

ش

The thirteenth letter of the alphabet: called **شِين**. It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed **شَجْرِيَّةٌ**, (TA,) from **الشَّجَرُ**, which means "the place of the opening of the mouth." (TA on the letter **ج**. See also **شِين** in art. **شِين**.) It is sometimes substituted for the affixed pronoun of the second pers. fem., **ك**; as in **رَأَيْتِشِ** for **رَأَيْتِكَ**, and as in the following verse,

- فَعَيْنَاشِ عَيْنَاهَا وَجِيدُشِ جِيدَهَا
- وَلَكِنَّ عَظْمَ السَّاقِ مِنْشِ رَقِيقٌ

[And thy two eyes are her two eyes, and thy neck is her neck; but the bone of thy shank is slender]; i. e. **عَيْنَاكَ** and **جِيدُكَ** and **مِنْكَ**: this substitution for the affixed pronoun of the second pers. fem. is of dial. of Benoo-Amr and Temeem; and is not restricted to cases of pausation, as is shown by the verse above cited, though some assert it to be so: it is also substituted for the **ك** of **دِيكَ**, when with **كسَر**, so that they said **دِيَشِ**: also for **ج**, as in **مُدْمَشِ** [or **مُدْمَشِ**], for **مُدْمَجِ** [or **مُدْمَجِ**]: and for **س**, as in **جَعْسُوشِ**, for **جَعْسُوسِ**. (MF. [See also De Sacy's Chrest. Arabe, sec. ed., iii. 530-31.]) — [As a numeral, it denotes Three hundred.]

شاب

شُؤْبُوبٌ A shower, or fall, or what pours forth at once or without intermission, of rain (S, A, O, K) &c.: (S, O:) or of rain with hail; for otherwise this term is not applied to rain: (ISd, TA:) pl. **شَائِبِيٌّ** (S, A, O, K:*) this is the pl. of **شُؤْبُوبٌ** (K, TA) in all its senses: (TA:) or rain that falls upon one place and misses another; like **نَجْوٌ** and **نَجَاءٌ**. (AZ, TA.) — [A thin, not wide, cloud, of which the rain falls with vehemence. (Freytag, from the Deewán of the Hudhalees.)] — A heat, or an unintermitted act, of running. (TA.) — Sharpness, vehemence, force, or strength, of anything: (K:) violence, or vehemence, of impetus or pushing or driving, (S, A, O, K,) of rain, (A,) or of anything. (K.) Kaṣb Ibn-Zuheyr says, speaking of a he-ass and she-asses,

- إِذَا مَا اتَّسَحَاهُنَّ شُؤْبُوبُهُ
- رَأَيْتَ لِجَاعِرَتَيْهِ غُضُونَا

Bk. I.

i. e. When he runs vehemently [towards them, or rather when his vehemence of running is directed towards them], thou seest a wrinkling [or wrinkles] in his **جَاعِرَتَانِ** [dual of **جَاعِرَةٌ**, q. v.]. (S, O.) — The first appearance [or bloom] of beauty. (K.) One says of a girl, or young woman, **إِنَّمَا لِحَسَنَةٍ شَائِبِيٌّ** Verily she is goodly in respect of the first appearances [or bloomings] of beauty of countenance in the eye of the beholder. (O.) — The vehemence of the heat of the sun. (K.) — And The **طَرِيقَةُ** of the sun: (K:) **شَائِبِيٌّ الشَّمْسِ** signifies the lines, or streaks, (**طَرَائِقُ**) of the sun when it rises. (O.) — **شَائِبِيٌّ الصَّمْغِ** What flows, of the [manna, or gum, called] **مِغْفَرٌ** [q. v.], and remains like strings, or threads, between the trees and the ground. (T, L.) [See also **سَعَائِبِيٌّ**.]

شأت

شَتَيْتَ A horse that has a habit of stumbling; or that stumbles often: (S, K:) it has no corresponding verb: and accord. to **As**, it signifies (S) a horse whose hind hoofs fall short of reaching [the spots that have been trodden by] his fore hoofs: (S, K:) [but see **شُبُوبٌ**]: pl. **شُؤُوتٌ**. (TA.) [See also **أَحَقُّ**.]

شأف

1. **شَتَيْتُ رِجْلَهُ**, (S, O, K,) aor. **شَأَفَ**, (K,) inf. n. **شَأْفٌ**; (S, O;) and **شَتَيْتُ رِجْلَهُ**; (O, K;) His foot became affected with an ulcer, or imposthume, such as is termed **شَأْفَةٌ**, breaking out in it. (S, O, K.) — Accord. to some, (O,) **شَأْفُ الجُرْحِ** (O, K, [in my MS. copy of the K **شَأْفُ**, and so accord. to the TK, and in the CK without **ء**, but I think that the right reading is **شَأْفٌ**, and that its verb is **شَتَفَ**, or it may be **شَأَفَ**, and inf. n. of **شَتَفَ**,]) signifies The wound's becoming in a corrupt state, so that it will hardly, or not at all, be cured. (O, K.) — **شَتَفَ صَدْرَهُ عَلَيَّ** His bosom bore concealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (TA.) — **شَتَفَتْ أَصَابِعُهُ**, (AZ, O, K,) or **يَدُهُ**, (M, TA,) His fingers, or his hand, became cracked, or disintegrated, in the parts around the nails; (AZ, M, O, K;) as also **سَتَفَتْ**, (O, TA,) and **سَعَفَتْ**: so say AZ and IAqr, and in

like manner says Th. (TA.) — **شَتَفْتُهُ**, (S, O, K,) and **شَتَفْتُ لَهُ**, (AZ, O, K,) aor. **شَأَفَ**, (K,) inf. n. **شَأْفٌ**, (S, O, K,) in the **Bári'** **شَأْفٌ**, with fet-h to the **ء**, (TA,) and **شَأْفَةٌ**; (O, K;) and **شَتَفْتُ مِنْهُ**, inf. n. **شَأْفٌ**, omitted in the K [and S, and O], but correct, as Sgh has indicated in the Tekmileh; (TA;) I hated him; (S, O, K;) like **شَتَفْتُ لَهُ**; (S and O in art. **شَف**;) namely, a man: (S, O:) or the first and second signify, (K,) or the first also signifies accord. to IAqr, (O,) I feared, when I saw him, namely, a man, that I should smite him with an evil eye, or should guide against him one whom he disliked, or hated; (O;) or I feared that he would smite me with an evil eye, or I guided against him one whom he disliked, or hated. (K.) — And **شَتَفَ** He (a man, A'Obeyd, O) was frightened, or afraid. (A'Obeyd, O, K.)

10. **اِسْتَشَأَفْتُ**, said of a **قُرْصَةٌ**, [so in the TA, an evident mistranscription, app. for **قَرَحَةٌ**, and so in the next paragraph, i. e. an ulcer, or imposthume,] means **صَارَ لَهَا أَصْلٌ** [It had, or acquired, root, or rootedness, or permanence; as though it became a **شَأْفَةٌ**]. (TA.)

شَتَفٌ [part. n. of **شَتَفَ**, and properly meaning Having an ulcer, or imposthume, such as is termed **شَأْفَةٌ**,] is applied as an epithet to a heart, in the following verse, cited by IKṭṭ,

- يَا أَيُّهَا الْجَاهِلُ إِلَّا تَنْصَرِفُ
- وَلَرْتَدَاوِ قُرْصَةَ الْقَلْبِ الشَّتَفِ

[in which **قُرْصَةٌ** is doubtless a mistranscription (like that in the next preceding paragraph) for **قَرَحَةٌ**; the obvious meaning of the verse being, † O thou ignorant one, wherefore wilt not thou revert, when thou hast not cured the sore of an ulcerated heart?]. (TA.)

شَأْفَةٌ An ulcer, or imposthume, (**قَرَحَةٌ**) that breaks out in the bottom of the foot, and is cauterized, (S, IAth, O, K,) or is cut, (Yaḡkoob, IAth, O,) and goes away; (Yaḡkoob, S, IAth, O, K;) and the word is also pronounced without **ء** [i. e. **شَأْفَةٌ**]: (IAth, TA:) or an ulcer, or imposthume, in the foot of a person, who dies if it is cut: (O, K:) and it is also said to be a tumour in the hand, and foot, from the entering of a piece of wood, or stick, into the flesh of the foot, or the palm of the hand, and its remaining therein, so.

that the place smells, and becomes large. (TA.) *هَاتَتْهُ* (S, O, K) is a prov. (S, O) meaning † *May God cause him to go away like as the شافة above mentioned goes away*: (S, O, K:) or this means *may God extirpate him*: for — *شافة* is also syn. with *أصل* [i. e. *Root, &c.*]: (O, K:) so says Sh. (O.) [See also 10 in art. *أصل*: and see what here follows.] — It is also said to signify *The family and household of a man*: and hence the form of imprecation, *أستأصل الله شافتهم*, [May God extirpate their family and household]. (TA.) — And † *Enmity*. (TA.)

شافة, thus with fet-ḥ to the ء, is an epithet applied to a man, meaning *Mighty, potent, powerful, or strong; inaccessible, or difficult of access*. (TA.)

رجل مشؤوف *A foot affected with an ulcer, or imposthume, such as is termed شافة, breaking out in it*: (O, K:) from *شفتت رجله*. (O, *K, *TA.) — And *مشؤوف*, from *شفت*, *Frightened, or afraid*; (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.)

شام

1. *شؤم*, (S, MA, K) inf. n. *شؤم*, (MA,) *He (a man, S) was, or became, unlucky, or inauspicious, (صار شؤمًا, S, K, in the MA شؤم شد) to them*: (S, MA, K;) as also *شؤمهم*, and *شؤمهم*, and *شؤمهم عليهم*, and *شؤمهم عليهم*: (K:) or *شؤمهم*, (AZ, Ham p. 224,) or *شؤمهم عليهم*, (S,) or both of these, (TA,) aor. ء, (S, TA,) inf. n. *شؤم*, (TA,) *he drench upon them ill luck, or evil fortune*; (S, TA;) or *caused ill luck, or evil fortune, to befall them from him*: (AZ, Ham ubi supra, TA:) or *شؤمهم* as an inf. n. signifies *the being unlucky*: and the rendering *unlucky*: and so *شؤم* [as it is commonly pronounced: see *شؤم* below]. (KL.) — And *شؤمهم*, inf. n. *شؤمهم*, so in the L; in the K, *شؤمهم*, inf. n. *شؤمهم*; but the former is the right; (TA;) *He made them to go, or journey, to الشام* [i. e. *Syria*]. (K, TA.)

2: see what next precedes.

3. *شائم بأصحابك* *Take thou the direction of the left hand with thy companions*: (S, K, TA:) *شائم* signifies “take thou the direction of the right hand.” (TA.) — And *شائم* *He (a man) came to الشام* [i. e. *Syria*]: like *شائم* signifying “he came to El-Yemen.” (TA. [See also 4.])

4. *شائم* *He desired the left*: like as *شائم* signifies “he desired the right.” (TA in art. *شائم*.) — And *He (a man, S) came to الشام* [i. e. *Syria*]: (S, K, TA: [see also 3:]) or *he went thither*: and *شائم* signifies “he came to El-Yemen.” (TA.) — *ما أشأمه* (S, K, TA) *How unlucky, or inauspicious, is he!* (TA:) the vulgar say, *ما أشأمه*. (S, TA.)

5. *شائم*, (MA, TA,) from *الشؤم*, (TA,) *He found him, or it, unlucky, or inauspicious*: and

he became unlucky by means of him, or it: (MA:) or *شائم* signifies *he had ill luck, or evil fortune*. (KL.) See also 6. — And *شائم* *He took the direction of his left hand*: (K, TA:) and in like manner *شائم*, [whence it seems that *شائم* in the sense expl. above may be a mistake for *شائم*,] “he took the direction of his right hand.” (TA.) — And *He asserted his relationship to [the people of] الشام* [i. e. *Syria*]: (S, K:) a verb similar to *تقيس* and *تكوف*. (S.)

6. *شائموا*, (S, Mṣb, K, TA, &c.,) in some of the copies of the K *شائموا*, (TA,) [and in like manner *شائم*, which is often opposed to *شائم*, (see an instance in Bḍ xvii. 14,) is used in the K in art. *عطس*, and *شائم* in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is probably preferable, and *شائم* is used in the same manner in “Les Oiseaux et les Fleurs,” p. 83, as mentioned by Freytag, so that *شائم* and *شائم* are the contr. of *شائم* and *شائم*,] *They augured evil from him, or it; regarded him, or it, as an evil omen*; (Mṣb, KL;*) like *شائم*: (Mṣb:) *deemed him, or it, unlucky, or inauspicious*. (KL.) — *شائم*, thus, with medd, also signifies *He took the direction of الشام* [i. e. *Syria*]. (TA.) — See also 5.

10: see the next preceding paragraph.

الشام, the name of a certain country [i. e. *Syria*], is masc. and fem.; (S;) sometimes masc.: (K:) and may also be pronounced *الشام* [as it commonly is in the present day]. (Mṣb.) — [And as this country lies on the north of Arabia, *الشام* also signifies *The northern region*; opposed to *اليمن*.]

