

أَعْتَمَدَ عَلَيْهِ إِلَيْهِ; (TA in art. طمن; [and اطمأن إليه; and وَتَوَقَّى بِهِ; &c.; and he inclined to it; syn. مَالَ إِلَيْهِ; and became familiar with it; syn. بهِ اِسْتَأْنَسَ بِهِ; and أَلْف; agreeably with explanations here following;] namely, a thing: (Mṣb:) and اِسْتَأْنَسَ إِلَيْهَا, aor. ٢, he trusted to her, or relied upon her, so as to be, or become, easy, or quiet, in mind; &c., as above; syn. اِطْمَأَنَّ إِلَيْهَا; (Ksh and Bḍ in vii. 189, and Ksh in xxx. 20;) and مَالَ إِلَيْهَا; (Ksh in vii. 189, and the same and Bḍ in xxx. 20;) and اِسْتَأْنَسَ بِهَا, and أَلْف; (Bḍ in the same two places;) namely, his wife. (Ksh and Bḍ.) — And الدَّارَ سَكَنَ, (S, MA, Mgh, L, Mṣb, K,) and فِي الدَّارِ, (Mgh, Mṣb,) and بِالْمَكَانِ, (L,) aor. ٢, (L, Mṣb, JM,) inf. n. سَكَنِي (MA, Mgh, L, JM) and سَكُونُ (MA, L) and سَكُنْ (MA,) or سَكَنِي is a simple subst., and the inf. n. is سَكَنَ, (Mṣb, [accord. to which the latter is app. سَكَنَ, for it is there said that the verb in this case is like طَلَبَ, the unaugmented inf. n. of which is طَلَبَ, but this inf. n. سَكَنَ I have not found elsewhere, and what is generally used as the inf. n. or quasi-inf. n. of the verb in this case is سَكَنِي,) or سَكَنِي is a subst. in the sense of اِسْكَانَ, as expl. below, (Mgh,) [or rather it is also a subst. in this sense,] He inhabited, or dwelt or abode in, the house [and the place]. (MA, Mgh.) is from السُّكْنَى (Ksh, Bḍ) or from السُّكُونُ: (Bḍ:) if from the former, (Ksh, Bḍ,) it signifies To Him belongeth what taketh up its abode in the night and the day; (IAḡr, Ksh,* Bḍ,* L, Jel;) meaning, what the night and the day include within their limits: (Ksh,* Bḍ:) or, if from السُّكُونُ, (Bḍ,) what is still, or motionless, (Abu-l-'Abbás, Bḍ, L,) and what moves; one of the two contraries being mentioned as sufficient [to show what is intended] without the other; (Bḍ;) app. meaning the creation, collectively, or all created beings. (Abu-l-'Abbás, L.) — And سَكَنَ, (L, K,) aor. ٢, (K,) He became such as is termed مَسْكِينٌ [q. v.]; (L, K;) as also سَكَنَ, (K,) and سَكَنَ, and سَكَنَ, and سَكَنَ: (L, K:) and [thus it means particularly] he was, or became, lowly, humble, or submissive; and low, abject, abased, and weak; as also سَكَنَ, (L,) and سَكَنَ, and سَكَنَ; (S,* L;) the former of these being the regular form, (S, L,) and the more common and more chaste; (L;) the latter of them anomalous, [from المَسْكِينِ,] like تَمَنَّدَلٌ from المِنْدِيلِ, and تَمَدَّرَعٌ from المِدْرَعَةِ; (S, L;) and سَكَنَ, (L, Mṣb,) and سَكَنَ, of the measure اِفْتَعَلَ (L, Mṣb, K) from المَسْكَنَةُ (L, K) or from السُّكُونُ, (Mṣb,) with ١ added, (L, Mṣb,) the vowel of the medial radical letter being thus rendered full in sound, (L, Mṣb, K,) or it is of the measure اِسْتَفْعَلَ from الكَيْبَةِ, signifying “evil state or condition,” (Mṣb,) or from الكَيْبِ signifying “the [piece of] flesh in the interior of the vulva,” because he who is lowly and abject is the

most obscure of mankind. (L. [See also arts. كَوْن and كِين.])

2. سَكَنَهُ, (S, L, Mṣb, K,) inf. n. تَسْكِينٌ, (S, L, K,) He, or it, caused it to be, or become, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled; (S,* L, Mṣb, K;) namely, a thing: (S, L, Mṣb:) [and caused it, namely, anything such as wind, and heat, and cold, and the like, as rain, and pain, and anger, to be, or become, still, or calm; stilled, calmed, tranquilized, appeased, allayed, assuaged, or quelled, it; caused it to die away, pass away, or cease to be: and caused it to remit, or subside; to become alleviated, light, slight, or gentle: and caused him, and it, namely, a man or beast or the like, and a voice or sound, to become still, or silent: (see 1, first sentence:)] and سَكَنَهُ signifies the same. (L.) [Hence,] one says of God, سَكَنَ دَمْعَهُ, meaning أَرَقَاهُ [He caused his tears to stop, or cease flowing]. (S and TA in art. رَقَا.) — [And hence, He made it (a letter) quiescent; i. e., made it to be without a vowel immediately following it; contr. of حَرَكَهُ.] — تَسْكِينٌ also signifies The straightening a cane, or spear, (صَعْدَةٌ) with fire [which is termed السُّكْنُ]. (IAḡr, L, K.) — And The constantly riding a light and swift ass which is termed سَكِينٌ. (IAḡr, L, K.)

