

السلم is said to be used in the sense of **المستلم** in the saying of El-'Ajjāj,

• **بَيْنَ الصَّغَا وَالْعَبَةِ الْمُسْلِمِ** •

[Between Es-Safā and the Kaqbeh of which the Black Stone is touched with the hand, or kissed: see 8]. (M.)

مُسْلِمٌ: see **سَلِيمٌ**. — Also A hide, or skin, tanned with [قَرَطَ, or leaves of] the **سَلَم**. (S, M.)

أَرْضٌ مَسْلُومَةٌ A land abounding with the trees called **سَلَم**. (M, K.) — Suh says, on the authority of AHn, that **مَسْلُومَةٌ** is a name for A collection of **سَلَم**; like **مَشْيُوحَةٌ** applied to “many elders, or men advanced in age.” (TA.)

المُسْتَلَم: see **المُسْلَم**. — **مُسْتَلَمُ الْقَدَمَيْنِ** means A man soft, or tender, in the feet. (TA.)

سَلَب

Q. 4. **اسْلَبَ**, said of a horse running, *He stretched himself forth; or extended, or elongated, himself*: (S: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:]) or *he pressed onward with a penetrative energy or force, or with sharpness of spirit*. (TA.) Some hold that the **ا** in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.)

سَلَبٌ, sometimes pronounced with **ص**, (S, TA,) *Long, or tall*: (K, TA;) as an epithet of general application: (TA:) or a tall man: pl. **سَلَابَةٌ**. (K.) — Applied to a horse, *Long-bodied*: (S:) or, so applied, *large*, (K, TA,) and *long*, or *tall*, (TA,) and *long in the bones*; as also **سَلَبَةٌ**, (K, TA,) which is applied to the male: (TA:) and the former, likewise applied to a horse, *that presses onward with a penetrative energy or force, or with sharpness of spirit*: (TA:) or, so applied, *large and long or tall*: and likewise applied to a spear: and tropically, [but in what sense is not explained,] to a wind (ريح). (A.) — The fem. **سَلَبَةٌ** signifies *Corpulent, or large in body*: (K, TA;) not an epithet of commendation: (TA:) or, applied to a woman, it signifies *tall or beautiful*. (JK.) — And **سَلَبٌ** is the name of A certain dog. (K, TA.)

سَلَبَةٌ: see **سَلَبٌ**, in two places.

سَلَابٌ: see what follows.

سَلَابَةٌ and **سَلَابٌ**, each as a fem. epithet, (K, TA,) and each with **كسر** [to the **س**], (TA,) [but each in the CK is with **فَتْح**], *Bold, daring, brave, or courageous*. (K.)

سلو

1. **سَلَوْتُ**, (S, M, Mṣb, K,) first pers. **سَلَا عَنْهُ**, (S, Mṣb,) aor. **يَسْلُو**, (Mṣb, K,) and **يَسْلَا** also, [or **يَسْلَى**] though neither the second nor the third radical is a faucial letter; (Ham p. 568;) and **سَلَا**, (M, K,) aor. **يَسْلُوهُ**, (K;) and **سَلَى**, first pers. **سَلَيْتُ**, (S, Mṣb,) aor. **يَسْلَى**;

(Mṣb;) or **سَلِيَهُ**, (M, K,) aor. **يَسْلَاهُ**; (K;) and **سَلَاهُ**, first pers. **سَلَيْتُهُ**, aor. **يَسْلِيهِ**; (TA in art. **سَلَى**, on the authority of Esh-Shereshee;) inf. n. **سَلُو**, (S, M, Mṣb, K,) of the first, (S, Mṣb, TA,) and **سَلَوُ**, (M, K,) [app. of the second,] and **سَلُونُ**, (M, MA, K,) of the first, as also **سَلَوَةٌ**, (MA,) or this last is a simple subst., (M, Mṣb, K,) and **سَلَى**, (S, M, MA, K,) of the third, (S,) or of the first, (MA,) and **سَلِي** [with **كسر** substituted for **دamm** because of the **كسر** of the medial radical]; (M, TA;) *He was, or became, forgetful, unmindful, or neglectful*, (M, K, TA,) or *diverted from the remembrance*, (TA,) of him, or it: (M, K, TA:) *he endured with patience the loss, or want, of him, or it*: (Mṣb:) *he was, or became, content, or happy, without him, or it*: (PṢ:) [or *he experienced comfort, or consolation, for the loss, or want, of him, or it*:] accord to AZ, **السَّلُو** [or rather **عَنِ الْإِنْفِ**] signifies *the familiar's being content, or happy, without the familiar*: (Mṣb:) or **السَّلُو** [or **السَّلُو عَنْ شَيْءٍ**] signifies *the being content, or happy, without a thing*. (Ham p. 403.) One says also, **سَلَا عَنِ الْحَبِّ**, meaning *He was or became, free from love, or affection*. (MA.) [And **سَلَا عَنِ الْهَمِّ** *He was, or became, free from anxiety*. See also 5.] — Also **أَقُولُ مَا سَلَيْتُ أَنْ أَقُولَ** meaning *I did not forget, but neglected, to say that*: and one does not say **أَقُولُهُ** except as meaning **مَا سَلَيْتُ أَنْ أَقُولَهُ**. (AZ, TA.)