شؤم, (S, Mṣb, K, &c.,) thus, with ء, but always pronounced *شؤم*, without ء, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] *Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune, or ill luck; contr. of شائم*; (S, K;) [i. e.] i. q. *نحس*: (Har p. 158:) *evil [of any kind]*; syn. *شؤم*: (Mṣb:) [and particularly] *an evil omen*: (PS:) and *شؤم* signifies the same as *شؤم*: (TA:) [or, like *منحسة*, a cause of unluckiness, &c.]: *شؤم* is a pl. of *شؤم*, [or of *شؤم*: if of the former,] irreg., like as its syn. *شؤم* is [said to be] of *نحس*. (TA in art. *نحس*.) It is said in a trad., *إن كان الشؤم في المرأة والدار والغريب*, meaning *If there be that whereof the consequence is disliked, or hated, and feared, [or if there be unluckiness,] it is in three things, the wife, and the house, and the horse*: i. e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from

the house, and selling the horse: or, as some say, the *شؤم* of the wife is her not producing children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) — See also *مشؤوم*. — Also *Black camels*: and *شؤم* signifies “white” camels, (K, TA,) and is also written and pronounced *شؤم*: (TA:) neither of these has a sing.: (K:) both occur in a verse of Aboo-Dhu-eyb: but accord. to one reading thereof it is *شؤم*; pl. of *شؤم*: so says AA: and IJ says that *شؤم*, [without ء,] being originally *شؤم*, of the measure *فعل*, may also be pl. of *شؤم*. (TA.)

شؤم and *شؤم* The left, meaning the left side or direction or relative location or place; (S, K;) i. q. [يسرة] and [ميسرة]; (S;) contr. of *شؤم* and *شؤم*. (K.) One says of a man, *قعد شؤم* [He sat on the left]. (S.) And one says, *خذ بيد شؤم* i. e. [Take thou with them] the direction of the left hand. (S.) And *نظرت يمنة وشؤم* [I looked in a right direction and in a left direction]. (TA.) And hence *أصحاب الشؤم*, in the Kur [lvi. 9 and xc. 19], (TA,) meaning [The occupants of the left: or] those who shall have their records given to them in their left hands: or the occupants of the low, or ignoble, place, or station: or the havers of unfortunateness (*الشؤم*): and *أصحاب الشؤم* is expl. as having the contr. senses. (Ksh and Bḍ in lvi. 9.) — Also, the former, *A mole (خال) upon the person*: thus, with ء, as mentioned by IAth: also mentioned without ء in art. *شؤم*. (TA.) — See also *شؤم* as meaning “a black she-camel,” in art. *شؤم*.

شؤم Nature; natural, native, or innate, disposition, temper, or other quality or property: (K, TA:) mentioned thus, as with ء, by AZ and Lh, and said by IJ to be sometimes thus pronounced; but the pronunciation thereof with ء is held by ISd to be extraordinary. (TA.) [See art. *شؤم*.]

شؤم, (S, Mṣb, K, TA,) without ء, (TA,) and *شؤم*, (S, Mṣb, K,) of the measure *فعل*, (S,) an allowable form, without ي, (Mṣb,) like *شؤم* and *شؤم*, (TA,) and *شؤم*, (Sb, S, K,) [Syrian;] of, or relating to, *الشام*: (S, Mṣb, K:) one should not say *شؤم*; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is *شؤم* and *شؤم*, the latter without tesheed: (S, TA:) the pl. of *شؤم* is *شؤم*, like *شؤم* [in measure]. (TA.) — [And hence, *Northern*.]

شؤم, and *شؤم* the fem. of the former; and *شؤم*: see the next preceding paragraph.

شؤم: see *شؤم*.

أشأم [More, and most, unlucky, inauspicious, unfortunate, or unprosperous]. The Arabs say,

أَشَامُ كُلِّ أَمْرٍ بَيْنَ نَحْيَيْهِ (Meyd, TA,) as some relate it, or, as others relate it, فَكَيْهِ, which means the same, (Meyd,) [app. meaning accord. to the TA, *The most unlucky thing of every man is between his two jaws, or the two lateral portions of his lower jaw*; but it is said that أَشَامُ is here used in the sense of شُؤْمٌ [i. e. *the unluckiness, &c.*]; and in a similar manner [the contr.] أَيَمْنٌ is used [in the sense of يَمْنٌ]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (AHeyth, TA.) The fem. is شُؤْمَى. (TA.) — Hence, (TA,) الْيَدُ الْشُؤْمَى *The left hand or arm; contr. of الْيَمْنَى*; (K, TA;) i. q. الشِّمَالُ. (TA.) It is said in a trad., respecting camels, لَا يَأْتِي خَيْرَهَا إِلَّا مِنْ جَانِبِهَا الْأَشَامِ [Their goodness comes not save from their left side]: i. e. they are milked and mounted only from the left side. (TA.) — See also مَشُؤْمٌ, in three places. — Zuheyr, in the following saying,

- قَتَّتِجْ لَكُمُ غِلْمَانَ أَشَامَ كَثِيرًا
- كَأَخْبَرِ عَادٍ تُمُ تَرْضَعُ قَتْفِطِيرًا

uses it in the sense of the inf. n. شُؤْمٌ; (S;) meaning غِلْمَانَ شُؤْمٍ: (S, and EM p. 124:) he says, *And it, i. e. war, will bring forth for you boys of ill luck, or evil omen; all of them like Aḥmar of 'Ad: then it will suckle these boys, and wean them*: by Aḥmar of 'Ad, he means Aḥmar of Thamood, for Aḥmar was the surname of him who hamstrung the she-camel of Ṣāliḥ, and his name was Kudār: he says thus for the sake of the measure: or, as some say, Thamood were called 'Ad-el-Ākhireh. (EM.)

مَشَامَةٌ: see شُؤْمٌ, in two places: — and see also شَامَةٌ, likewise in two places.

مَشُؤْمٌ, (S, MA, K, KL,) and مَشُؤْمٌ, (S, K,) the latter like مَقُولٌ, (TA,) [a contraction of the former,] *Unlucky, or inauspicious*, (S, MA, K, KL,) *على قَوْمِهِ* [to his people, or party], (S, MA, K,) and *على نَفْسِهِ* [to himself]: (Ksh and Bḍ in lvi. 9:) [and so شُؤْمٌ; (as in an ex. in the first sentence of this art.)] this being an epithet as well as a subst., like its syn. نَحْسٌ; syn. with مَشُؤْمٌ, like as نَحْسٌ is syn. with مَنَحُوسٌ; and app., like نَحْسٌ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so شَائِمٌ; (K;) or this signifies *drawing ill luck, or evil fortune, upon his people* [and upon himself]: (S, TA:) and أَشَائِمٌ, a pl., likewise signifies *unlucky, or inauspicious*; (KL;) *contr. of أَشَامٌ*; (S, K, TA;) these being pls. of أَشَامٌ and أَيَمْنٌ: (TA:) the pl. of مَشُؤْمٌ is مَشَائِمٌ, (S, KL, TA,) which is extr., for by rule it should be مَشُؤْمُونَ. (TA.) One says also طَائِرٌ أَشَامٌ meaning [An omen] *happening, or occurring, with unluckiness, or inauspiciousness*; [i. e. *an unlucky, or inauspicious, omen*]; (K, TA;) and [in like manner] طَيْرٌ أَشَامٌ; and the pl. is أَشَائِمٌ [as above]. (TA.)

شان

1. فَصَدْتُ قَصْدَهُ i. q. شَأْنُهُ [meaning *I pursued his (another's) way, or course, doing as he did*]; (S, L, K:*) in the K, شَأْنٌ شَأْنُهُ and قَصْدٌ قَصْدُهُ; and in like manner one says, شَأْنُهُ شَأْنُهُ. (K.) — And أَشَانُ شَأْنَكَ *Do thou what thou dost well*. (S, L, K:*) And *Keep thou to thy affair*. (IAḥr, L.) — And مَا شَأْنُ شَأْنِهِ *He did not know, or had not knowledge of, him, or his affair or case or state*: (Lḥ, IAḥr, L, K:) [from a passage in the L, imperfectly written, it seems, accord. to Lḥ, to be said of one who does what another likes or dislikes, app. without regard to his liking it or disliking it, agreeably with what here follows:] or (K) this means, (S, K,) or means also, (L,) *he did not care for, mind, heed, or regard, him*. (S, L, K.) [In the S and L, the verb in the sense thus expl. is in the first pers.: and in one place in the L it is expl. by أَرَادَ, which often has this meaning.] One says also, لَا شَأْنَئَنِّي شَأْنُهُم, meaning *I will assuredly know, or try, prove, or test, (لَا خَيْرَئَنِّي), their affair or case or state*: (L:) or this means *I will assuredly corrupt, or pervert, or mar, their affair or case or state*: (S, L, K:*) and لَا شَأْنَئَنِّي (لَا خَيْرَئَنِّي), (K,) means *I will assuredly know, or try, prove, or test, [his, or their, state, or] him, or them*. (L, K.) [In the CK and in my MS. copy of the K, لَا خَيْرَئَنِّي, is erroneously put for لَا شَأْنَئَنِّي.] — صَارَ لَهُ شَأْنٌ بَعْدَكَ [i. e., app., *He became a person to whom importance attached* (accord. to the general meaning of لَهُ شَأْنٌ) *after thou knewest, or sawest, or mettest, him*; بَعْدَ عَهْدِكَ بِهِ, agreeably with common usage]. (K.)

[4. أَشَانُ شَأْنُهُم is mentioned by Golius as meaning "*Corrupt ac pervertit rem eorum*," as on the authority of the S, (the right reading in which has been given above,) and on that of the KL, in my copy of which I find nothing of the sort.]

8: see 1, first sentence.

شَأْنٌ *A thing, an affair, or a business*; syn. أَمْرٌ; (S, L, K;) and حَظْبٌ [in the same sense, or in that next following]: (L, K:) *a great thing or affair*: (Ḥar p. 274:) *state, condition, case, quality, or manner of being*; syn. حَالٌ: (S, L:) [also *property, or nature: and importance attaching to a person or thing*]: pl. شُؤُونٌ and شَائِنٌ, (L, K,) the latter mentioned by IJ on the authority of AAF, and شُونَ occurs in poetry for the former of these, or as another pl. originally شُؤْنٌ, of the measure فَعْلٌ. (L.) It is said in the Kḥr [lv. 29], كَلَّ يَوْمَ هُوَ فِي شَأْنٍ [Every day He is employing Himself in an affair of some kind]: expl. as meaning that, of his business (شَأْنِهِ) [which may also be rendered "*of his property*"] it is to render mighty one who is brought low, and to bring low one who is mighty, and to enrich one who is poor, and to impoverish one who is rich; and no affair occupies him so as to divert him from an affair

(لَا يَشْغَلُهُ شَأْنٌ عَنِ شَأْنٍ). (L.) [And one says, *What is thy affair? or what is thy case?* And شَأْنَكَ, for أَشَانُ شَأْنَكَ i. e. *Pursue thy way or course, or thy affair; or do what thou dost well; or keep to thy affair: or the like*: and to this is often added, وَمَا تُرِيدُ i. e. *and what thou wilt, or wishest, or desirest*. And مِنْ شَأْنِهِ أَنْ يَفْعَلَ كَذَا *It is of his business, or of his property, or nature, to do, or that he should do, such a thing*. And رَجُلٌ سَهْلُ الشَّأْنِ (a phrase occurring in the S and K in art. هَش) *A man of easy nature*. And لَهُ شَأْنٌ, sometimes meaning *There is for him, or he has, a great thing or affair to perform or transact*: but more commonly, *great importance attaches to him, or to it*: see 1, last sentence. And a grandee, or a prince, is said to be عَظِيمُ الشَّأْنِ i. e. *Of great importance or rank or dignity*.] — Also [A suture of the skull; i. e.] the place of junction of the قَبَائِلُ [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head: (K:) sing. of شُؤُونٌ, (Mgh,) which signifies the places of junction, (Aḥ, S, Mgh, L,) and of meeting, (S, L,) of the قَبَائِلُ (Aḥ, S, Mgh, L) of the head; (S, L;) *between every two of which قَبَائِلُ is a شَأْنٌ*: (Aḥ, L:) [it is fancifully said that] from them come the tears: (Aḥ, S, L:) the pl. is also expl. as meaning the سَلْسَلُ [i. e. sutures as being likened to the سَلْسَلُ (or lines) of writing] that unite the قَبَائِلُ: by Lth, as the نَمَائِرُ [likewise meaning sutures resembling lines of writing] of the skull; *between the قَبَائِلُ*: by AḤát, as the شُعَبُ [meaning serrated edges] that unite the قَبَائِلُ of the head. (L.) — And The channel by which the tears flow, or run, to the eye: pl. [of pauc.] شُؤُونٌ and [of mult.] أُشُونٌ: (L, K:) [perhaps thus called because supposed to come from the sutures of the skull: but they may have been supposed to come thence because tears are called مَاءَ الشُّؤُونِ (as in a verse cited voce رَسَمَ)]; for this phrase may have been misunderstood as signifying "the water of the sutures of the skull," whereas it seems to be properly rendered "the water of the channels of the tears:"] it is said that the شُؤُونُ connect the قَبَائِلُ of the head [expl. above] to the eye: Lth says that they are the دُخُولُ (عُرُوقُ) of the tears from [the interior of] the head to the eye: and Th, that they are certain ducts (عُرُوقُ) above the قَبَائِلُ, which become strong by degrees as the man advances in age: (L: [but it seems that Th has confounded explanations of شُؤُونُ in two different senses:]) accord. to ISk, (S,) or AA and others, (L,) the شَائِنَاتُ are two ducts (عُرُقَانُ) descending from [the upper part of] the head to the eyebrows and then to the eyes. (S, L.) — [The pl. شُؤُونُ is also expl. as though meaning *Tears themselves*, in a phrase mentioned voce ذُرٌّ (q. v.), on the authority of the K.] — And شُؤُونُ الْخَمْرِ means † *The effluvia of wine that creep (مَاءٌ دَبَّ مِنَ الْخَمْرِ) in the veins of the body*. (L.) — شَأْنٌ also signifies *A vein of earth in a mountain, (L, K,) i. e. a cleft therein, (L,) in which palm-trees are*

planted; (L, K;) or in which trees of the kind called *نَبَع* grow; or that produces plants, or herbage: (L:) pl. *شُؤُون*: (L, K:) which is said by ISd to mean *lines, or streaks, in a mountain*: or, as some say, *cracks, or clefts*: and to these cracks, or clefts, the poet *Keys Ibn-Kurāḥ* likens [imaginary] clefts in the liver, occasioned by love. (L.)

