Peace.

The denominative verbs سَلَّمَ and أَسْلَمَ with their derivatives are also used not uncommonly in the Qur'ān, though the primitive verb سَلِمَ does not occur therein.

The root is common Semitic, and is widely used in all the Semitic tongues. The sense of *peace*, however, seems to be a development peculiar to Heb. and Aram. and from thence to have passed into the S. Semitic languages. Heb. שָׁלוֹם is *soundness* then *peace* [1]; Aram. שְׁלָמָא *security*; Syr. ܫܠܳܡܐ *security, peace*. The Eth. ተሰልመ, however, is denominative,[2] so that ሰላም doubtless came from the older religions. Similarly ᚻᛚᛗ [3] is to be taken as due to Northern influence, the ᚻ like Eth. ሰ (instead of שׁ and שׂ), being parallel with the ס of the Safaite inscriptions.

In the Aram. area the word was widely used as a term of salutation, and in this sense we very frequently find שׁלם in the Nabataean and Sinaitic,[4] and סלם in the Safaite inscriptions.[5] From this area it doubtless came into Arabic [6] being used long before Islam, as Goldziher has shown (*ZDMG*, xlvi, 22 ff.). There can be little doubt that سَلَّمَ *to greet*, etc., is denominative from this, though Torrey, *Foundation*, would take the whole development as purely Arabic.

سِلْسِلَة (*Silsila*).

xl, 73 ; lxix, 32 ; lxxvi, 4.

Chain.

It is used only in connection with descriptions of the torments of hell, and may be a technical term in Muḥammad's eschatological vocabulary, borrowed in all probability from one of the Book religions.

In any case it cannot be easily explained from an Arabic root, and Guidi, *Della Sede*, 581, already suspected it as non-Arabic.

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[1] So also the שׁלם of the Ras Shamra tablets.
[2] Dillmann, *Lex*, 322.
[3] Hommel, *Südarab. Chrest*, 124 ; Rossini, *Glossarium*, 196.
[4] For examples see Euting, *Nab. Inschr*, 19, 20 ; *Sin. Inschr*, 61 ff.
[5] Littmann, *Semitic Inscriptions*, pp. 131, 132, 134, etc.
[6] Nöldeke-Schwally, i, 33, n. See Künstlinger in *Rocznik Orjentalistyczny*, xi, 1–10.