

الرجل **اسلم**, (S, * M, M_{sb}, *) or **العذو**, (K,) *He left, forsook, or deserted, (M, K,) the man, (S, * M, M_{sb}, *) or the enemy; (K:) or abstained from aiding, or assisting, him; (S, M, M_{sb}, K;) and threw him into destruction. (IAth, TA.)* And **اسلمه** *He left him [to that bane which was in him: app. referring to the bite of a serpent, or any evil affliction: see **سلم**, third sentence]. (S, * M.)* — And **سلم امره إلى الله** and **اسلمه**, both meaning the same, (S, M_{sb}, K, TA,) i. e. *He committed his case to God. (TA.)* — And **سلم الدعوى** *He acknowledged the truth [or justice] of the claim, demand, or suit; [he conceded its truth or justice;] from الوديعه سلم الوديعه, expl. above; denoting an ideal delivering [or yielding of a thing to another person]. (M_{sb}.)* [Hence one says, **سلم الله كذا** *He conceded that it was thus.*] — And **التسلم** 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, **سلم الامر** *He assented to the command of God: [or he gave his approval to it:] or he submitted to it; as also **اسلم**. (MA.)*

3. **سلمه**, (M, M_{sb}, *) inf. n. **مسالمة** (S, M, M_{sb}) and **سلام**, (M, M_{sb}, *) *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, M_{sb};) and سلما* *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, **أسلم** is syn. with **أسلف** [as meaning *He paid in advance, or beforehand*]; (S, M, Mgh, M_{sb};) **التمن** [the price] being suppressed, though sometimes it is expressed; (Mgh;) as also **سلم**; (M;) and **تسلم**, as occurring in a trad., where it is said, **فلأ, من تسلم في شيء فلا, يصفه إلى غيره** [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, **سلم في الطعام** (S) or **في البر** (Mgh) [He paid in advance for the wheat], and **في الشيء** [for the thing], as also **سلم**. (M.) And hence the saying, **إذا أسلم صوفاً في بُد أو شعراً في منج ليرجى** [If he give in advance wool for felt, or goats' hair for a garment, or piece, of hair-cloth, it will not be allowable]. (Mgh.) And so in the phrase, **أسلمت إليه** [I paid in advance to him]. (M_{sb}.) — Also [He resigned, or submitted, himself; نفسه being understood: or] he was, or became, resigned, or submissive; (M, K;) and so **استسلم**: (S, M, M_{sb}, K:) you say, **اسلم** *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 **سلم**: (M_{sb};) [or] **السلم** signifies he entered into **السلام**, (S, M_{sb}, *) 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, كان كافراً ثم تسلم, i. e. **أسلم** [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, * M_{sb}.)* **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 **إيمان**: (T:) this is the doctrine of Esh-Shāfi'ee; but the doctrine of Abou-Hancefeh 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 Kur, that every prophet has been sent with **الإسلام**, though the ordinances differ. (M.)* — One says also, **أسلمت عنه**, 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, **كان راعياً غنم ثم أسلم**, meaning [He was a pastor of sheep, or goats; then] he left them. (M.) — [Freytag assigns to **اسلم** another signification "*Adscendere fecit* (vid. a **سلم**)," 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:*

• هوى الدلو أسلمها الرشاء •

(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, **هوى**, agreeably with what here follows:] Er-Riyāshee says, on the authority of AZ, that **الهبوى**, 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. **سلم 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, M_{sb}, K.)*

6. **تسلموا**, (M,) and **تسالوا**, (K,) inf. n. **تسالم**, (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,) **تسالم**, [for **تسالم**], (M,) or **تسالم خياله**, (K, 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 تسالمت, said of horses, means + they kept pace, one with another; (تسالمت [q. v.]) not exciting one another. (M, K, TA.)*

8. **اسلم** *He became at peace, or reconciled. (TA.)* Hence the saying, (TA,) **هو لا يتسلم على** *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, (Mgh,) the stone, [meaning the Black Stone of the Ka'beh,] by kissing, or with the hand: (S, Mgh, K:) or he wiped it, or stroked it, with the hand: (Mgh:) or he kissed the stone: or he embraced it: (M:) and استلمه signifies the same; (M, K;) but is not the original: (M:) accord. to ISk, the Arabs pronounced it with hemz, contr. to analogy; (M_{sb};) or it should not be pronounced with hemz, though some thus pronounce it, (S,) the original being **اسلم**, (ISk, M_{sb};) because it is from **سلام** [pl. of **سلمة**] signifying "stones," (ISk, S, * M, M_{sb}, *) [in the Mgh, from **سلمة** signifying "a stone," and in the M_{sb} the pl. of **سلمة** is said to be **سلام**, like **كلام**,] accord. to Sb, who says that it does not denote the act of taking; (M;) or, accord. to Sb, it is from **السلام**, 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 IAqr, the original is with hemz, from **الملاءمة**, meaning [the coming together,] &c., because denoting contact]. (M_{sb}.) Abu-t-Tufeyl is related to have said, **رايت رسول الله صلى الله عليه وسلم يطوف على رجليه يستلم بيحجبه ويقبل** [i. e. *I saw the Apostle of God (may God bless and save him) circuiting around the Ka'beh, upon his camel, touching the Black Stone with his hooked staff, and kissing the hooked staff*]. (TA.) The primary signification of **الاستسلام** is [said to be] *The wiping, or stroking, the سلمة, i. e. the stone: afterwards it was used in relation to other things, and one said استلمت يدها, 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. — **استسلم الطريق** *He went upon the middle of the road, not missing it. (K, * TA.)* [In the CK, after **وانتسلم** انقاد, for **وانتسلم الطريق**, meaning *استسلم*, is erroneously put **وتسلم**