [or hair, or extremity of the skin, next the hoof], (M, TA,) or that is between the أَمْعَرُ [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, (Msb,) A certain bone that is in the فَرْسِ [q. v., here meaning *foot*] of the camel: (S, K:) this is said by A'Obeid to be the primary signification: (S:) or the سَلَامَى of the camel are the bones of the فَرْسِ [or *foot*]: (M:) [for] سَلَامَى is used alike as sing. and pl., and sometimes it has also a pl., (S,) which is سَلَامِيَّاتُ: (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 أَصْبَعُ [q. v.] of [any of] the fingers: (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مَخْ [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. سَلَامِيَّاتُ, (S, TA,) or سَلَامَى, (M, Msb,) also signifies the bones of the أَصْبَاعُ, (S, M,) so says Kh, and Zj adds that they are also called the قَصَبُ, (Msb,) 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 أَصْبَاعُ: accord. to Lth, the سَلَامَى are the bones of the أَصْبَاعُ [or fingers and toes] and the أَشْجَاعُ and the أَكْأَاعُ, and are hard and compact bones like كَعَابُ [pl. of كَعْبٌ]: (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 إصْبَعُ [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 أَشْجَاعُ are sometimes applied, (see أَشْجَاعُ and

مَشْطُ)] in the hand and in the foot, (K,) [i. e.] in each hand and foot: (M:) Ktr says that the عِظَامُ are the عُرُوقُ [app. a mistake for عِظَامُ i. e. bones] of the outer side of the hand and foot: (Msb:) 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 سَلَامَى is applied to each of the pastern-bones and to the coffin-bone; these three corresponding to the phalanges of a human being: see قَصَبُ]: (TA:) it is not allowable to write سَلَامَى otherwise than with what is termed the short alif. (MF, TA.) = سَلَامَى, (M, K,) like سَلَامَى, (K, TA, [in the CK like سَلَامَى, which is shown to be wrong by a verse cited in the M and TA,]) signifies also The [south, or southerly, wind called] جَنُوبُ. (M, K.)

سَلَامَانٌ A kind of tree, (S, M, K,) growing in soft, or plain, tracts: (M:) AZ says, it is like the آلاءُ, 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 (ذُرَّةُ), except that it is smaller than the آلاءُ; tooth-sticks (مَآوِيكُ) are made from it; and its produce is like that of the آلاءُ; and it grows in the sands and the deserts: (TA in art. آلاءُ:) n. un. with ة. (M.)

نَبَلٌ سَلِيمَانٌ Red ants [lit. the ants of Solomon]. (TA voce أَحْوَى, in art. حَوَى.)

سَلْمٌ A ladder, or a series of stairs or steps, syn. مَرْقَاةُ, (M, K,) and دَرَجَةٌ, (M,) or مَعْرَاجٌ, (Msb,) upon which one ascends; (S, Mgh;) either of wood or of clay [&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 (السَّلَامَةُ) by means of it: (Er-Rāghib, 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. سَلَالِمٌ (S, Mgh, K) and سَلَالِمٌ, (K,) [which latter is the original, for] the سَلَالِمُ in سَلَالِمُ 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 غَرْزُ [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 Zebbān (in the CK Zeiyān) Ibn-Seiyār. (K.)

سَلْمٌ: 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-Farabee, (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, Sálím 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.)

أَسْلَمَ [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 هَذِهِ [This is the most safe &c.]; and هَذَا أَسْلَمٌ. (Ham p. 214.) = And الإسلامُ [app. السَّلْمُ] signifies, like الطِّفَى [i. e. الطِّفَى]; The leaves (خُوصُ) of the دَوْمُ [or Theban palm]. (Ibn-Beytār, app. from AHn, cited by De Saacy in his Chrest. Arabe, 2nd ed., iii. 480.)

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

إِسْلَامِيٌّ [Of, or relating to, الإسلامُ as meaning the religion of Moḥammad. — And particularly] A poet of the class next after the مَحْضَرْمُونَ and next before the مُؤَتَدُونَ. (Mz 49th نوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jereer, El-Farezdaq, El-Akhṭal, and Dhur-Rummeh, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mz ubi supra, and Ibn-Khillikān in art. جَرِير.) — أَلْفَظٌ إِسْلَامِيٌّ A word, or phrase, introduced, or used in a new sense, on the occasion of the promulgation and establishment of the religion of الإسلامُ, by means of the Kur-ān &c. (Mz 20th نوع.)

الْأَسْلَمُ [The vena salcatella;] 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 مُسْلِمِينَ لَكَ, in the Kur 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. مُخْلِصِينَ: (M, Bd:) and therefore مُسْلِمِينَ is made trans. by means of J. (M.) — [It commonly means One who holds, or professes, the religion of الإسلامُ.] And one says, † كَانَ كَافِرًا ثُمَّ هُوَ الْيَوْمَ مُسْلِمٌ [He was an unbeliever: then, to day, he has become a Muslim]. (M.)

مُسْلِمَةٌ: see what next precedes.