إِنَّهُ لَيْشَانُ شَانٍ أَنْ نُفْسِدَكَ is a saying mentioned by Lh, expl. [only] by the words *أَيُّ انْ نَعْمَلُ فِي فِسَادِكَ* [i. e. *أَنْ نَعْمَلُ فِي فِسَادِكَ*], app. meaning *Verily he is busying himself in the doing of a thing in order that we may labour in causing thee to be in a bad, or corrupt, state*. (L.)

شاهبلوط

شَاهِبْلُوط [a Pers. word, and also used by the Arabs in the present day, applied to The *chestnut*]: also written *شَاه بَلُوط*. (TA voce *بَلُوط* and voce *جَمَل*.)

شاهين

شَاهِين A certain well-known bird, (K, TA,) of those that prey; (Mṣb, TA;) it is of the birds called *صُقُور* [pl. of *صُقْر*], as are also the *بَاشِق* and the *بَازِي* and the *زُرْق* and the *يُؤْيُؤ*; (AHát in “the Book of Birds,” TA in art. *بَشَق*;) [said by Golius, on the authority of Dmr, to be the *white falcon*; and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the *gerfalcon*, which is not wholly white; and some, to the *falcon gentle*:] the word is [of Pers. origin,] not genuine Arabic; (TA;) it is an arabicized word: the pl. is *شَوَاهِين*, and sometimes *شَيَاهِين* is used in its stead, formed by substitution [of *ي* for *و*] for facilitating the pronunciation. (Mṣb.) — Also † The *عَمُود* [meaning *beam*] of the *balance*. (K.) — And *صَنْجَة* [which signifies *A balance, and a steelyard, and a weight of a balance*]: so in the *Expos. of the “Muwaṭṭa.”* (MF, TA.)

شأو

1. *شَاوَتْ الْقَوْمَ*, (AZ, S,) aor. 2, (JM, PS,) or 2, (Ham p. 786,) inf. n. *شَاوُ*, (AZ, S, K,) *I preceded, or outwent, the people, or party*. (AZ, S, K.) Accord. to [several of] the copies of the K, *شَاءَهُ* i. e. like *شَاعَهُ* in measure, which is incorrect, [in other copies *شَاءَهُ*, agreeably with what is said in the S,] signifies *He strove, or contended, with him to precede him, or outgo him*: or *he preceded him, or outwent him*: but in the S it is said, *شَاءَهُ*, of the measure *فَاعَلَهُ*, signifies *he strove, or contended, with him to precede him, or outgo him*: and *شَاءَهُ* like *شَاءَهُ*, [the former belonging to art. *شَوَا* and] formed by transposition, signifies *he preceded him, or outwent him*; and both of these are used by the poet (El-Háarith Ibn-Khálid El-Makhzomee, TA) in his saying,

- مَرَّ الْحُدُوجُ وَمَا شَاوَنَكَ نَقْرَةً
- وَلَقَدْ أَرَاكَ تُشَاءُ بِالْأَطْعَانِ

this [passage in the S], however, is taken from what is said by A'Obeyd, in [his work] “El-Ghareeb el-Muṣannaf,” which is as follows: *شَاوَتْ*, like *شَاعَتْ* [in measure], and *شَانِي*, like *شَعَانِي*, mean *the affair, or event, grieved me*; and thus in the verse of El-Háarith Ibn-Khálid, which he cites; and the same is said in the T on the authority of IAḥr, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, *The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles*:] it is said in the M, *شَاوَتْ* means *the thing preceded me, or outwent me*: and also *the thing grieved me*: formed by transposition from *شَانِي*, as is proved by its having no inf. n.: IAḥr says that they are two dial. vars. because of his not being a grammarian. (TA.) [See also 8.] — And *شَاوَتْ مِنَ الْبُئْرِ*, (Lh, TA,) or *شَاوَتْ*, (S,) inf. n. *شَاوُ*, (K, TA,) *I drew forth the earth from the well*: (S, K:*) or *I drew forth a basketful of earth* (*شَاوَاتِي*) or *two basketfuls of earth from the well*. (Lh, TA.)

3. *شَاءَهُ*: see 1. *يُشَاوِي* occurs in a verse of Milḥah El-Jarmee, meaning *يُسَابِقِي*, from *شَاوُ* meaning *طَلَّقَ*: one says *شَاءَهُ*, aor. *يُشَاءُهُ*, meaning *سَبَقَهُ*: but the verb of the measure regularly formed from *الشَاوُ* is *شَاعَى*; so that *يُشَاوِي* is formed by transposition and by the change of the *ء* into *ي*. (Ham p. 786.)

6. *تَشَاوَى مَا بَيْنَهُمَا*, (S, K, TA, [in the CK, erroneously, *تَشَاوَى*], like *تَشَاعَى* [in measure], (S,) *The space between them two became far-extending*. (S, K.) — And *تَشَاوَى الْقَوْمَ* *The people, or party, became scattered, or dispersed*. (S, K.)

8. *اِشْتَاَى* *He preceded, or outwent*: (S, K:) so says El-Mufaḍḍal. (S.) — And *He gave ear, hearkened, or listened*. (S, K.)

شَاوُ The utmost extent, term, limit, point, reach, or goal. (S, Mṣb, K.) — And *A heat, or single run to a goal or limit*: so in the saying, *عَدَا شَاوَا* (S) or *جَرَى شَاوَا* (Mṣb) [*He (a horse, TA) ran a heat*]. — And *i. g. هَمَّة*: thus in the saying, *إِنَّهُ لَيَعِيدُ الشَّاوُ* † [*Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition*]: (Lh, TA:) and *شَاوُ* is a dial. var. thereof. (TA.) — Also *A [basket such as is termed] زَبِيل*; and so *مَشَاءَهُ*: (K:) or † the latter signifies *a زَبِيل* in which the earth of a well is taken forth; of the measure of *مَشَاعَةٌ*; and the pl. is *مَشَاءُ*: (S:) and *شَاوُ* signifies, (S,) or signifies also, (K,) the earth that is taken forth from a well (S, K) with the like of the *مَشَاءُ*, (as in a copy of the S,) or *such as fills the مَشَاءُ*: (so in another copy of the S [agreeably with what next follows]:) *a زَبِيل* of the earth of a well, † *The dung that the he-ass and the she-ass casts forth*: (Aḥ, T, TA:) or the *dung* of the she-

camel; (M, K;) but the more approved word is [*شَاوُ*], with *س*. (M, TA.) — Also *The nose-rein (زِمَام) of a she-camel*. (Lth, K.)

مَشَاءَةٌ; see the next preceding paragraph, in two places.

مُخْتَلَفٌ [part. n. of 8, q. v.: — and] *i. q. مُخْتَلَفٌ* [app. as meaning *Disagreeing, differing, or discordant*]. (TA.)

شب

1. *شَبَّ*, aor. 2, (S, Mgh, Mṣb, K,) inf. n. *شَبَابٌ* (S, Mgh, Mṣb, K*) and *شَبِيْبَةٌ* (S, Mṣb, K*) and *شَبُوْبٌ* and *شَبِيْبٌ*, (TA,) *He became a youth, or young man*; i. e. *he attained to the state termed شَبَابٌ meaning as expl. below*; (S, Mgh, Mṣb, K;) said of a boy. (S, Mṣb.) [And in like manner *شَبَّتْ* is said of a girl, i. e. *She became a young woman*.] — *شَبَّ* used as a noun: see below. — [Perhaps as an inf. n. of which the verb is *شَبَّ*, (as Freytag has assumed,) but more probably of *شَبَّ*, which will be found mentioned in this paragraph, for I do not find the former verb in the requisite sense,] *شَبَّ* signifies *Anything's being, or becoming, raised, or elevated*. (K.) — *شَبَّ* said of a horse, (S, Mṣb, K,) aor. 2, and 2, (S, K,) inf. n. *شَبَابٌ* and *شَبِيْبٌ* (S, Mṣb, K) and *شَبُوْبٌ*, (K,) *He was brisk, lively, or sprightly*, (S, Mṣb, K,*) and *raised his fore legs* (S, Mṣb, K) together, (S, Mṣb,) *as though in leaping*, (TA,) and *played*. (S.) [See also *شَبَّتْ* in art. *شَبُو*, said of a mare.] And likewise *He was or became, restive, or refractory*: one says, *عَضَاهُ* and *شَبِيْبُهُ* and *بَرِئْتُ إِلَيْكَ مِنْ شَبَابِهِ* and *عَضِيْبُهُ* [I am irresponsible to thee for his being restive, or refractory, and for his biting]. (S.) — *شَبَّتِ النَّارُ*, [aor., accord. to rule, 2,] (Mṣb, K,) and *شَبَّتْ* [pass. of the trans. verb *شَبَّ*, q. v. infra], inf. n. *شَبُوْبٌ* (which is of the intrans., TA) and *شَبَّ* (which is of the trans. verb, TA), *The fire burned, burned up, burned brightly or fiercely, blazed, or flamed*. (Mṣb, K.) [See also 5.] [And hence,] *شَبَّتِ الْحَرْبُ بَيْنَهُمْ* † [*War, or the war, burned, or burned fiercely, between them*]. (A, TA.) — *شَبَّ* *It was raised, or elevated*. (O, TA.) — *شَبَّ النَّارُ*, aor. 2, (S, O, Mṣb,) inf. n. *شَبَّ* (S, O, K) and *شَبُوْبٌ*, (S, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) *He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame*; (S, O, Mṣb, K,*) as also *شَبِيْبًا*, inf. n. *تَشَبِيْبٌ*; (L;) and *اشْبَاهَا*: (A and TA in art. *شَبُو*.) And in like manner, *شَبَّ الْحَرْبُ* † *He kindled war, or the war; or made it to burn, or burn fiercely*. (S.) — [Hence,] *شَبَّ*, aor. 2, said of the blackness of a garment, (Sh, A, TA,) † *It heightened and increased*, (A,) or *made to appear bright and beautiful, and [as it were] burning, or glowing*, (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And *شَبَّ نَوْتَهَا* (aor. as above, S) † *It*

(a woman's hair) showed, [or set off,] and rendered beautiful, her colour, or complexion: (S:) it (a woman's head-covering, and her hair,) increased, and showed, [or heightened, and set off,] her beauty: (K:) it (a woman's black head-covering) increased her fairness, and rendered her beautiful. (TA.) And يَشِبُّ الْوَجْهَ, said of patience, † It gives beauty and colour to the countenance. (TA, from a trad.) — See also 4, in two places.