2. **تَسْلِيَةٌ**, (M, TA,*) inf. n. **سَلَاهُ عَنْهُ**, (TA;) and **اسْلَاهُ عَنْهُ**; (M, K;) *He, or it, made him, or rendered him, forgetful, unmindful, or neglectful*, (M, K, TA,) or *made him to be diverted from the remembrance*, (TA,) of him, or it: (M, K, TA:) [made him to endure with patience the loss, or want, of him, or it: made him to be content, or happy, without him, or it: or comforted him, or consoled him, for the loss, or want, of him or it: see 1, first sentence:] and the former verb occurs, in a verse of Aboo-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by **عَنْ**. (M, TA.) And one says also, **سَلَانِي مِنْ هَمِّي**, inf. n. as above; and **أَسْلَانِي**; meaning [*He freed me from my anxiety; or*] *he removed from me my anxiety*. (S.) And **سَلَاهُ** [alone] *He, or it, [made him to be content, or happy; comforted, or consoled, him; or] freed him from grief [or anxiety]*. (MA.)

4: see 2, in two places. — Also **الْقَوْمُ سَلَى** *The people, or party, were, or became, secure, or safe, from the beast of prey*. (K.)

5. **سَلَاهُ عَنْهُ** quasi-pass. of **سَلَا عَنْهُ** (M) or of **سَلَاهُ** (M, K) [and therefore signifying *He was made, or rendered, forgetful, unmindful, or neglectful, or was made to be diverted from the remembrance, of him, or it: was made to endure with patience the loss, or want, of him, or it: was made to be content, or happy, without him, or it: or was comforted, or consoled, for the loss,*

or want, of him, or it]: or **تَسْلَى** signifies **تَكَلَّفَ السَّلَوَانُ** [*he affected the being forgetful, &c., of a person, or thing*]: (Ham p. 403:) [*he made himself content, or happy: comforted, or consoled, himself: diverted, or amused, himself: and, like سَلَا, (with which it is said in the Ham p. 572 to be syn.,) or nearly so,] he became free from, or he relinquished, anxiety*. (MA.) See also what next follows.

7. **انْصَلَى عَنْهُ الْهَمُّ** *Anxiety became removed, or cleared away, from him; as also* **تَسْلَى**. (S.)

8: see art. **سَلَى**.

سَلَى or **سَلَا**: see art. **سَلَى**.

سَلَوَةٌ, (M, Mṣb, K,) as also **سَلَوَةٌ**, (M, K,) a subst. from **سَلَا عَنْهُ** (M, Mṣb, K) [as such signifying *A state of forgetfulness, unmindfulness, or neglectfulness, or of diversion from remembrance, of a person or thing: patient endurance of a loss or want: content, or happiness, in a case of privation: or comfort, or consolation, for a loss or want: accord. to the MA, the former is an inf. n.*]. One says, **سَقَيْتَنِي مِنْكَ سَلَوَةٌ** and **ثَوَّأَنَا** *Thou hast made me content, or happy, [or hast infused into me content, or happiness,] without thee [or in thine absence]*. (Aṣ, S.) And **هُوَ فِي سَلَوَةٍ مِنَ الْعَيْشِ** *He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, and pleasant*. (AZ, S.)

سَلَوَةٌ: see the next preceding paragraph.

سَلَوَى [accord. to those who make the alif to be a sign of the fem. gender] or **سَلَوَى** [accord. to those who make that letter to be one of quasi-coordination] *A certain bird*, (S, M, Mṣb, K,) [in the present day applied to the quail,] i. q. **سَمَانِي** [which is also applied in the present day to the quail,] (Ksh and Bd and Jel in ii. 54,) [or] *white* [?], resembling the **سَمَانِي**, (M,) or like the pigeon, but longer in the shank and neck than the latter, and of a colour resembling that of the **سَمَانِي**, quick in motion: accord. to Akh, the word is used as sing. and pl.: (Mṣb:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as **دَقَلِي** is [said to be] applied to one and to the pl. number: (S:) or the n. un. is **سَلَوَاءٌ**; (M, K;) of which Lth cites as an ex. this saying, [in which **بَلَنَّهُ** should be **بَلَنَهَا**],

• **كَمَا اتَّفَضَ السَّلَوَاءُ بَلَنَّهُ الْقَطْرُ** •

[Like as shakes the selwāh which the rain has much wetted]. (TA.) — Also *Honey*; (S, M, K;) and so **سَلَوَانَةٌ**, with **دamm**: (K:) the former is used in this sense by a poet, (S, M,) namely, Khālid Ibn-Zuheyri; and Zj says that Khālid has made a mistake, the word **سَلَوَى** signifying only a certain bird; but, accord. to AAF, (M,) — **السَّلَوَى** signifies [also] *Whatever renders thee forgetful, or content, or happy, in a case of privation*; (K, M, K;) and honey is thus called because it renders thee thus by its sweetness. (M.)

سَلَوَانٌ *A water which is drunk and which*