

Qur xvi. 82,] (Lh, L, and Ham p. 400,) as also **سَكْنِي**, (Lh, L,) and **سَكُنْ**: you say, **دَارُ فِيهَا** **سَكْنِي** and **سَكُنْ**, i. e. **سَكْنِي** [or **مَسْكِنٌ**, meaning *A house in which is a place of habitation, or a lodging*]: (L: [**سَكْنِي** and **سَكُنْ** are there mentioned as syn., each of them, with **مَسْكِنٌ** and **سَكْنِي**, but in different places; and I incline to think that **سَكُنْ** thus mentioned may be a mis-transcription for **سَكْنِي**: I have not found it elsewhere in this sense:]) and **دَارِي لَكَ سَكْنِي**, in which the last word is [said to be] virtually in the accus. case, as a denotative of state, meaning [*My house is for thee,] as made [or given] to be inhabited, or as being inhabited*: (Mgh:.) or **دَارِي هَذِهِ سَكْنِي**, meaning *To thee this my house is a lent dwelling-place*: and **السَّكْنِي** **الْمَرْءِ** means *The wife's dwelling-place in which the husband lodges her*. (L.)

مَرْعَى مُسْكِنٌ *Abundant pasturage, [that causes people to abide in it,] not requiring to go away*; like **مَرْعَى** and **مَرْعَى**. (L.) — **أَصْبَحُوا مُسْكِنِينَ**. (L, K.) *They became in the state termed مَسْكِنَةٌ*. (L, K.)

مَسْكِنَةٌ (L, Mgh, K) *The state of him who is termed مَسْكِينٌ*: primarily, *lowliness, humility, or submissiveness*: and meaning also *lowness, abjectness, ignominiousness, abasement, or humiliation*; and *paucity of property*; and *an evil state or condition*; also *poverty of mind*; and *weakness*: (IAth, L:) it is from **السُّكُونُ** [an inf. n. of **سَكُنَ** meaning as expl. in the first sentence of this art.]. (L.)

مُسْكِنٌ, meaning "an earnest," or "earnest money," and of which [as well as of **مَسْكِينٌ**] the pl. is **مَسَاكِينٌ**, belongs to art. **مَسَك**. (TA.)

مَسْكِينٌ (S, Mgh, L, Mgh, K, &c.) and **مَسْكِينٌ**, (L, Mgh, K,) the latter anomalous, for there is no [other] instance of the measure **مَفْعِيلٌ**, (L,) of the dial. of Benoo-Asad, (L, Mgh,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying **مَسْكِينٌ**, (Mgh,) of the measure **مَفْعِيلٌ** (L) from **السُّكُونُ**, because the person to whom it is applied trusts to, or relies upon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Mgh:) primarily, (L,) it signifies *Lowly, humble, or submissive*; (IAth, Mgh, L;) and therefore the Prophet said, **اللَّهُمَّ أَحْنِي مَسْكِينًا وَأَمْتِنِي مَسْكِينًا وَأَحْشِرْنِي فِي زَمَرَةِ الْمَسَاكِينِ** [*O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly*]: (Mgh,* L:) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L:) sometimes, (S,) it signifies (S, IAth, L, Mgh, K) also (IAth, L) *low, abject, ignominious, or in a state of abasement or humiliation*; (S, IAth, L, Mgh, K;) and *weak*; (S, L, K;) and *subdued, or oppressed*; though possessing riches or competence: (Mgh:) [therefore] Sb says, it is one of the words expressive of pity, or compassion; [and as such may be rendered *poor*]; you say, **مَرَرْتُ بِهِ الْمَسْكِينِ** [*I passed by him, I*

mean *the poor man*], putting it in the accus. case by the implication of **أَعْنِي**, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of **هُوَ** meant to be understood: (L:) in other cases, (S,) it is *syn. with فَقِيرٌ*, (S, L, Mgh,) meaning (Mgh) *destitute, i. e. possessing nothing*: (L, Mgh, K:) or accord. to ISk, **مَسْكِينٌ** means thus; but the **فَقِيرٌ** is he who possesses a sufficiency of the means of subsistence: (Mgh:) or the former means *possessing somewhat*; (L;) or [rather] *needy, i. e. possessing what is not sufficient* (L, K) *for him (K) or for his family*: (L:) or *caused by poverty to have little power of motion*; (L, K;) thus expl. by Abou-Is-hāk; but this is improbable; for **مَسْكِينٌ** has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:) Yoo says the like of ISk: (Mgh:) he used to say that the **مَسْكِينٌ** is in a harder condition than the **فَقِيرٌ**: (S, L,* Mgh:*) he says, I asked an Arab of the desert, Art thou **فَقِيرٌ**? and he answered, No, by God, but rather **مَسْكِينٌ**; (S, L,* Mgh:) but 'Alee Ibn-Hamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:) [J also adds,] it is said in a trad. that the **مَسْكِينٌ** is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (S;) but Ziyadet-Allah Ibn-Ahmad says that the **فَقِيرٌ** is he who sits in his house, not begging, and the **مَسْكِينٌ** is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more high-minded than the latter: (L:) accord. to Ag, the **مَسْكِينٌ** is better in condition than the **فَقِيرٌ**; and this is [said to be] the right assertion, (Mgh, L, Mgh,) for the pl. of the former is applied in the Qur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Mgh;) but they may have been thus termed because they were humbled and abased by the tyranny of the king who took every ship, or boat, that he found upon the sea, by force; (L;) and it is said that these men were hirers, not owners, of the vessel: (TA voce **فَقِيرٌ**, q. v. :) 'Alee Ibn-Hamzeh says, that the **مَسْكِينٌ** is better in condition than the **فَقِيرٌ** is shown by a passage in the Qur [ix. 60], where it is said that the poor-rates are for the **فُقَرَاءَ** and the **مَسَاكِينِ**; for you will find the classes to be there mentioned in such an order that the second is better in condition than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth: and he says that the same is shown by the fact that the Arabs sometimes used **مَسْكِينٌ** as a proper name, but not **فَقِيرٌ**: (L:) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karāfee, TA in art. **فَقْرٌ**;) [see more voce **فَقِيرٌ**:] a woman is termed **مَسْكِينَةٌ** (Sb, S, L, Mgh, K) and **مَسْكِينَةٌ** also; (S, L, K;) the former by way of assimilation to **فَقِيرَةٌ**; (Sb,

