

[See also سَكِينَةٌ.] — And i. q. بَرَكَه [A blessing; prosperity, or good fortune; increase; &c.]. (K.) — See also سَكُنْ = and سَكُنِي = and سَاكِن.

[سَكْنَةٌ A quiescence of a letter; its having no vowel immediately following; opposed to حَرَكَةٌ: pl. سَكَنَات.] — تَرَكْتُهُمْ عَلَى سَكَائِهِمْ: see سَكْنَةٌ.

سَكْنٌ: see سَكْنَةٌ.

سَكْنَةٌ A place; [properly] a place of habitation or abode: pl. سَكَنَات. (L.) It is said in a trad., اسْتَقَرُّوا عَلَى سَكَائِكُمْ فَقَدْ انْقَطَعَتِ الْهَجْرَةُ (S, L, K,*) i. e. Rest ye, or remain ye, at your places, (S, L,) or in your places of habitation or abode, (S, L, K,) for emigration has [ended, having] become no longer needful. (L.) And one says, اَلْأَسَاسُ عَلَى سَكَائِهِمْ, [virtually] meaning, accord. to Fr, The people are in their right state: (S, L:) and in like manner is expl. the saying, نَزَلَتْهُمْ وَتَرَكْتُهُمْ عَلَى سَكَائِهِمْ and نَزَلَتْهُمْ وَتَرَكْتُهُمْ عَلَى سَكَائِهِمْ; but the approved explanation is, [I left them] at their places of habitation, which is that of Th; or, as in the M, their places of alighting, or abode. (L.) — Also The part, of the neck, which is the resting-place of the head. (S, L, K.) So in the saying, (S, L,) attributed to several poets, (L.)

بَضْرَبَ يُزِيلُ الْهَامَ عَنْ سَكَائِهِ

[With a smiting that removes the heads from their resting-places on the necks]. (S, L.)

سَكْنٌ is an inf. n. of سَكَنَ in the phrase سَكْنُ الدَّارِ: (MA, Mgh, L, JM:) or a simple subst. therefrom: (Msb:) or a subst. in the sense of سَكْنٌ, like رَقْبَى in the sense of إِرْقَابٌ: (Mgh:) see 1, in three places: or it is a subst. (S, L, K) also (L) from أَسْكَنَ الدَّارَ, (S, L, K,) like as عَتَى is from إِعْتَابٌ, (S, L,) and so is سَكْنٌ, (L, L, K,) [which is app. mentioned in the Msb as an inf. n. of the former verb,] signifying, as also سَكْنٌ, [so in one place, as on the authority of Lth, in the L, and said in the MA to be, like سَكْنِي, an inf. n. of the verb first mentioned above,] The making [or giving] a man a place, or an abode, to inhabit, without rent; (L, and Ham p. 400 in explanation of the first of these words;) the term سَكْنِي being similar to عُمَرَى. (L.) — See also مَسْكَن, in five places.

سَكِينٌ An ass light, or active, and quick, or swift: and سَكِينَةٌ is applied to a she-ass (L, K) in the same sense. (L.) — Hence the latter is used as a name for † A girl, or young woman, or a female slave, that is of a light, or an active, spirit. (L.) — The former also signifies A wild ass. (L.) — And السَّكِينَةُ is the name of The gnat that entered into the nose of Numrood [or Nimrod]. (L, K.)

سَكِينَةٌ (S, L, Msb, K) and سَكِينَةٌ (Ks, L, K) and سَكِينَةٌ (L, Msb,) mentioned in the “Nawádir,” (Msb,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Msb,) Calmness, or tranquillity;

(S, L, Msb, K;) gravity, staidness, steadiness, or sedateness; (S, L, Msb;) and a quality inspiring reverence or veneration: (Msb:) and, as some say, mercy, pity, or compassion: [see also سَكْنٌ:] and aid or assistance; or victory or conquest: and a thing whereby a man is calmed, or tranquillized: (L:) pl. of the first word سَكَائِن. (Har p. 62.) One says of a man who is calm or tranquil, or grave &c., عَلَيْهِ السَّكِينَةُ [Upon him is resting, or abiding, calmness &c.]. (L.) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, فَغَشِيَتْهُ السَّكِينَةُ, meaning And calmness, or tranquillity, and غَيْبَةٌ [i. e., as here used, absence of mind from self and others by its being exclusively occupied by the contemplation of divine things], came upon him. (L.) And in the Kur [ii. 249], it is said, [with reference to the coming of the ark of the covenant,] فِيهِ سَكِينَةٌ مِّن رَّبِّكَ, meaning [In which shall be] a cause of your becoming tranquil, [or easy in your minds,] when it cometh to you [from your Lord]: (Zj, L, K:) or, as some say, there was in it a head like that of the cat; when it uttered a cry, victory betided the Children of Israel: (L:) or a thing having a head like that of the cat [and a tail like that of the cat (Bd)], of chrysolite and sapphire, and a pair of wings: (L, K:) or an image like the cat, that was with them among their forces, on the appearance of which their enemies were routed: or an animal having a face like that of a human being, compact [in substance], the rest thereof being unsubstantial like the wind and the air: or the images of the Prophets, from Adam to Mohammad: (Bd:) or the signs, or miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy, or quiet, in their minds: (L:) or by the تَابُوت to which these words refer is meant the heart, [or rather the chest, i. e. bosom,] and the سَكِينَةُ is the knowledge, and purity, or sincerity, in the heart [or bosom]. (Bd.) In a trad. of Alee, respecting the building of the Ka'beh, it is said, فَارْسَلَ اللَّهُ إِلَيْهِ السَّكِينَةَ, meaning [And God sent to him] the wind swift in its passage. (L.)