2. تَشَبَّ النَّارَ, inf. n. تَشْيِبُ: see the preceding paragraph. — Hence, تَشْيِبُ الشَّعْرِ † The making the commencement of poetry elegant, or ornate, by the mention of women: (L, TA:) or the primary meaning of التَّشْيِيبُ is the mention of the days of youth and of play or sport, and amatory language; and it is in the commencing of odes; and the commencement thereof is so called, absolutely, though there be not in it any mention of youth: (TA:) it means التَّسْيِيبُ, (S, O,) or النَّسْيِيبُ بِالنِّسَاءِ, (K, TA, [in the CK, erroneously, [التَّشْيِيبُ بِالنِّسَاءِ,] i. e. بِذِكْرِهِنَّ: (TA:) one says, يَتَشَبَّبُ بِفُلَانَةٍ, (S, O,) and يَتَشَبَّبُ بِهَا [if this be not a mistranscription for تَشْيِيبُ], (TA,) meaning يَتَسَبَّبُ بِهَا: (S, O, TA:) [see this fully expl. in art. نَسَب: i. e.] تَشْيِيبُ بِفُلَانَةٍ, inf. n. تَشْيِيبُ, means, † He spoke of such a female in amatory language [in the commencement of his ode], (Msb, TA,) and alluded to the love of her: (Msb:) and شَبَّبَ قَصِيدَتَهُ † He embellished [the commencement of] his ode by the mention of women: (Mgh, Msb:) and شَبَّبَ قَصِيدَتَهُ بِفُلَانَةٍ † [He embellished the commencement of his ode by mentioning, in amatory language, such a female]: (A, TA:) and شَبَّبَ is used in the sense of تَشْيِيبُ; thus a قَصِيدَةٌ is said to be حَسَنَةٌ الشَّبَابِ † [Beautiful in the mention of women &c.]; and Jereer is said to have been أَرْقُ النَّاسِ شَبَابًا † [The most elegant of men in the mention of women &c.]. (A, TA.) — Hence, i. e. from تَشْيِيبُ الْقَصِيدَةِ, may be derived التَّشْيِيبُ as a conventional term in the science of the division of inheritances; meaning † The mention of daughters according to the different degrees [of descent]: (Mgh:) it is as when one says, “he died, and left three daughters of a son, subordinate one to another, and three daughters of a son's son, in like manner, and three daughters of a son's son's son, in like manner, and the sons died and the daughters remained.” (O.) — تَشْيِيبُ الْكُتُبِ signifies † The commencing of books, or writings: and hence شَبَّبَ يُجَاوِبُهُ, occurring in a trad., meaning † He commenced answering him: not from the تَشْيِيبُ of women in poetry. (TA.)

4. اَشَبَّهُ اللَّهُ God made him, or may God make him, to become a youth, or young man; i. e., to attain to the state termed شَبَابٌ meaning as expl. below: and اَشَبَّ اللَّهُ قَرْنَهُ means the same: (S, A, TA:) the latter [lit. means God made, or may God make, his equal in age to become a youth, &c., (see Har p. 572,) and therefore] is

tropical. (A, TA.) — اَشَبَّتِ الْفَرَسُ I excited the horse to be brisk, lively, or sprightly, and to raise his fore legs together, as though in leaping, and to play. (S, K, TA.) — اَشَبَّ النَّارَ: see 1. — اَشَبَّ لِي الرَّجُلُ, inf. n. اِشْبَابٌ; as also شَبَّبَ; † The man appeared before my upraised eyes when not hoped for. (AZ, TA.) — And اَشَبَّ لِي كَذَا, and شَبَّبَ لِي, † Such a thing was prepared, or appointed, or ordained, for me. (S, K, TA.) — اَشَبَّ لِي † He became one whose child, or children, had attained to the state of شَبَابٌ [i. e. youth, or young manhood, &c.]: (K:) [or] اَشَبَّ الرَّجُلُ بَيْنَ يَدَيْهِ † the man became one whose children had attained to that state: (S, TA:) and in like manner, اَشَبَّتْ اَوْلَادًا is said of a woman. (TA.) — And اَشَبَّ said of [the species of bovine antelope called] the wild bull, (S, K,) He became such as is termed شَبَّبٌ [q. v.], i. e., (S,) he became advanced in age, or full-grown; (Mسن, S, K;) one whose state termed اِسْتَانٌ [q. v.] had ended. (S.)

5. تَشَبَّبَتِ النَّارُ The fire became kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: see also 1. One says on the occasion of kindling fire,

تَشْبِيبِي تَشْبِيبَ النَّيْمَةِ
جَاءَتْ بِهَا تَمْرًا إِلَى تَيْمَةِ

[Be thou kindled like the state of kindling of the calumny that Temr brought to Temeemeh: but to what this alludes I know not]: it is like the saying, اَوْقَدَ بِالنَّيْمَةِ نَارًا [He kindled a fire with calumny]. (A, TA.) — See also 2.

10. It is said in a trad., يَجُوزُ شَهَادَةُ الصِّبْيَانِ عَلَى الْكِبَارِ يُسْتَشْبَوْنَ against those that are full grown is allowable, when they (the former) are deemed to have attained to the state of youths, or young men]: it is as though it were said that if they take upon themselves the bearing witness in boyhood, and give their testimony when full grown, it is allowable: (TA:) or يُسْتَشْبَوْنَ means they shall be sought youths, such as have attained to puberty, or maturity, in the case of giving testimony: or they shall be waited for, in the case of giving testimony, until the period of becoming youths, or young men. (Mgh.) — And it is said in another trad., اِسْتَشْبَوْنَا عَلَى اَسْوَقِكُمْ فِي الْبَوْلِ, i. e. Sit upon your shanks as one does when preparing to rise, not stooping with the whole body near to the ground; [having your feet only upon the ground; in the voiding of urine:] from شَبَّبَ الْفَرَسُ meaning “the horse raised his fore-legs together from the ground.” (TA.)

R. Q. 1. شَبَّبَ He completed [a thing]; (AA, O, K;) said of a man. (AA, TA.)

شَبَّبٌ, and its fem. شَبَّبَةٌ: see شَبَابٌ. — Also The stones of زَاَج [or vitriol]: (K:) or the stones from which زَاَج and the like thereof are obtained; the best whereof is that which is brought from El-Yemen, which is white شَبَّبٌ, and is very glistening: (TA:)

[but شَبَّبٌ بِمَانِي, as also شَبَّبٌ alone, is a name now commonly given to alum:] or it is a certain thing resembling زَاَج: (S, Msb:) or a species thereof: accord. to El-Farábee, the stones from which come زَاَج and the like: Az says, it is one of the minerals produced by God in the earth, with which one tans, and resembling زَاَج, and the name [correctly] heard is thus, with ب, but is by some mistranscribed with the three-dotted ث,

[i. e. شَثٌ], which is a kind of tree of bitter taste, and I know not whether one tans with it or not: accord. to Mfr, in the saying that one tans with شَبَّبٌ, this word is a mistranscription; for شَبَّبٌ is a dye, and one does not tan with a dye; it is mistranscribed for شَثٌ, which is a kind of tree like the dwarf apple-tree, whereof the leaves are like those of the عِلَافِ [q. v.], and with them one tans: El-Farábee also says, in the section of ث, that the شَثٌ is a species of mountain-tree, with which one tans: from all which it appears that one tans with both of them; for an affirmation is to be preferred to a negation: (Msb:) and it is a well-known medicine; (K, TA;) as some say: so accord. to the correct copies of the K, in some of which, دَوَاءٌ is put for دَاءٌ. (TA.)

شَبَّبٌ and دَبَّبٌ, though originally verbs, are used as nouns, by the introduction of مَنْ before them: مَنْ شَبَّبٌ and مَنْ دَبَّبٌ مِنْ شَبَّبٍ إِلَى دَبَّبٍ [expl. in art. دَب: (S:) and in like manner they are used in another saying expl. in art. دَب [q. v.]: (S in that art.): or, without tenween, they may be regarded as verbs used in the way of حِكَايَةٌ [or imitation]. (MF.)

شَبَّبَةٌ The burning, burning up, burning brightly or fiercely, blazing, or flaming, of fire. (TA.)

شَبَّبٌ and شَبَّبٌ, applied to a [bovine antelope of the species called the] wild bull, (As, S, K,) and to a sheep or goat, (K,) and مُشَبَّبٌ, applied to the former, and مُشَبَّبٌ, (As, S, K,) sometimes, applied to the former, (As, S,) or to both, (K,) Advanced in age, or full-grown, (Mسن, S, K,) whose state termed اِسْتَانٌ [q. v.] has ended; (As, S;) and مُشَبَّبَةٌ is in like manner applied to a she-camel as meaning مُسْتَنَةٌ: (TA:) or شَبَّبٌ, (AA, K,) applied to both, (K,) as also مُشَبَّبٌ, (TA,) or to a bull, (AA,) is syn. with شَابٌ [meaning youthful, or in the prime of life]: (AA, K, TA:) and accord. to AO, شَبَّبٌ, applied to a bull, means that has attained to the end of شَبَابٌ [i. e. youthfulness, or the prime of life]: (S, TA:) or, as some say, that has attained to the end of his full growth and strength; as also شَبَّبٌ, which is likewise applied to the female; or, accord. to AHát and ISh, when he is a year old, and weaned, he is called دَبَّبٌ; and then, شَبَّبٌ [meaning more than a year old]; and the female, شَبَّبَةٌ. (TA.)

شَبَابٌ and شَبِيبَةٌ [both mentioned above as inf. ns.] (S, Msb, K) [and شَبَابِيَّةٌ which is a simple subst.] Youth, youthfulness, the prime of man-

hood, or young manhood; syn. قَنَاءٌ; (K;) or حَدَائِةٌ; contr. of شَيْبٌ: (S;) or the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْلٌ; (TA;) the age before الكَهُولَةُ: (Msb:) or the state between thirty and forty: (Mgh:) or, accord. to Mohammad Ibn-Habeeb, the state from the seventeenth year to the completion of fifty-one years is termed شَبَابِيَّةٌ; the period before, from birth, being termed غُلُومِيَّةٌ; and in the period after, a man being called شَيْخٌ until he dies. (TA.) One says, سَقَى اللَّهُ عَصْرَ سَقَى اللَّهُ عَصْرَ [May God freshen as with rain the times, or mornings, or afternoons, of youth, &c.], and عَصُورُ الشَّبَابِ [the times, &c., of the states of youth, &c.]. (A, TA.) — [شَبَابٌ often signifies † The sap, or vigour, of youth or young manhood.] One says, اسْتَحَارَ شَبَابَهَا, as in a verse of Aboo-Dhu-eyb, † The sap [or vigour] of youth (مَاءُ الشَّبَابِ) flowed in her. (IB, TA in art. حَبِير.) And اَمْتَلَأَ شَبَابًا † [He became full of the sap, or vigour, of youth or young manhood]. (The lexicons, &c., passim.) [But] مَاءُ الشَّبَابِ signifies [also] † The freshness, or brightness, and beauty, of youth. (Har p. 340.) [And † شَبَابِيَّةٌ app. signifies also † Youthful folly, or the like; (see an ex. voce غَبْرَةٌ); and so, probably, does شَبَابٌ. — [Hence,] شَبَابٌ also signifies † The first, or beginning, or the new, or recent, state, of a thing; (K, TA;) and so † شَبَابِيَّةٌ. (TA.) One says, قَدِمَ فِي شَبَابِ الشَّهْرِ (A, TA) † He came, or arrived, in the beginning of the month. (TA.) And لَقِيْتَهُ فِي شَبَابِ النَّهَارِ (A, TA) † I met him in the beginning of the day: (TA:) and جِئْتُكَ فِي شَبَابِ النَّهَارِ and بِشَبَابِ النَّهَارِ † I came to thee in the beginning of the day: (Lh, TA:) or شَبَابُ النَّهَارِ means the period when the sun has risen high, when one fifth of the day has passed. (A in art. رَاد.) And one says also † فَعَلَّ ذَلِكَ فِي شَبَابِهِ He did that at the commencement thereof. (TA.) — See also شَابٌ — And see 2.

شَابٌ an inf. n. of شَبٌ said of a horse. (S, Msb, K.) — See also the next paragraph, in two places.

شَبُوبٌ: see شَبَبٌ, in three places. — Also A horse whose hind feet pass beyond his fore feet; (K;) which is a fault: accord. to Th, such is termed † شَبِيبٌ: IM says that the correct word is شَيْبٌ: [but] see this in its proper place. (TA.) — Also A thing with which a fire is kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, K;) and so † شَبَابٌ. (K.) — And [hence, as also † شَبَابٌ] † A thing that serves [as a foil] for beautifying, or setting off, (K,) [or making to appear bright and beautiful,] or for increasing, or enhancing, and strengthening, [or heightening, in beauty,] (S, TA,) to another thing. (S, K, TA.) So in the saying, هَذَا شَبُوبٌ † This is a thing that serves for increasing, or enhancing, [or heightening, in beauty,] to such

a thing. (S, TA.) One says of a woman's head-covering, هُوَ شَبُوبٌ لَوَجْهِهَا † [It is a thing that serves for giving an appearance of additional brightness and beauty to her face]. (A.)

شَبِيبٌ: see the next preceding paragraph.

شَبِيبَةٌ: see شَبَابٌ, in five places.

شَبَابِيَّةٌ Honey of Shebābeh (شَبَابِيَّةٌ); (A, TA;) or, of Benoo-Shebābeh, (Mgh,) a people of Et-Tāif, (A, Mgh, TA,) of [the tribe of] Khath'am, who possessed bees, and hence it was thus called. (Mgh.)

شَبَابِيَّةٌ: see شَبَابٌ, in two places.

شَبَابٌ: see شَبَابٌ, in two places.

