

[See also *سَكِينَةٌ*.] — And *i. q.* *بَرَكَتٌ* [A blessing; prosperity, or good fortune; increase; &c.]. (K.) — See also *سَكَنَ*: — and *سَكَنِي*: — and see *سَاكِنٌ*.

*سَكْنَةٌ* A quiescence of a letter; its having no vowel immediately following; opposed to *حَرَكَتٌ*: pl. *سَكَنَاتٌ*. — *تَرَكَتُهُمْ عَلَى سَكَنَاتِهِمْ*: see *سَكْنَةٌ*.

*سَكْنَةٌ*: see *سَكَنٌ*.

*سَكْنَةٌ* A place; [properly] a place of habitation or abode: pl. *سَكَنَاتٌ*. (L.) It is said in a trad., *اسْتَقِرُّوا عَلَى سَكَنَاتِكُمْ فَقَدْ انْقَطَعَتِ الْبِجْرَةُ* (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, *النَّاسُ عَلَى سَكَنَاتِهِمْ*, [virtually] meaning, accord. to Fr, *The people are in their right state*: (S, L:) and in like manner is expl. the saying, *نَزَلَتْهُمْ عَلَى سَكَنَاتِهِمْ* and *تَرَكَتُهُمْ عَلَى سَكَنَاتِهِمْ*; 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,\*)

*بَضْرِبُ يَزِيلُ الْهَامَ عَنْ سَكَنَاتِهِ* [With a smiting that removes the heads from their resting-places on the necks]. (S, L.)

*سَكَنٌ* is an inf. n. of *سَكَنَ* in the phrase *سَكَنَ الدَّارَ*: (MA, Mgh, L, JM:) or a simple subst. therefrom: (Mgh:) or a subst. in the sense of *إِرْقَابٌ*, like *رَقَبِي* in the sense of *إِرْقَابٌ*: (Mgh:) see 1, in three places: or it is a subst. (S, L, K,\*) also (L) from *أَسْكَنَهُ الدَّارَ*, (S, L, K,\*) like as *عَتَبِي* is from *إِعْتَابٌ*, (S, L,) and so is *سَكَنٌ*, (Lh, L, K,\*) [which is app. mentioned in the Mgh as an inf. n. of the former verb,] signifying, as also *سَكَنٌ*, [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 *عَمْرِي*. (L.) — See also *مَسْكَنٌ*, 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, Mgh, K) and *سَكِينَةٌ* (Ks, L, K) and *سَكِينَةٌ*, (L, Mgh,\*) mentioned in the "Nawadir," (Mgh,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Mgh,) Calmness, or tranquillity;

(S, L, Mgh, K,\*) gravity, staidness, steadiness, or sedateness; (S, L, Mgh,\*) and a quality inspiring reverence or veneration: (Mgh:) and, as some say, mercy, pity, or compassion: [see also *سَكَنٌ*:] and aid or assistance; or victory or conquest: and a thing whereby a man is calmed, or tranquillized: (L:) pl. of the first word *سَكَائِنٌ*. (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 غَيْبَةُ* [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 Mohamad: (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 *تَأْبُوت* 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 Kaʿbeh, it is said, *فَأَرْسَلَ اللَّهُ إِلَيْهِ السَّكِينَةَ*, meaning [And God sent to him] the wind swift in its passage. (L.)

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

*الطَّرَةُ السَّكِينَةُ* [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,\*)

*سَكَّانٌ* A maker of *سَكَائِنٌ* [or knives], (ISd, L, K,\*) pl. of *سَكَّانٌ*; (ISd, L,\*) as also *سَكَّانِيٌّ*, (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.)

*سَكَّانٌ* The *دُنْبٌ*, (Lth, S, MA, Mgh, L,) [i. e.] the rudder, (MA, KL, PŞ,) of a ship or boat, (Lth, S, MA, Mgh, L,) by means of which it is rightly directed, (Lth, Mgh,\*) and made still, or steady; (Mgh, L;) its *حَدَفٌ*; (AA, L;) *i. q.* *حَيْرَانٌ* and *كُوْنَلٌ* [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,]

*سَكَّانٌ بُوَيْبِيٌّ بِدِجْلَةٍ مُّصْعِدٍ* (L, EM,) *i. e.* Like the *سَكَّانٌ* of a vessel of the sort called *بُوَيْبِيٌّ* [ascending the Tigris]. (EM.) — Also pl. of *سَاكِنٌ* [q. v.]. (L, Mgh,\*)

*سَكِينٌ* a word of well-known meaning; (S, Mgh, K,\*) *i. e.* A knife; (MA, PŞ;) *i. q.* *مَدِيَّةٌ*; (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, Mgh,\*) of the measure *فَعِيلٌ*: (IDrd, L, Mgh,\*) or, accord. to some, its *ن* is augmentative, so that it is of the measure *فَعْلِينٌ*: (Mgh,\*) it is masc., and sometimes fem.: (Zj, I'Amb,\*) L, Mgh, K,\*) not heard as fem. by I'Agr: (L:) held to be only masc. by AZ and Aş and some others: (Mgh,\*) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with *شَفْرَةٌ* or *مُدِيَّةٌ*], (Mgh,\*) and as such it occurs in a trad.: (L:) the pl. is *سَكَائِنٌ*. (ISd, MA, L,\*) [See an ex. in a prov. cited voce *سَلَى*.]

*سَكِينَةٌ*: see *سَكِينَةٌ*.

*سَكِينَةٌ*: see *سَكِينَةٌ*: — and see also *سَكِينٌ*.

*سَكَّانِيٌّ*: see *سَكَّانٌ*.

*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, *سَكَنَ*, first sentence.]) — Inhabiting, dwelling, or abiding; an inhabitant, or a lodger: (L, Mgh,\*) and *سَكْنٌ* signifies the same as *سَاكِنٌ* [app. thus used]: (L:) the pl. of *سَاكِنٌ* is *سَكَّانٌ*.

(L, Mgh,\*) You say, *هُمُ سَكَّانٌ فُلَانٌ* [They are the lodgers of such a one]. (S, L.) And *سَكَّانٌ 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 *دَبْحٌ*. 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 *مَسْكِينٌ*; (S, L, Mgh, 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, Mgh,\*) pl. *مَسَاكِينٌ*: (Mgh,\*) and *سَكْنٌ* signifies the same as *مَسْكِينٌ*, [thus in the