S, L;) the latter being accord. to rule, for an epithet of the measure **مَفْعِيلٌ** is regularly applied alike to a male and a female; (S, Mgh;) or, as Abu-l-Hasan says, this is only when it is an intensive epithet, which **مَسْكِينَةٌ** is not: (L:) the pl. is **مَسَاكِينٌ** and **مَسْكِينُونَ**, (S, L, K,) applied to men, (K,) or to a company of people, (S, L,) and **مَسْكِينَاتٌ** applied to females. (S, L, K.)

سل

1. **سَلَّ الشَّيْفَ**, (S, M, Mgh,) aor. **سَلَّ**, (S, M,) inf. n. **سَلٌّ**; (S, M, Mgh, K;) and **اسْتَلَّهُ**, (M,) inf. n. **اسْتِلَالٌ**; (K;) [in the CK, **الاسْتِلَالُ** is put in the place of **الاستلال**]; *He drew the thing out or forth from another thing*: (Jel in xxiii. 12:) or *he pulled out the thing, or drew it forth, gently*: (M, K:*) or *he drew, or pulled, the thing out, or forth, as a sword from its scabbard, and a hair from dough*. (Mgh.) You say, **سَلَّ السَّيْفَ**, (S, Mgh,) aor. and inf. n. as above; (Mgh;) and **اسْتَلَّهُ**, both signifying the same; (S;) [i. e. *He drew the sword*]; as also **اسْتَلَّهُ**, inf. n. **اسْتِلَالٌ**. (TA.) In the saying of El-Farezdaq,

- عَدَاةٌ تَوَلَّيْتُمْ كَأَنَّ سَيْوَفَكُمْ
- ذَاتَيْنِ فِي أَعْنَاقِكُمْ نَيْرٌ تَسَلُّنَ

[*In the morning when ye turned back, as though your swords were drawn upon your necks, (for the sword was hung upon the shoulder, not by a waist-belt, not drawn forth), he has separated the doubled letter: thus the verse is related by IAqr: but by Th, نَيْرٌ تَسَلُّنَ [for تَسَلُّنَ]. (M.) It is said in a trad., لَأَسَلُّنَكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةَ مِنَ الْعَجِينِ*] [*I will assuredly draw thee forth from them like as the single hair is drawn forth from dough*]. (TA.) And in another trad., **اللَّهُمَّ اسْلُلْ سَخِيمَةَ قَلْبِي** [*O God, draw forth the rancour of my heart*]: and hence the saying **الهِدَايَا تُسَلُّ السَّخَائِمَ وَتَحُلُّ** [*Presents draw away feelings of rancour, and loose, or melt, resistances, or incompliances*]. (TA.) And **سَلَّ**, said of a colt, means *He was drawn forth a سَلِيلٌ* [q. v.]. (M, TA.) — Also *He took the thing*. (Mgh.) Hence one says, **تُسَلُّ الْمَيِّتُ مِنْ قَبْلِ رَأْسِهِ إِلَى الْقَبْرِ**, i. e. [*The dead body is taken [head-foremost to the grave]*]: (Mgh:) [or *is drawn forth &c.:* for] it is said of the Apostle of God, **سَلَّ مِنْ قَبْلِ رَأْسِهِ**, meaning *He was drawn forth [&c.] from the bier*. (Mgh.) — Also, aor. and inf. n. as above, *He stole the thing*: (Mgh, TA:) or *he stole it covertly, secretly, or clandestinely*; (TA;) and so **اسْلَهُ**. (TK. [But see 4, below, where **اسل** meaning "he stole" is mentioned only as intrans.]) You say, **سَلَّ الْبَعِيرَ فِي جَوْفِ اللَّيْلِ** *He drew away the camel from among the other camels in the middle of the night*: and in like manner you say of other things. (TA.) — **سَلَّ**, aor. **سَلَّ**, (K,) inf. n. **سَلٌّ**, (TK,) said of a man; (TA;) or **سَلَّتْ**, aor. **سَلَّتْ**, [whence it would seem that the sec. pers. of the pret. is **سَلَلْتُ**, and the inf. n. **سَلَلْتُ**], said of a