شَابٌ part. n. of شَبٌ said of a boy; (Msb;) [Youthful, or in the prime of manhood; a youth, or a young man;] in the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْلٌ; (TA;) in the age before الكَهُولَةُ: (Msb:) or in the state between thirty and forty: (Mgh:) [or in the state from the seventeenth year to the completion of fifty-one years: (see شَبَابٌ:)] and IAqr mentions † شَبٌ as an epithet applied to a man [in the same sense as شَابٌ]: (TA:) a female is termed شَابَةٌ (S, Msb, K) and † شَبَةٌ; both signifying the same: (S, K:) the pl. of شَابٌ is شَبَانٌ (S, A, Mgh, Msb, K) and شَبِيَّةٌ (S, A, K) and † شَبَابٌ, (S, A, * K,) or the last is an inf. n. used as an epithet applied to a pl. number, (Mgh, and Ham p. 50,) or it is a quasi-pl. n.: (TA:) females, (Msb,) or women, (K,) are termed شَوَابٌ (Msb, K) and شَبَابٌ (K,) the latter said by AZ to be allowable in the sense of the former, (TA,) which is pl. of شَابَةٌ, (Msb,) accord. to Az, being pl. (not of شَابَةٌ but) of شَبَةٌ, like اسْرَائِيلُ is of ضَرَّةٌ: (TA:) the dim. of شَابَةٌ is شَوَابِيَّةٌ, and some of the Arabs say † شَوَابَةٌ, changing the ي into ا before a double letter [as in دَوَابَةٌ]. (ISd, L in art. هَد.) One says, مَرَرْتُ بِرِجَالٍ شَبِيَّةٍ meaning شَبَانٌ [i. e. I passed by men that were youths, or persons in the prime of manhood]. (S.) — See also شَبَبٌ.

شَوَابَةٌ: }
شَوَابِيَّةٌ: }
dims. of شَابَةٌ fem. of شَابٌ, q. v.

شَوَابٌ The scorpion. (IAqr, K.) — And The louse; syn. قَمَلٌ: (K in this art. :) or the ant; syn. نَمَلٌ: (K in art. شَشَب:) fem. [or perhaps n. un.] with ة. (TA.)

شَبَبٌ, and its fem., with ة: see شَبَبٌ, in three places. — Also the former, A lion: (K:) or a full-grown lion: syn. اَسَدٌ كَبِيرٌ. (TA.)

شَبَبٌ: see شَبَبٌ.

مُسَبَّبٌ [or rather الاظْفَارُ, pl. of the pl. اظْفَارٌ or of اظْفُورٌ,] † Having sharp-pointed nails or talons or claws; as though they flamed, by reason of their sharpness. (A, TA.)

نَارٌ مُشْبُوبَةٌ [pass. part. n. of 1]. You say مُشْبُوبَةٌ † A fire kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame: شَابَةٌ in this sense is not allowable. (K.) — [Hence,] applied to a man, (A, TA,) † Comely, (S, TA,) of goodly countenance; (A, TA;) as though lighted up: bright, or fair, in complexion, and of goodly countenance; as though his countenance were lighted up with fire: pl. مَشَابِيْبٌ. (TA.) And † A man of acute mind. (TA.) And طَلَعَتْ طَلَعَتِ المَشْبُوبَتَانِ الزُّهُرَتَانِ [or الزُّهُرَاوَانِ?] † Venus and Jupiter, so called on account of their beauty and splendour, rose. (A, TA.)

شِبْت

شِبْتٌ [Anethum graveolens, or dill, of the common garden-species;] a certain herb, or leguminous plant, well known: (K:) it is said that شِبْتٌ is an arabicized word from شَيْبٌ; but it has been stated before [in art. سَيْب, q. v.,] that both these are arabicized words from شَوْدٌ [or شَوْدٌ]; and that سِبَطٌ [i. e. سِبَطٌ] is a dial. var. (TA.) [See also شَيْبٌ.]

شِبْت

1: see the next paragraph, in two places.

شِبْتٌ He, or it, clung, caught, clave, or adhered, to it, (S, A, L, Msb, K, * TA,) namely, a thing; (S, L, TA;) as also † شِبْتٌ به, aor. شَبْتٌ, inf. n. شَبْتٌ: (L, TA:) or, accord. to Esh-Shihāb, in the Expos. of the Shifā, to a thing in which was weakness: or, accord. to the 'Ināyeh, he, or it, clung, &c., to it with weakness; and therefore † مَشْبُوبَةٌ is used as an epithet applied to a spider; and تَشَبَّتْ signifies a stronger action; and تَشَبَّتْ به is also expl. as meaning he, or it, took fast, or firm, hold upon it: (L, TA:) and he stuck, or fixed, or struck, the claw, or talons, or nails, into it: (MA, PS:) and شَبَّتْ الشَّيْءُ he laid hold upon the thing, and took it: IAqr was asked respecting some verses, and he said, مَا أَدْرِي مِنْ أَيْنَ شَبَّتْهَا I know not whence I laid hold upon them [and took them]. (L, TA.)

Q. Q. 1, accord. to the S and L, شَبَّتْ: see art. شَبَّتْ.

شَبَّتْ The spider: (K:) or a large spider, with many legs. (TA.) — Also (K) A certain small creeping thing, (S, A, Msb, K,) having many legs, (S, A, K,) of the اَحْشَاءُ [or creeping things &c.] of the earth: (S, Msb:) it should not be called شِبْتٌ: (S:) or a certain small creeping thing, having six long legs, yellow in the back, and in the outer sides of the legs, black in the head, and blue in the eye: or a certain small creeping thing, having many legs, large in the head, of the اَحْشَاءُ of the earth: or a certain small creeping thing, wide in the mouth, high in the hinder part, that perforates the ground, is found where there is moisture, and eats scorpions; and it is what is called شَحْمَةُ الأَرْضِ: (TA:) pl. شَبْتَانٌ. (S, A, Msb, K.) The [marks termed] اَنْثَرٌ of the blade of a sword are likened by

a poet, (S, TA,) namely, Sá'ideh Ibn-Ju-eiyeh, (TA,) to the tracks of شبتان. (S, TA.)

رَجُلٌ شَبِثٌ *A man whose nature it is to cling, catch, cleave, or adhere, to a thing.* (S, K.) And ضَرْسٌ ضَبِثٌ [A tooth, or molar tooth,] that catches, or fastens, to a thing. (TA.)

شَبِثَةٌ, (K,) or شَبِثَةٌ ضَبِثَةٌ, (TA,) A man (TA) who cleaves to his قَرْنٌ [i. e. opponent, or adversary], not quitting him. (K, TA.)

شَبِثٌ [erroneously written in some copies of the K شَبِثٌ, and in the L شَبِثٌ,] A certain well-known plant; (AHn, L, Mṣb;) a certain herb, or leguminous plant; (K;) [i. q. شَبِثٌ and شَبِثٌ, q. v.; i. e. anethum graveolens, or dill, of the common garden-species:] Sgh says that شَبِثٌ is a foreign word of which شَبِثٌ is an arabicized form; and it is made of the measure فَعْلٌ because this measure has many examples; whereas the measure فَعْلٌ, of which إِبِلٌ is an instance, is extraordinary. (Mṣb.)

شَبَاتٌ: see what next follows.

شَبَاتٌ and شَبَاتٌ [so in the CK and in my MS. copy of the K, but the latter is strangely said in the TA to be with kesr,] sings. of شَبَابِيَّتٌ, which signifies The flesh-hooks (كَلَالِيْب) of the fire. (K.)

الشَّبِثُ: } see art. شَبِثٌ.
الشَّبَابُ: }

مُتَشَبِّثٌ an epithet applied to a spider: see 5.

شبح

1. شَبَحَ, (S, K,) inf. n. شَبَاحَةٌ, (TK,) said of a man, (S,) He was, or became, broad in the fore arms: (S, K, TA:) or long therein. (TA.) — شَبَحَهُ, (A, O, Mgh, L, Mṣb, K,) aor. ʿ, (K,) inf. n. شَبْحٌ, (TK,) He extended, stretched, or stretched out, it, or him; (A, O, Mgh, L, Mṣb, K;) namely, a thing; (IF, L, Mṣb;) a hide, or skin, (A, L, K,) or some other thing, (L,) between pegs, or stakes; (K;) and a man, (Mgh, L, Mṣb,) between two things, to be flogged, (L,) [i. e.,] between two stakes inserted and fixed in the ground, (Mgh, Mṣb,) which are called عَقَابَانٌ, (Mgh,) when he was beaten, or crucified, (Mgh, Mṣb,) or like him who is crucified; and شَبَحَهُ is used, accord. to some, in the same manner. (L.) And شَبَحَ يَدَيْهِ He extended, or stretched forth, his arms, or hands: (L:) or شَبَحَ [alone] he extended his arm, or hand, to offer a prayer, or supplication; (K;) or he extended and raised his arms, or hands, in his prayer, or supplication. (A.) And الحِرَاءُ يَشْبَحُ عَلَى الْعُودِ † The chameleon extends (S, A, O) itself (S, O) or its fore legs (A) upon the branch. (S, A, O.) — Also, inf. n. as above, He cut, hewed, or pared, it, namely, a stick, or piece of wood, so as to make it wide. (O, L.) [See also 2.] — And He clave it, or split it, (K, TA,) namely, another's head, or anything whatever. (TA.) — شَبَحَ لَنَا He (a

man, K) stood erect [as though drawing himself up] to us. (O, K.) — And شَبَحَ لَكَ It (a thing) appeared, or became apparent, to thee. (L.) — شَبَحَ بِأَمْرٍ He was, or became, attached, or addicted, to an affair; or fond of it. (O.)

2. شَبَحَهُ: see 1. — Also, (K,) inf. n. تَشْبِيْحٌ, (S,) He made it (a thing) wide. (S, K.) — And تَشْبِيْحٌ signifies also The act of paring, or peeling, or the like. (O. [See also 1.]) — And The act of pulling, or plucking, out, or up. (O.) — And شَبَحَ, (O, K,) inf. n. as above, (K,) He (a man, TA) became aged, and saw a [thing such as is termed] شَبِيْحٌ appearing as though it were two. (O, K.)

شَبِيْحٌ: see شَبَحَ, in two places: — and see also مَشْبُوْحٌ.

شَبِيْحٌ (S, A, O, Mṣb, K) and شَبِيْحٌ (S, O, K) i. q. شَخْصٌ [i. e. The body, or bodily or corporeal form or figure or substance, of a man or some other thing or object, which one sees from a distance]: (S, A, O, Mṣb, K:) a man, or some other creature, of which the شَخْصٌ [or body, &c.,] appears to one: (L:) and a thing that is perceived by sense (A, O, L) and by sight: (O, L:) pl. أَشْبَاحٌ, (A, O, Mṣb, K,) which is of the former, (A, Mṣb,) and [of the latter] شَبُوْحٌ. (K.) One says, لَاحَ لِي شَبِيْحٌ, meaning شَخْصٌ [i. e. A body, or bodily form, appeared, loomed, or gleamed, to me]. (A.) And هُمُ أَشْبَاحٌ بِلَا أَرْوَاحٍ [They are bodies without souls]. (A.) And أَدْقُ مِنْ شَبِيْحٍ

بَاطِلٌ, (A, O,) and مِنْ خَيْطٍ بَاطِلٍ, a prov., (O,) meaning [More minute, or inconsiderable, than] the atoms that are seen in the rays of the sun entering from a mural aperture in a chamber: (A, O:) or, as some say, than the thread that comes forth from the mouth of the spider; [meaning gossamer;] called by the children مَخَاطٌ الأَسْمَاءُ ضَرْبَانِ أَسْمَاءُ أَشْبَاحٍ. (O.) And الأَسْمَاءُ أَعْمَالٌ, meaning [Nouns are of two sorts,] the names of things perceived by sense, and the names [of actions, or rather of accidents or attributes, i. e.] of other things; like as they say هَلَكَ الأَعْيَانُ and هَلَكَ المَعَانِي. (A.) And هَلَكَ الأَشْيَاحُ مَالُهُ The known ones of his camels, and sheep or goats, and other cattle, perished. (O, K.) — شَبِيْحٌ also signifies A door or gate, of high structure; (O, K;) and so شَبِيْحٌ: (K:) [but the latter may have originated from a mistranscription; for Sgh says,] and so شَبِيْحٌ. (O.) — See also شَبِيْحَةٌ.

شَبِيْحَةٌ A rafter, or timber, (عُودٌ,) of the ceiling, or roof, of a house: so in a trad. where it is said, فَزَعَّ سَفَفَ بَيْتِي شَبِيْحَةً [And he pulled off the roof of my house, rafter by rafter, or timber by timber]. (JM, TA.)

شَبِيْحَةٌ of horses: what is thus called is well known [as being A rope which is extended from a horse's fore leg to his hind leg: so in the present day]. (TA.)

