Ḳur xvi. 82,] (Lḥ, L, and Ḥam p. 400,) as also ▼ سُكْنَى, (Lḥ, L,) and ▼ سُكْنٌ: you say, دَارٌ فِيهَا ▼ سَكَنٌ and ▼ سُكْنٌ, i. e. ▼ سُكْنَى [or مَسْكَنٌ, meaning *A house in which is a place of habitation*, or *a lodging*]: (L: [▼ سَكَنٌ and ▼ سُكْنٌ are there mentioned as syn., each of them, with مَسْكَنٌ and سُكْنَى, but in different places; and I incline to think that سُكْنٌ thus mentioned may be a mis-transcription for سَكَنٌ: I have not found it elsewhere in this sense:]) and ▼ دَارِى لَكَ سُكْنَى, 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 ▼ لَكَ دَارِى هٰذِهِ سُكْنَى, meaning *To thee this my house is a lent dwelling-place:* and ▼ سُكْنَى المَرْأَةِ means *The wife's dwelling-place in which the husband lodges her.* (L.)

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

مَسْكَنَةٌ (L, Mṣb, Ḳ) The *state of him who is termed* مِسْكِينٌ: 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 سَكَنَ meaning as expl. in the first sentence of this art.]. (L.)

مُسْكَانٌ, meaning "an earnest," or "earnest money," and of which [as well as of مِسْكِينٌ] the pl. is مَسَاكِينُ, belongs to art. مسك. (TA.)

مِسْكِينٌ (Ṣ, Mgh, L, Mṣb, Ḳ, &c.) and مَسْكِينٌ, (L, Mṣb, Ḳ,) the latter anomalous, for there is no [other] instance of the measure مَفْعِيلٌ, (L,) of the dial. of Benoo-Asad, (L, Mṣb,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying مِسْكِينٌ, (Mṣb,) of the measure مِفْعِيلٌ (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, Mṣb:) primarily, (L,) it signifies *Lowly, humble*, or *submissive;* (IAth, Mgh, L;) and therefore the Prophet said, اَللّٰهُمَّ أَحْيِنِى مِسْكِينًا وَأَمِتْنِى مِسْكِينًا وَاحْشُرْنِى فِى زُمْرَةِ المَسَاكِينِ [*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, (Ṣ,) it signifies (Ṣ, IAth, L, Mṣb, Ḳ) also (IAth, L) *low, abject, ignominious*, or *in a state of abasement* or *humiliation;* (Ṣ, IAth, L, Mṣb, Ḳ;) and *weak;* (Ṣ, L, Ḳ;) and *subdued*, or *oppressed;* though possessing riches or competence: (Mṣb:) [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 المِسْكِينَ [*I passed by him*, I mean *the poor* man], putting it in the accus. case by the implication of أَعْنِى, 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, (Ṣ,) it is *syn. with* فَقِيرٌ, (Ṣ, L, Mṣb,) meaning (Mṣb) *destitute*, i. e. *possessing nothing:* (L, Mṣb, Ḳ:) or accord. to IṢk, مسكين means thus; but the فقير is he who possesses a sufficiency of the means of subsistence: (Mṣb:) or the former means *possessing somewhat;* (L;) or [rather] *needy*, i. e. *possessing what is not sufficient* (L, Ḳ) *for him* (Ḳ) or *for his family:* (L:) or *caused by poverty to have little power of motion;* (L, Ḳ;) thus expl. by Aboo-Is-ḥáḳ; but this is improbable; for مسكين 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: (Mṣb:) he used to say that the مسكين is in a harder condition than the فقير: (Ṣ, L,* Mṣb:*) he says, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين; (Ṣ, L,* Mṣb;) but 'Alee Ibn-Ḥamzeh 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 مسكين 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]; (Ṣ;) but Ziyádet-Allah Ibn-Aḥmad says that the فقير is he who sits in his house, not begging, and the مسكين 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 Aṣ, the مسكين is better in condition than the فقير; and this is [said to be] the right assertion, (Mgh, L, Mṣb,) for the pl. of the former is applied in the Ḳur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Mṣb;) 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-Ḥamzeh says, that the مسكين is better in condition than the فقير is shown by a passage in the Ḳur [ix. 60], where it is said that the poor-rates are for the فُقَرَآء and the مَسَاكِين; 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 مسكين as a proper name, but not فقير: (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-Ḳaráfee, TA in art. فقر:) [see more voce فَقِيرٌ:] a woman is termed مِسْكِينَةٌ (Sb, Ṣ, L, Mṣb, Ḳ) and مِسْكِينٌ also; (Ṣ, L, Ḳ;) the former by way of assimilation to فَقِيرَةٌ; (Sb, Ṣ, L;) the latter being accord. to rule, for an epithet of the measure مِفْعِيلٌ is regularly applied alike to a male and a female; (Ṣ, Mṣb;) or, as Abu-l-Ḥasan says, this is only when it is an intensive epithet, which مِسْكِينَةٌ is not: (L:) the pl. is مَسَاكِينُ and مِسْكِينُونَ, (Ṣ, L, Ḳ,) applied to men, (Ḳ,) or to a company of people, (Ṣ, L,) and مِسْكِينَاتٌ applied to females. (Ṣ, L, Ḳ.)