3. ساكنه, inf. n. مَسَاكِنَةٌ, i. q. جَاوِرَةٌ [meaning He lived in his neighbourhood, or near to him]. (TA in art. جَوْر.)

4. اسكن: see 1, near the end, in two places. — اسكنه: see 2, first sentence. — [Hence,] said of poverty, It made him to be little, or seldom, in motion. (Abu-Is-hāḡ, L, K.) — And, said of God, He made him to be such as is termed مَسْكِينٌ [q. v.]. (L, K.) — And الدَّارَ اسكنه, (S, L, Mṣb, K,) or المنزل, (MA,) He made him [or gave him] to inhabit the house, or abode; (S,* MA, L,* Mṣb,* K;*) he lodged him therein. (MA.)

5. تسكن, said of a man, is from السَّكِينَةُ [i. e. He had, or possessed, or affected, the quality thus termed; meaning he was, or became, or affected to be, calm, tranquil, grave, staid, steady, or sedate; &c.]. (L.) See also Q. Q. 2, below: and see 1, above, near the end, in two places.

8. استكن, and its var. or syn. اِسْتَكَانَ: see 1, near the end.

Q. Q. 2. تَمَسَّكَنَ He affected to be like, or he imitated, such as are termed مَسَاكِينٌ [pl. of مَسْكِينٌ, q. v.]. (IAḡr, L.) — See also 1, near the end, in two places. You say, تَمَسَّكَنَ لِرَبِّهِ He humbled, or abased, himself to his Lord; or addressed himself with earnest, or energetic, supplication to Him: and تَمَسَّكَنَ is like تَمَسَّكَنَ (Lḡ, L.)

سَكَنٌ, a quasi-pl. n. of ساكنٌ, like as شَرِبٌ is of شَارِبٌ, called by Akh a pl., (L.) The inhabitants, people, or family, of a house or tent; (S, L, K,) a household. (L.) — And The collective body of the people of a tribe: one says, تَحَمَّلَ

السُّكْنُ فَذَمُّوا [The collective body of the people of the tribe bound the loads, or burdens, upon their beasts, and went away]. (Lḡ, L.) — See also سَكَنَ. — And see the paragraph here next following.

سَكَنَ: see سَكَنِي. — And see also مَسْكَنٌ, in three places. — Also, (L, JM, [thus written in both, and expressly said in the latter to be “with damm,”) or سَكَنَ, (thus in copies of the K,) or سَكَنَ, (thus in the CK,) [but the first is app. the right,] Food, aliment, or victuals, syn. قَوْتُ; (L, K, JM;) like نَزْلٌ meaning “food (طَعَامٌ, L, JM) of a party alighting to partake of it,” and said to be called سَكَنَ because by means of it a place is inhabited, like as the نَزْلُ of an army means the “appointed rations of an army alighting at a place.” (L.)

A thing, (S, L, Mṣb, K,) of any kind, (S, L,) to which one trusts, or upon which one relies, so as to be, or become, easy, or quiet, in mind; (S, L, Mṣb, K;) and in like manner, a person, or persons, to whom one trusts, &c.: applied in this sense to a family, or wife, (L, Mṣb,) as well as to property, (Mṣb,) &c.: (L, Mṣb:) and hence [particularly] signifying a wife. (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the S,] فَلَانُ ابْنُ السُّكْنِ [Such a one is the son of the سَكَنَ]; and أَقَامَ used to say سَكَنَ: (S, L:) accord. to Ibn-Habēeb, one says سَكَنَ and سَكَنَ. (L.) And it is said in the Kḡr [vi. 96], جَعَلَ اللَّيْلَ سَكَنًا He hath made, or appointed, the night to be a resource for ease, or quiet. (L.)

And in the same [ix. 104], إِنَّ صَلَوَاتِكَ سَكَنٌ لَنَا, i. e. [Verily thy prayers for forgiveness are] a cause of ease, or quiet, to them. (Zj, L.) [And سَكَنَةٌ seems to have a similar meaning: for] ISH says, تَغْطِيَةُ الْوَجْهِ عِنْدَ النَّوْمِ سَكَنَةٌ, app. [The covering of the face on the occasion of sleep is a cause of ease, or quiet,] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad., اللَّهُمَّ أَنْزِلْ عَلَيْنَا فِي أَرْضِنَا سَكَنًا, meaning O God, send down upon us, in our land, the succour, or relief, of its inhabitants, [app. alluding to rain,] to which they may trust so as to be easy, or quiet, in mind. (L.) — Also i. q. مَسْكِنٌ. (Lḡ, L, and Ḥam p. 400.) See the latter word, in three places. — And Fire; [app. first applied thereto as being a cause of ease, or comfort;] (S, L, K;) as in the saying [of a rājiz],

وَسَكَنٍ تُوقَدُ فِي مِظَلِّهِ

[And a fire kindled in a large tent of hair-cloth, or in a booth, or shed], (S, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of ease, or comfort,] as in the saying of another, describing a cane,

أَقَامَهَا بِسَكْنٍ وَأُدْهَانٍ

meaning He straightened it with fire and oaks. (L.) — And Mercy, pity, or compassion. (K.)