شَبِيْحَةٌ a word occurring in the K and TA voce مُشَبَّحٌ and in the TA voce مَرَّحٌ &c. [app. as meaning A broad piece of wood]. — الشَّبِيْحَتَانِ signifies The two pieces of wood of the مَنَقَلَةٌ, (O, K,) which is the thing upon which bricks are carried from place to place: the pl. is الشَّبِيْحَاتُ and [the coll. gen. n., of which شَبِيْحَةٌ is the n. un., is] الشَّبِيْحُ. (O.)

شَبِيْحَانٌ [whether with or without tenween is not apparent, as the fem. is not mentioned,] Tall; (AA, S, O, K;) an epithet applied to a man. (TA.)

شَبِيْحَةٌ sing. of شَبَائِحٌ, (O,) which signifies Pieces of wood, (O, K,) broad, (O,) placed transversely, (O, K,) contrariwise, or on contrary sides, (O,) in the [camel's saddle called] قَتَبٌ (O, K) that is of wood: so expl. by Shujáa. (O.)

مَشْبُوْحٌ, applied to a [garment of the kind called] كِسَاءٌ, Strong, or stout: (O, K:*) or, as some say, wide. (O.) — And [applied to a stick, or piece of wood,] Pared, (K, TA,) and cut, or hewed [app. so as to be made wide: see 1.]. (TA.) — And A species of fish.. (TA.)

مَشْبُوْحٌ Wide between the shoulders. (L.) — شَبِيْحٌ الشَّرَاعِيْنِ and مَشْبُوْحٌ الشَّرَاعِيْنِ A man broad in the fore arms: (S, K:) or long therein: but AAF and Ibn-El-Jowzee prefer the former explanation. (TA.) — مَشْبُوْحٌ بِأَمْرٍ Attached, or addicted, to an affair; or fond of it. (O.)

شبر

1. شَبَّرَ, aor. ʿ, (S, A, Mṣb) and شَبَّرَ, (S,) inf. n. شَبْرٌ; (IAqr, S, Mṣb, K;) and شَبَّرَ, inf. n. تَشْبِيْرٌ; (IAqr, K;) He measured by the شَبْرُ [or span] (IAqr, S, A, Mṣb, K) a garment, or piece of cloth, (S, K,) or a thing: (A, Mṣb:) from الشَّبْرُ; like as one says مَنْ لَكَ أَنْ الشَّبْرُ البَاعُ. (S.) مَنْ لَكَ أَنْ تَشْبُرَ البَسِيْطَةَ † [Who will be guarantee for thee that thou wilt measure the earth with thy span?] is a prov. applied to him who imposes upon himself that which he is unable to accomplish. (A, TA.) — شَبَّرَ المَرْأَةَ, inf. n. as above, † He compressed the woman. (TA.) — شَبَّرَهُ, (ISk, S, A,) aor. ʿ and شَبَّرَ, (TA,) inf. n. as above; (S, K;) and شَبَّرَهُ, (S, A,) inf. n. شَبْرٌ; (K;) and شَبَّرَهُ, inf. n. تَشْبِيْرٌ; (TS, TA;) He gave him (ISk, S, A, TS, K*) wealth, or property, (ISk, S, A,) or a sword, (ISk, S,) or a coat of mail. (S, IB.) — شَبَّرَهُ, aor. ʿ, He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully. (TS, K, TA.)

2: see 1, in two places. — Also شَبَّرَهُ, (AHeyth, K,) inf. n. تَشْبِيْرٌ, (AHeyth, TA,) He magnified him, or honoured him; namely, a man: (AHeyth, K, TA:) and made him a near companion, a familiar, or a favourite. (AHeyth, TA.)

4. اشْبَرُ He (a man) begat children tall in the stature; i. e. statures: and he begat children short therein. (IAqr, TA.) — اشْبَرُهُ: see 1.

5. **شَبِرَ** *He was, or became, magnified, or honoured: and made a near companion, a familiar, or a favourite.* (AHeyth, TA.)

6. **شَبِرَا** *They (two bodies of men, §) drew near, each to the other: (§, K:) as though they became a span (شَبْر) distant, one from the other; or as though each extended the span to the other. (§.)*

شَبْر *The measure [of the width (see ذِرَاع)], by the span, of a garment, or piece of cloth: so in the saying, كَمْ شَبْرٌ تُوبِكُ [How much is the measure of the width, by the span, of thy garment, or piece of cloth?]. (Msb.) — Stature; (Fr, K;) and so شَبْرَةٌ; whether short or tall: (TA:) pl. [app. of the latter] أَشْبَارٌ. (IAar, TA.) You say, شَبْرُهُ مَا أَطْوَلُ شَبْرَهُ *How tall is his stature!* (TA.) — *Life, or age; as also شَبْرٌ. (TS, K.) Thus in the saying, قَصَرَ اللَّهُ شَبْرَهُ and شَبْرَهُ [May God shorten, or God shortened, his life]. (TS, TA.) — †The act of giving: (A, IAth:) like as بَاعَ and بَدَأَ are said for "generosity." (A.) — See also شَبْرٌ, in two places. — †The due for marriage, and for concubitus; (Sh, §, *K;*) such as what are termed مَهْرٌ and عَقْرٌ. (Sh, TA.) You say, أَعْطَيْتِ الْمَرْأَةَ شَبْرَهَا *I gave the woman her due for marriage, or for concubitus. (§.) — †The hire that is given for the stallion-camel's covering of the female. (IAar, T, §, Msb, K;*) The taking of this is forbidden. (T, §, Msb.) — †Marriage: (IAth, K:) because it is accompanied by a gift. (IAth, TA.) May God bless your marriage is a saying mentioned in a trad. (IAth, TA.)***

شَبْرٌ *A span; the space between the extremity of the thumb and that of the little finger (Msb, K) when extended apart in the usual manner: (Msb:) of the masc. gender: (K:) pl. أَشْبَارٌ, (S, Msb, K,) the only pl. form. (Sb.) [See also بَصْرٌ, and ذِرَاعٌ.] [Hence,] قَصِيرُ الشَّبْرِ (applied to a man, §) †Contracted, or short, in make: (§, A, K:) or, accord. to some of the lexicons, in step. (TA.) — [As a measure in astronomy, it is said in several of the law-books to be The twelfth part of the رَمَحٌ; and therefore twenty-two minutes and a half, accord. to modern usage: but there is reason to believe that ancient usage differed from the modern with respect to both of these measures, and was not precise nor uniform. See رَمَحٌ.] — قَبَالُ الشَّبْرِ + *The serpent: (IAar, K:) and so قَبَالُ الشَّبْرِ. (IAar, TA.) — See also شَبْرٌ, in two places.**

شَبْرٌ † *A gift; (S, Mgh, K, TA;) as also شَبْرٌ (Mgh, TA) and شَبْرَةٌ: (IAar, TA:) and wealth, or the like; syn. حَبِيرٌ: (K:) the first is a word similar to حَبِطٌ and نَفَضٌ; and he who says that it is used by poetic license for شَبْرٌ [as it is said to be in the §] is in error: شَبْرٌ and شَبْرٌ are said to be two dial. vars., like قَدْرٌ and قَدْرٌ. (TA.) — Also *A certain thing which the Christians give, one to another, يَتَعَاطَاهُ النَّصَارَى, K, TA, بعضُهُم بعضٌ, TA,) like the قُرْبَانَ [or Eucharist], (K, TA,)**

seeking to ingratiate themselves thereby: (TA:) or the Eucharist (قُرْبَانَ) itself: (K:) or a thing which the Christians give (تُعْطِيهِ), one to another, as though seeking to ingratiate themselves thereby: (Kh, Sgh, TA:) or (TA, in the K "and") bodies: and powers, or faculties: (K, TA:) or (TA, in the K "and") the Gospel. (K, TA.)

شَبْرَةٌ: see شَبْرٌ: — and see also شَبْرٌ.

شَبْرُورٌ *A trumpet; syn. بُوقٌ; (§, K;) a certain thing in which one blows: (Mgh:) said to be an arabicized word; (§;) not genuine Arabic: (Mgh, TA:) accord. to IAth, it is Hebrew: (TA:) [app. from the Hebr. שַׁבְרָר, as observed by Golius.] — See also أَشْبُورٌ.*

رَجُلٌ شَابِرٌ الْمِيزَانِ + *A man that is a thief. (Sgh, K.)*

أَوْسَعُ شَبْرًا *Wider in span; syn. أَوْسَعُ شَبْرًا. (A, TA.) So in the saying, هُوَ أَشْبَرُ مِنْ صَاحِبِهِ [He is wider in span than his companion]. (A.)*

أَشْبُورٌ *A certain fish; (K;) called by the vulgar شَبُورٌ. (TA.)*

مَشَابِرٌ sing. of مَشَابِرٌ, (TA,) which signifies *Certain notches (حُزُوزٌ [pl. of حُزٌّ, in the CK erroneously written حُوزُوزٌ]) in the cubit, by means of which buying and selling are transacted: (K, TA:) of them is the notch (حُزٌّ) of the span, and the notch of the half of the span, and of the quarter thereof: every notch of these, small or great, is termed مَشَابِرٌ: mentioned by Sgh, from Aboo-Sa'eed. (TA.) — مَشَابِرٌ also signifies Rivers,*

or rivulets, (أَنْهَارٌ) that are depressed, so that the water comes to them from several places, (K, TA,) of such as overflows from the lands: (TA:) pl. of مَشَابِرٌ and مَشَابِرَةٌ. (K, TA.)

مَشَابِرَةٌ: see what next precedes.

مَشَبُورَةٌ *A liberal, bountiful, or generous, woman. (IAar, K.)*

شبط

شَبَاطٌ (AA, K) and شَبَاطٌ, being perfectly and imperfectly decl., (AA, TA,) *The name of a month in Greek; (AA, K;) i. q. شَبَاطٌ, q. v. (AA, TA.)*

شَبُوطٌ (S, K) and شَبُوطٌ, (K,) the latter mentioned in the O on the authority of Lth, but in the L on the authority of Lh, and said by him to be a Greek word, (TA,) [a coll. gen. n.,] n. un. with ʿ, and sometimes that with fet-h is without teshdeed, (K,) i. e. شَبُوطَةٌ, mentioned by ISd, but with the expression of a doubt as to its correctness, (TA,) [now applied to *A species of cyprinus, or carp: or, accord. to Golius, a fish resembling the alosa, or shad, but three times larger; wont to be brought from the Euphrates to Aleppo:] a species of fish, (Lth, S, K,) slender in the tail, wide in the middle part, soft to the feel, small in the head, resembling a بَرَبَطٌ [or Persian lute]: (Lth, K:) the بَرَبَطٌ when long,*

not broad, is likened to this fish; and this fish, to the بَرَبَطٌ: the pl. is شَبَابِيطٌ. (TA.) [See شَبُوحٌ.]

شبع

1. **شَبِعَ**, [aor. ʿ,] inf. n. شَبِعَ (IDrd, §, Msb, K) and شَبِعَ, (IDrd, Msb, TA,) which is a contraction of the former, or accord. to some it is a subst., having the signification assigned to it below, (Msb,) or it is both, (TA,) and شَبِعَ, (Ibn-Abbād, K,) *He was, or became, satiated, sated, or satisfied in stomach; شَبِعَ being the contr. of جُوعٌ, (§, K,) and one of those inf. ns. [which are of a measure often] denoting natural affections or qualities [such as رَوَى and سَمِنَ &c.]. (§.) You say شَبِعَتْ غَنَمُهُ بَلَدٌ *A country of which the sheep, or goats, have become completely satiated, or satisfied, by abundance of herbage. (TA.) And شَبِعَتْ غَنَمًا, and شَبِعَتْ لَحْمًا, (S, Msb, K,) and شَبِعَتْ مِنْ خُبْزٍ, and شَبِعَتْ مِنْ لَحْمٍ, (S, K,) I was, or became, satiated, sated, or satisfied, with bread, and with flesh-meat. (§, K.) — Hence, metaphorically, شَبِعَتْ مِنْ هَذَا الْأَمْرِ وَرَوَيْتُ *I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (§, TA.) — [See also another metaphorical usage of this verb voce حُرَازَةٌ = شَبِعَ عَقْلُهُ + His intellect was, or became, full, perfect, (K,) strong, or solid. (TA.)***

2. **شَبِعَتْ غَنَمُهُ**, (S, K, [in some copies of the former, erroneously, شَبِعَتْ,]) inf. n. شَبِعَ; (K;) and شَبِعَتْ; (as in one place in the TA;) † *His sheep, or goats, were, or became, nearly, but not quite, satiated, or satisfied. (§, K, TA.)*

4. **اشْبَعُهُ** [signifying *It satiated him, sated him, or satisfied his stomach,*] is said of food and of abundance of drink. (TA.) — **أَشْبَعْتُهُ** [I satiated him, sated him, or satisfied his stomach; or] *I fed him so that he became satiated, sated, or satisfied. (Msb.) And أَشْبَعْتُهُ مِنَ الْجُوعِ [I fed him so as fully to relieve him from hunger]. (S, K.) [Hence,] أَشْبَعْتُ الثَّوبَ (S, TA) مِنَ الصَّبِغِ (S) † *I saturated the garment, or piece of cloth, with the dye. (TA.) — [Hence also,] اشْبَعُهُ † He made it (namely anything, TA) full, without lack or defect, or abundant, or copious. (K, TA.) It is said of other things beside substances; as, for instance, of blowing, and of reading or reciting, and of any expression. (TA.) You say also, اشْبَعْتُ فِي هَذَا الْمَعْنَى فَصَلًا مُشْبَعًا [He carried on, respecting this idea, a full section]. (TA.) [And اشْبَعْتُ حَرْكَةً He rendered a vowel full in sound, by inserting after it its analogous letter of prolongation. And such a letter of prolongation is said to be inserted, or added, لِلْإِشْبَاعِ to render the sound full; as in نَكَتٌ for نَكَاتٌ, and أَنْظُرُ for أَنْظَرُ, and مَرَاضِعٌ for مَرَاضِيعٌ. And إِشْبَاعًا is also used as signifying *For the sake of, or by way of, pleonasm, or giving fulness of expression.] — اشْبَعُ الرَّجُلُ The man's beasts were, or became, completely satiated, or satisfied, by abundance of herbage. (TA.)***

5. **شَبِعَ** *He ate immediately after eating.* (K.) — *He feigned himself satiated, sated, or satisfied in stomach, not being so.* (K, TA.) — [And hence,] † *He made a boast of abundance or riches,* (Msb, K, TA.) or of more than he possessed; and invested himself with that which did not belong to him. (TA.) [See **مَشْبَعٌ**.]