سَكِينَةٌ fem. of سَكِينٌ [q. v.]. (L, K.)*

السَّكِينَةُ الطَّرَةُ [The hair over the forehead (of a girl or woman) that is cut with a straight, or even, edge, or with two such edges one above the other, so as to form a kind of border, after the fashion of Sukeyneh,] is so called in relation to Sukeyneh the daughter of El-Hoseyn. (S, L, K.)

سَكَانٌ A maker of سَكَائِن [or knives], (ISd, L, K,*) pl. of سَكِينٌ; (ISd, L;) as also سَكَائِنِي, (ISd, L, K,) which latter is held by ISd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L.)

سَكَانٌ The ذَنْب, (Lth, S, MA, Mgh, L,) [i. e.] the rudder, (MA, KL, PS,) of a ship or boat, (Lth, S, MA, Mgh, L,) by means of which it is rightly directed, (Lth, Mgh, L,) and made still, or steady; (Mgh, L;) its خَذَف; (AA, L;) i. q. خَيْرَزَان and كَوْنَل [meaning the same, or its tiller]: (A'Obeyd, L:) it is an Arabic word.

(L.) Hence the saying of Tarafeh, (L,) likening to it the elevated neck of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,]

كَسَّانٌ بُوصِي بِدَجَلَةَ مُصْعِدٍ

(L, EM,) i. e. Like the سَكَان of a vessel of the sort called بُوصِي [ascending the Tigris]. (EM.) — Also pl. of سَاكِن [q. v.]. (L, Msb.)

سَكِينٌ a word of well-known meaning; (S, Msb, K;) i. e. A knife; (MA, PS;) i. q. مَدِيَّة; (L;) as also سَكِينَةٌ, (ISd, L, K,) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stills the animals slaughtered with it: (Az, L, Msb:) of the measure فَعِيل: (ISd, L, Msb:) or, accord. to some, its ن is augmentative, so that it is of the measure فَعْلِيل: (Msb:) it is masc., and sometimes fem.: (Zj, IAm, L, Msb, K:*) not heard as fem. by IAm: (L:) held to be only masc. by AZ and As and some others: (Msb:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with مَدِيَّة or شَفَرَةٌ], (Msb,) and as such it occurs in a trad.: (L:) the pl. is سَكَائِن. (ISd, MA, L.) [See an ex. in a prov. cited voce سَكْنِي.]

سَكِينَةٌ: see سَكِينَةٌ.

سَكِينَةٌ: see سَكِينَةٌ: — and see also سَكِينٌ.

سَكَائِنِي: see سَكَانٌ.

سَاكِنٌ Still, motionless, stationary, in a state of rest, quiet, calm, or unruffled: [applied to a letter, quiescent; i. e. without a vowel immediately following it:] still, calm, tranquil, becoming appeased or allayed or assuaged or quelled; [dying away, passing away, or ceasing to be: remitting, or subsiding; becoming alleviated, light, slight, or gentle:] still, or silent. (L. [See its verb, سَكَن, first sentence.]) — Inhabiting, dwelling, or abiding; an inhabitant, or a lodger: (L, Msb:) and سَكْنٌ signifies the same as سَاكِن [app. thus used]: (L:) the pl. of سَاكِن is سَكَائِن.

(L, Msb.) You say, هُمْ سَكَائِنٌ فَلَانٌ [They are the lodgers of such a one]. (S, L.) And سَكَائِنٌ الدَّارِ signifies The Jinn, or Genii, inhabiting the house. (L. [Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see ذَبْح. The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.]) See also سَكْنٌ. — [Other meanings are indicated by explanations of its verb.]

أَسْكَنٌ More, and most, still, &c.]

مَسْكَنٌ and مَسْكِنٌ; (S, L, Msb, K;) the people of El-Hijáz say the former, (S, L,) and the latter is anomalous; (L;) [A place of habitation;] a place of alighting, abiding, sojourning, or lodging; an abode, or a dwelling; (S, L, K;) a house, or a tent; (S, L, Msb;) pl. مَسَاكِن: (Msb:) and مَسْكِنٌ signifies the same as مَسْكِنٌ, [thus in the