

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

السَّلْمَة, accord. to Aboo-Mis-hal, as meaning *The earth*, occurs in the prov., **أَنْفٌ فِي الْمَاءِ وَأَنْتَ** [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 **السَّلْمَى**, and lengthened for the sake of the rhyme. (Ham p. 214.) [But the reading commonly known is, **أَنْفٌ فِي السَّمَاءِ وَأَنْتَ فِي الْمَاءِ**.]

هُوَ سَلْمَانُ بَيْتِهِ *He is the special, or particular, friend of his [another's] house; one who mixes with him much: from the saying of the Prophet, سَلْمَانُ مِنَّا أَهْلُ الْبَيْتِ [Selmán is of us, the people of the house]; referring to Selmán El-Fárissee. (Har p. 472.)* — **سَلْمَى** — Also *A 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] خَنْفَاس [pl. of خَنْفَاسَةٌ, q. v.]. (IAqr, TA in art. فرض.)*

سَلْمَان or **سَلْمَان**, 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 Mekke]: each may be a pl. [or rather a quasi-pl. n.]; the former, of **سَلْمَة**, the “tree so called;” the latter, of **سَلْمَة**, “stones” [or a “stone:” but both of these explanations are strange]. (TA.)

سَلَامٌ (S, K, TA,) in its primary acceptance, (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,] **ك**, [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 **تَا**, [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:) **إِكْت** 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 **سَلَامَة** [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 عَلَيْكَ [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 **سَلَامَة**, 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-Ghowwás, 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 **السَّلَام**, suppressing **عَلَيْكَ**.]) In saluting the dead, one puts **عَلَيْكَ** first, saying, **عَلَيْكَ سَلَامُ اللَّهِ**. (Ham p. 367.) You also say, **لَا بِسَلَامَتِكَ مَا كَانَ كَذَا وَكَذَا** [No, by thy safety, such and such things were not]. (S.) **السَّلَام** is also a name of God, (S, M, Msh, K,) [applied to Him in the Kur lix. 23, accord. to some for **السَّلَام**, i. e. **السَّلَامَة**,] because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (**إِكْت**, 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; (**زج**, 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, Msh, TA) from **سَلِمَ عَلَيْهِ**, (Msh,) [i. e.] from **التَّسْلِيمُ**, (S, Mgh, TA,) like **كَلَامٌ** from **التَّكْلِيمُ**. (Mgh. [See 2, third sentence.]) — In the saying in the Kur (xxv. 64), **وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا** [And when the ignorant speak to them, they say, **سَلَامًا**], this last word signifies **تَسْلِيمًا**, (Sb, M,) or **تَسْلِيمًا مِنْكُمْ** [for **تَسْلِيمًا مِنْكُمْ** *We declare ourselves to be clear, or quit, of you*], and **مُتَارِكَةً لَكُمْ** [for **مُتَارِكَةً** *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 Mekke, 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-Medeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of سلام 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 أَتَسَلَّمَ مِنْكَ** **تَسْلِيمًا**, meaning **فَلَا تَأْخُذْ بَعِثْ سَلَامًا**, 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 وَالسَّلَام**, 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, Msh, 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 سلام; (K:) or this is pl. of سَلْمَة [n. un. of سَلْمٌ], which is of another kind; like as كَلَامٌ is pl. of أَكْمَة: (IB, TA:) n. un. with ة. (S, M.)* **السَّلَامُ عَلَيْكَ** was said to an Arab of the desert; and he replied, **الْجَنَاحَاتُ 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 **سَلِمٌ**, in two places.

سَلَامٌ: see **سَلِمٌ**, 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, (Msh,) from evils of any kind; (K, Msh, TA;) applied to a man: (M:) pl. سَلَمَاءُ; (M, K, TA;) in some copies of the K سَلْمَى, like جَرَحَى pl. of جَرِيح; (TA;) [but this is probably its pl. only when it is used in the sense of جَرِيح or the like, as seems to be the case from what follows.] Also, (M,) applied to a*