شَبِيعٌ a subst., signifying *A thing that satiates one, sates one, or satisfies one's stomach;* (S, Msb, K;) consisting of bread, and of flesh-meat, &c.; (Msb;) as also **شَبِيعٌ**: (K:) accord. to some, the former is an inf. n.: (Msb:) or it is an inf. n. and also a subst. signifying as above. (TA.) You say, **الرَّغِيفُ شَبِيعِي** *The cake of bread [is that which] satiates me, &c.* (Msb.)

شَبِيعٌ inf. n. of 1 [q. v.]. — Also † *Thickness in the shanks.* (TA.) — See also **شَبِيعٌ**. You say, **أَرْضٌ ذَاتُ شَبِيعٍ** *A land having abundance of herbage, and plenty.* (Mgh.)

شَبِيعَةٌ مِنْ طَعَامٍ *The quantity with which one is satiated, sated, or satisfied, once, of food.* (S, K.)

ذَاتُ شَبِيعٍ i. q. **أَرْضٌ شَبِيعَةٌ** (Mgh.)

شَبِيعَانٌ *Satiated, sated, or satisfied in stomach;* (S, Msb, K;) as also **شَبِيعٌ**, but this is allowable only in poetry: (K:) fem. of the former **شَبِيعِي**, (S, Msb, K,) and **شَبِيعَانَةٌ** (Sgh, K) is sometimes used: (Sgh:) the pl. of **شَبِيعَانٌ** and of **شَبِيعِي** is **شَبِيعَاتٌ** and **شَبِيعَاتِي**. (TA.) [Hence the saying,] **قَوْمٌ إِذَا جَاعُوا كَاعُوا وَتَرَاهُمْ سَبَاعًا إِذَا كَانُوا شَبَاعًا** [*A people who, when they are hungry, are fearful and cowardly, and thou seest them to be beasts of prey when they are satiated*]. (A, TA.)

— [And hence,] **شَبِيعِي الْخَلْخَالُ** † *A woman who fills up the anklet by reason of her fatness.* (S, K, TA.) And **شَبِيعِي السَّوَارِ** † *Who fills up the bracelet by reason of fatness.* (K, TA.) And **شَبِيعِي الْوِشَاحِ** † *A woman large in the belly.* (TA.) And **شَبِيعِي الدَّرْعِ** † *A woman bulky in make:* (A, O, L, TA:) in the K erroneously written **شَبِيعِي الدَّرَاعِ**, and expl. as meaning *bulky in the forearm.* (TA.)

شَبِيعٌ *Food that satiates, sates, or satisfies the stomach.* (Fr.) — † *An arrow that kills much or many or often.* (Ibn-'Abbád.) — **ثَوْبٌ شَبِيعٌ الْغَزَلِ** † *A garment, or piece of cloth, [of full texture, or] of many threads:* (S, K, TA:) pl. **ثِيَابٌ شَبِيعٌ**. (TA.) And **شَبِيعٌ الثَّلَّةِ**, (K,) or **شَبِيعٌ حَبْلِ**, (K,) † *A rope abundant, (K, TA,) and firm, or strong, in the wool, (TA,) or in the hair, or fur, [of which it is composed:]* (K, TA:) pl. **شَبِيعٌ**. (TA.) — **رَجُلٌ شَبِيعٌ الْعَقْلِ** † *A man full, or perfect, (K, TA,) and strong, or solid, (TA,) in intellect;* (K, TA;) from **شَبِيعٌ**: (TA;) as also **شَبِيعَةٌ**. (K.) And **رَجُلٌ مُشْبَعٌ** † *[or perhaps الْقَلْبِ مُشْبَعٌ] † A man strong, or firm, in heart.* (TA.)

شَبَاعَةٌ *A portion of food that remains, or is redundant, after one is satiated, or satisfied.* (Ibn-'Abbád, K.)*

شَبِيعٌ: see **شَبِيعَانٌ**. — **بَيْمَةٌ شَابِعٌ** *A beast that has attained to eating; an epithet applied to such a beast until it is nearly weaned.* (TA.)

فُلَانٌ فِي رِيٍّ وَمَشْبَعٌ [*Such a one is in a state in which he is satiated, or satisfied, with drink and food*]. (T, A, TA, in art. **نَظَرٌ**.) [See **مَنْظَرٌ**.]

شَبِيعٌ pass. part. n. of 4 [q. v.]. See also **شَبِيعٌ**, in two places.

شَبِيعٌ: see **شَبِيعٌ**. — **الْبَاءُ الْمَشْبَعُ** [or **الْمُشْبَعَةُ**] *The letter پ.* (TA in art. **بِلسٌ**.)

† **مُشْبِعٌ** † *One who invests himself with, and makes a boast of, more than he possesses; who invests himself with that which he does not possess;* (S, TA;) *who affects goodly qualities more than he possesses; like him who feigns himself satiated, or satisfied in stomach, not being so:* (TA:) or he who feigns himself satiated, or satisfied in stomach, not being so: and hence, † *a lying person, who affects to be commended or praised for, or boasts of, or glories in, that which he does not possess.* (Mgh.) Thus in a trad., (S, Mgh,) in which it is said, **الْمُشْبِعُ بِمَا لَا يَمْلِكُ كَلَابِسِ**, (S, TA,) or **بِمَا لَيْسَ عِنْدَهُ**, (Mgh,) † [*He who invests himself with, and makes a boast of, more than he possesses, &c., is like the wearer of two garments of falsity: or*] accord. to A'Obeyd, it means [that such is like] *the hypocrite who wears the garments of the devotees in order that he may be thought to be a devotee, not being so: or, as some say, the person who wears a shirt to the sleeves of which he attaches two other sleeves in order to make it appear that he is wearing two shirts: or [the wearer of the garments of the false witness; for] it is said that there used to be in the tribe the man of goodly exterior, and when false witness was needed, he bore [such] witness, and was not rejected, because of the goodness of his apparel.* (Mgh.) [See also art. **زُورٌ**, in which this trad. is cited with a small variation.]

شبق

1. **شَبِقٌ**, (S, M, O, Msb, K,) aor. **شَبِقَ**, (Msb, K,) inf. n. **شَبِقٌ**, (S, M, Mgh, O, Msb,) *He was, or became, affected with vehement lust, or carnal desire:* (S, M, Mgh, O, Msb, K:) said of a man; (M, Msb;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) — And **شَبِقٌ مِنَ اللَّحْمِ** *He suffered indigestion, or turned away with disgust, from flesh-meat.* (Ibn-'Abbád, O, K.)

شَبِقٌ *Affected with vehement lust or carnal desire;* (Msb, TA;) applied to a man; and sometimes to other than man: (Msb:) fem. with **شَبِقَةٌ**. (Msb, TA.)

شُوبِقٌ *A certain wooden implement of the baker, or maker of bread;* (K;) *a baker's rolling-pin;* (MA;) [thus called, and also **شُوبِكٌ**, in the present day;] an arabicized word, (Ibn-'Abbád, O, K,) from [the Pers.] **جُوبِه** [or **جُوبِه**, or from the Pers. **شُوبِق**]. (TA.) [See also **كُرْبِبٌ**.]

شك

1. **شَبَكَهُ**, aor. **شَبَكَ**, (K, TA,) inf. n. **شَبْكٌ**; (TA;) and **شَبَكَهُ**, inf. n. **شَبِكٌ**; *He infixed, (K, TA,) and inserted, (TA,) one part thereof into another, or parts thereof into others:* (K, TA:) so in the M: (TA:) [but the latter more usually signifies *he infixed, and inserted, many parts thereof into others:* (see 8, first sentence, respecting its quasi-pass.:) and hence, *he made it reticulated, retiform, like a net; and like a lattice, or trellis, or grating, or cage: and both signify also he made it commingled in its several parts, intricate, complicated, perplexed, or confused;* either properly, as when the object is a fabric, or anything made by art, or created; or tropically, as when the object is ideal:] primarily, (TA,) **الشَّبْكُ** signifies **الْخَلْطُ** [i. e. *the mixing together a thing or things*]; and [implies] **التَّدَاخُلُ** [i. e. *the entering of one part of a thing into another part, or of parts of a thing or things into other parts; or the being intermixed, or intermingled*]. (S, TA.) Hence, **تَشْبِيكُ الْأَصَابِعِ**, (S, TA,) meaning *The inserting of some of the fingers [i. e. those of one hand] amid the other fingers;* (Msb, TA;) which it is forbidden to do in prayer: (TA:) one says, [**شَبَكَ بَيْنَ أَصَابِعِهِ**, or **شَبَكَ أَصَابِعَهُ**], *He inserted, or interserted, his fingers together [so as to conjoin his two hands]:* (MA:) or, as some interpret it, **تَشْبِيكُ الْأَصَابِعِ** which is forbidden in prayer is † *the mixing, and entering, into contentions, or altercations.* (TA.) [Hence also,] **كَانَتِ الرِّيحُ شَبَكْتَهُمْ**, a saying of Moḥammad Ibn-Zekereeyà, meaning † *The wind had made them like the شَبَكَةُ [or net], in the interknitting and contraction of the limbs.* (Mgh.) — **شَبَكَهُ عَنْهُ**, inf. n. as above, means † *He, or it, diverted him, or occupied him so as to divert him, from him, or it.* (TA.)

2: see above, in three places: — and see also 8, in two places.

3. **شَابَكَ بَيْنَهُمَا**, inf. n. **مُشَابَكَةٌ**, [app. † *He caused an embroilment between them two,*] occurring in a tradition, (TA.)

4. **اشْبَكُوا** *They dug wells (O, K) such as are called شَبَاكٌ (O) or such as are called شَبَكَةٌ.* (K.) — And **أَشْبَكَ** *It (a place) had [such] wells dug in it by many persons.* (TA.)

5: see 8, in four places.

6: see 8, in three places. — **تَشَابَكَتِ السَّبَاعُ** *The beasts of prey leaped [the females]; syn. (أَرَادَتِ النَّزَاءَ) or desired to do so* (نَزَتْ). (IAqr, TA.) — **تَشَابَكَا** [app. † *They became embroiled, each with the other;*] quasi-pass. of **شَابَكَ بَيْنَهُمَا**. (TA.)

8. **اشْتَبَكَ**, quasi-pass. of **شَبَكَهُ**, *It had one part thereof infixed, (K, TA,) and inserted, (TA,) into another, or parts thereof into others; as also* † **تَشَبَكَ**, quasi-pass. of **شَبَكَهُ**: (K, TA:) so in the M: but † the latter imports muchness, or multiplicity: (TA:) [i. e. it signifies *it had many parts thereof infixed, and inserted, into others; and hence, it was reticulated, retiform,*

like a net; and like a lattice, or trellis, or grating, or cage: and both signify also it was, or became, commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when said of a fabric, or anything made by art, or created; or tropically, as when said of what is ideal.] One says, اشتبكت النجوم, and تشابكت, and شبكت, [or the last may be a mistranscription for تشبكت.] *The stars were intermixed among themselves, and confused:* (TA:) [or were clustered together:] or اشتباك النجوم signifies the stars' being numerous, and being intermixed among themselves; from شبكة الصائد [“the net of the fisherman” or “sportsman”]: (Mgh:) or their being numerous, and [as though] gathered [or clustered] together: (Mṣb:) or, as some say, the appearing of all the stars [which causes them to appear confused]. (TA.) And اشتبكت العروق *The veins were knit together, commingled, or intricately intermixed or intermingled; syn. اشتجرت.* (O, TA.) And اشتبك السراب *The mirage became intermixed, or confused.* (TA.) And اشتبك الظلام *† The darkness became confused.* (S, O, TA.) And اشتبكت الأمور, and تشابكت, and شبكت, (K, TA,) and تشبكت, (TA.) *† The affairs became intricate, complicated, perplexed, or confused.* (K, TA.) And اشتبكت الحرب *† The war, or fight, became intricate, and entangled between them; syn. تشبكت.* (TA in art. نشب.) And اشتبكت أظنانه وأختلقت [His canine teeth locked together, and were dissimilar]; referring to a lion. (O. [See also شابهك.]) اشتباك الرحيم means *† The close [or intimate] connexion of relationship by birth:* (TA:) [and in like manner, الأرحام تشابهك such connexion of relationships by birth: see an ex. of its part. n., voce مشتبك.]