سل

1. سَلَّ الشَّىْءَ, (Ṣ, M, Mgh,) aor. ـُ, (Ṣ, M,) inf. n. سَلٌّ; (Ṣ, M, Mgh, Ḳ;) and ▼ استلّهُ, (M,) inf. n. اِسْتِلَالٌ; (Ḳ; [in the CḲ, الإِسْلَال is put in the place of الإِسْتِلَال;]) *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, Ḳ:*) 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, (Ṣ, Mṣb,) aor. and inf. n. as above; (Mṣb;) and ▼ استلّهُ, both signifying the same; (Ṣ;) [i. e. *He drew the sword;*] as also ▼ اسلّهُ, inf. n. إِسْلَالٌ. (TA.) In the saying of El-Farezdaḳ,

• غَدَاةَ تَوَلَّيْتُمْ كَأَنَّ سُيُوفَكُمْ •
• ذَآنِينُ فِى أَعْنَاقِكُمْ لَمْ تُسَلْسَلِ ▼ •

[*In the morning when ye turned back, as though your swords were* ذآنين (pl. of ذُؤْنُونٌ a species of fungus) *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 IAạr: but by Th, ▼ لَمْ تَسَلَّلِ [for تَسَلَّلِ]. (M.) It is said in a trad., لَأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ العَجِينِ [*I will assuredly draw thee forth from them like as the single hair is drawn forth from dough*]. (TA.) And in another trad., اَللّٰهُمَّ اسْلُلْ سَخِيمَةَ قَلْبِى ‡ [*O God, draw forth the rancour of my heart*]: and hence the saying الهَدَايَا تَسُلُّ السَّخَائِمَ وَتَحُلُّ الشَّكَائِمَ ‡ [*Presents draw away feelings of rancour, and loose*, or *melt, resistances*, or *incompliances*]. (TA.) And سُلَّ, said of a colt, means *He was drawn forth a* سَلِيل [q. v.]. (M, TA.) — Also *He took the thing.* (Mṣb.) Hence one says, تُسَلُّ المَيِّتُ مِنْ قِبَلِ رَأْسِهِ إِلَى القَبْرِ, i. e. [*The dead body*] *is taken* [*head-foremost to the grave*]: (Mṣb:) [or *is drawn forth* &c.: for] it is said of the Apostle of God, سُلَّ مِنْ قِبَلِ رَأْسِهِ, meaning *He was drawn forth* [&c.] from the bier. (Mgh.) — Also, aor. and inf. n. as above, *He stole the thing:* (Mṣb, TA:) or *he stole it covertly, secretly*, or *clandestinely;* (TA;) and so ▼ اسلّهُ. (TḲ. [But see 4, below, where اسلّ meaning "he stole" is mentioned only as intrans.]) You say, سَلَّ البَعِيرَ فِى 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. ـِ, (Ḳ,) inf. n. سَلٌّ, (TḲ,) said of a man; (TA;) or سَلَلْتُ, aor. ـُ, [whence it would seem that the sec. pers. of the pret. is سَلَلْتَ, and the inf. n. سَلَلٌ,] said of a