شبك: see شبكة. — Also *The teeth of a comb;* (O, K;) because of their nearness together. (TA.)

شبكتة (K,) or شبكتة نسب (S, Mṣb,) *† Between them two is [a close or an intimate connexion of] relationship by birth:* (S, K, TA:) and بين القوم شبكتة نسب *† Between the people, or party, is an intermingling [of relationship].* (O, TA.)

شبكة *The شربة [meaning net] of the صياد [i. e. fisherman, and fowler or sportsman];* (K;) the مصيدة, (Lth, O, TA,) or instrument of الصيد, (S,) *that is used in the water [i. e. for catching fish] and on the land [i. e. for catching fowls or wild animals];* (Lth, O, TA;) applied by some peculiarly to the مصيدة of the water; (TA;) and شبك signifies the same: (K:) pl. of the former شباك (S, Mṣb, K) and شبكات (Mṣb) and [coll. gen. n.] شبك: (Mṣb, K:) and the pl. of شبك is شباهك (K.) — And *A certain thing for the head;* (Lth, O;) [a small net, for the head, a veil of net-work, in order that the face may not be known. (Golius, on the authority of Meyd.)] — Also *Wells near together, (K, TA,) of which the water is near [to the mouths], communicating [app. by filtration] one with another:*

so accord. to El-Kṭabee: (TA:) or wells separate, one from another: (M and L in art. ماد:) and, (K,) or as some say, (TA,) wells (O, K, TA) that are open to view, (K, TA,) dug in a rugged place, of the depth of the stature of a man, and twice and thrice that measure, in which the rain-water becomes retained: so called because of their mutual proximity, and confusedness: a single one of them is not called شبكة; for this is only a name for a plural number; but the pl. شباك is applied to aggregates thereof in sundry places: (O, TA:) or شباك, (S,) or شبكة, (Mṣb,) signifies wells that are numerous and near together in a [tract of] land; (S, Mṣb;) from اشتباك النجوم (Mṣb:) or, accord. to Aṣ, شبكة signifies wells, or other pits or hollows dug in the ground, that are numerous; and the pl. is شباك. (IDrd, O.) — And *A [tract of] land in which are many wells, (K, TA,) not tracts that exude water and produce salt, nor such as give growth to plants, or herbage:* (TA:) or [the pl.] شباك signifies places, of the earth, that are not such as exude water and produce salt, nor such as give growth to plants, or herbage; such as the شباك of El-Baṣrah. (Lth, O.) — And *The burrow of the [field-rat called] جرد:* (K, TA:) or the burrows thereof, which are near together: pl. شباك. (TA.)

شباك, (thus in the 'Eyn and O and L and TA,) or شباك, (thus in the K, there said to be like زناز,) but [SM says that] the latter is a manifest mistake, (TA,) *A thing, (K, TA,) or anything, (Lth, O,) composed of canes, or reeds, (K, TA,) or such as canes, or reeds, (Lth, O,) firmly bound together, (Lth, O, TA,) in the manner of the manufacture of mats:* (Lth, O, K, TA:) a single piece whereof is termed شبكاة, (Lth, O, TA,) or شبكة. (So in the K.) — And likewise, (i. e. شباك, as in the 'Eyn and O and L, but in the K شباك, TA,) *What is between the curved pieces of wood of the [vehicles called] محامل, [pl. of محمل, q. v., composed] of net-work of thongs [من تشبيك القيد] [the being here used as a coll. gen. n.: see art. قيد].* (K, TA.)

شبكاة: see the next preceding paragraph.

شباك [a pl. of which the sing. is not mentioned,] *Contentions, or altercations.* (TA.)

شباك means *من يعمل الشباك الوطيات شباك* [app. A maker of soft netted fabrics of thongs for محامل; (see شباك, latter sentence;) supposing الوطيات to be for الوطيات, agreeably with a well-known license]. (TA.)

شباك: see شبكة, in two places: — and شباك, likewise in two places: — and شبكاة, also in two places. — Applied to a درع i. q. محبوبكة [app. as signifying Woven well, or well and compactly; in which sense this epithet seems to be more properly applicable to a woman's “shift” than to “a coat of mail;” but درع in the former of these senses is seldom, if ever, fem.; and in the latter sense, seldom, if ever, masc.]. (TA.) — [It is

also a pl., of which the sing., if used, is probably شباك, accord. to analogy; as a possessive epithet, meaning ذو شبكة like ذو لبن meaning ذو لبن &c.:] one says, رأيت على الماء الشباك *I saw, upon the water, the fishermen with the nets.* (Az, Z, TA.)

شباكة (S, O, KL,) or شباك, (Mṣb, TA,) *A thing formed of grating, or lattice-work, (مشبكة, S, O, or مشبك, KL, TA,) of iron, (S, O, Mṣb, K, TA,) and of other material [i. e. of wood &c.]:* (TA:) and [particularly] *a window so formed:* (KL:) pl. شباهك. (S, O, TA.) One says, رأيت شباك *[I saw him looking from the grated, or latticed, window].* (TA.) — See also شباك.

شباك [app. a possessive epithet, meaning ذو شبكة: see شباك. — Also meaning شباك.] One says طريق شباك *A road, or way, that is confused and intricate.* (O, K.) — [Hence,] أمر النجوم الشوايك may mean *The sun;* as being the chief of the [confused] stars: or *the milky way;* [as being composed of confused stars;] المشبكة [pl. of الشباكة] meaning المشبكة. (Ham pp. 43 and 44.) — And لعممة شباكة: see مشتبك. — And شباك applied to a lion, *Having the canine teeth locking together, (الانياب, مشتبك, K, TA, [see 8, near the end, in the CK مشتبك, شباك الانياب,] dissimilar: (TA:) and الانياب is applied to a camel, (O, TA,) in like manner. (TA.) [Hence,] الشبايك is one of the names for The lion. (TA.) — And one says رجل شباك الرمح, meaning *A man whom one sees, by reason of his skill, thrusting with the spear [indiscriminately] in all the faces.* (O, TA.)*

شباكة: see شبكة. — المشبك is *A certain sort of food.* (TA.)

رجل مشبكة: see شباك, in two places. — رجلا مشبكا (A'Obeyd, S, TA) means *† [Relationship by birth] closely, or intimately, connected.* (A'Obeyd, TA.) And one says also, *† بينهما أرحام متشابكة* [Between them two are relationships by birth closely, or intimately, connected]: and لعممة شباكة [which means the like]. (TA.)

أرحام متشابكة: see what next precedes.

شبل

1. شبل (K,) aor. شبل, (TK,) inf. n. شبول, *He (a boy, TA) became a youth, or young man, (K,) or grew up, and became a youth, or young man, (TA,) in a state of ease and plenty.* (K, TA.) [In the CK, نعمة في is erroneously put for في شبلت في بني, accord. to Ks, one says, شبلت في بني فلان, meaning *I grew up, or became a youth, or young man, among the sons of such a one:* (S, TA:) and قد شبل الغلام أحسن شبول *The boy has grown up, or become a youth, or young man, in the best manner:* (S:) but accord. to others,

it is not said except in the case of being in a state of ease and plenty. (TA.)

4. **أَشْبَلَتِ الْمَرْأَةُ بَعْدَ بَعْلِهَا** + *The woman bore with her children, [tending them patiently, after the loss of her husband,] without marrying:* (S, O:) [and] **أَشْبَلَتْ عَلَيَّ وَوَلَدَهَا** † *She (a woman) applied herself constantly to the care of her children, after [the loss of] her husband, (K, TA,) and bore with them, (TA,) not marrying:* (K, TA:) and the epithet applied to her is **مُشْبِلٌ** [without ة]. (TA.) One says, **هِيَ فِي إِشْبَالِهَا** † *[She is, in her constant application of herself to the care of her children, &c., like the lioness over her whelps].* (TA.) — And **أَشْبَلَ عَلَيْهِ** † *He inclined to him; affected him; or was, or became, favourably inclined towards him:* (S, O, K, TA:) and *he aided, helped, or assisted, him.* (K, TA.)

[7. **اشبيل** is expl. by Golius as signifying “*Leviter e loco exivit, effluxit;*” as on the authority of the KL; but I do not find it in my copy of that work; and think that it is some other word to which this meaning is there assigned.]

شِبْلٌ *The whelp, or young one, of the lion:* (S, Mgh, O, Mṣb:) or *the young one of the lion when it has attained to the seeking, or taking, of prey:* (K, TA:) [and Freytag says, on the authority of Meyd, *of any wild beast:*] pl. **أَشْبَالٌ** (S, O, Mṣb, K) and **أَشْبِلٌ** (S, O, K) [both properly pls. of pauc.] and [pl. of mult.] **شُبُولٌ** and **شِبَالٌ**. (K.)

شَابِلٌ *A lion whose canine teeth have become such as lock together, dissimilar; expl. by the words* **الَّذِي أَشْبَكَتْ أُنْيَابُهُ**. (K. [Perhaps, in this sense, a mistranscription for **شَابِكٌ**, q. v.]) — And (K) † *A boy, or young man, full [or plump] in body, by reason of ease and plenty and of youthfulness:* (IAḡr, O, K:*) and so **شَابِنٌ**, and **حَضْبِرٌ**. (IAḡr, O.) — [**شَابِلَةٌ**, expl. by Golius as signifying “*Diminuta lacte camela, pulli septimestris mater,*” as on the authority of the KL, is a mistake for **شَائِلَةٌ**.]

[**أَشْبِلٌ**, expl. by Golius as signifying “*Magno veretri præputio camelus,*” as on the authority of the KL, is a mistake for **أَشْبَلٌ**.]

مُشْبِلٌ *A lioness whose whelps, or young ones, accompany her, (S, O, Mṣb,) going with her.* (S, O.) And *A she-camel whose young one has become strong, and goes with her.* (AZ, S, O.) — See also 4.

مَشْبُولٌ *A place in which are lions' whelps or young ones.* (Ḥam p. 416.)

شبير

1. **شَبِيرٌ**, (S, K,) aor. **شَبِرَ**, (K,) inf. n. **شَبِيرٌ**, (TA,) *It was, or became, cold;* (S, K;) said of water. (S.) — **شَبِيرٌ الْجَدْيُ**, (K,) aor. **شَبِرَ**, inf. n. **شَبِيرٌ**, (TK,) *He put the شَبِيرُ [q. v.] in the mouth of the kid; as also* **شَبِيرٌ**, (K,) inf. n. **شَبِيرٌ**, (TA.)

2: see what next precedes.

شَبِيرٌ *Cold, or coldness;* (S, Mṣb, K;) accord. to the M, of water: (TA:) but one says **غَدَاةٌ شَبِيرٌ** [A morning having coldness]: (S:) and **يَوْمٌ ذُو شَبِيرٍ** *A day having coldness.* (Mṣb.) — Jureybeh Ibn-El-Ashyam El-Faḡ'asee says,

• **وَقَدْ شَبِهُوا الْعَيْرَ أَفْرَاسَنَا**
• **فَقَدَّ وَجَدُوا مِيرَهَا ذَا شَبِيرٍ**

[And they likened our horses to the camels carrying provision of corn; but they found their provision to be something having coldness]; meaning, accord. to Abou-Riyāsh, that they found death; for death is cold; and poison also is cold: but there is another reading, accord. to which the last word is **بَشِيرٌ**, meaning “heaviness,” such as results from food. (Ḥam p. 363.) See also the next paragraph.

شَبِيرٌ *Cold, as an epithet, (S, Mṣb, TA,) applied to water, (S, TA,) and to rain; and one says* **غَدَاةٌ شَبِيرَةٌ**, meaning *A cold morning.* (TA.) [And] *Feeling cold:* (K:) or *feeling cold together with hunger.* (AA, S, K.) — Also *A weapon, or weapons; as being cold: and such has been said to be the meaning [of* **ذَا شَبِيرٍ** *] in the verse cited above. (TA.) — And* **Death;** because of its coldness: — and **Poison;** for the same reason. (K. [But see the verse cited above, and the explanation of it.]) — And **بَقْرَةٌ شَبِيرَةٌ** *A fat ox or cow, or beast of the bovine kind:* (K, TA:) but the epithet commonly known is **سَنِمَةٌ**, [meaning “having a large hump,”] with **س** and **ن**. (TA.)

شَبِيرٌ: see **شَبِيرٌ**.

شَبِيرٌ *A certain plant, (AHn, K,) resembling in colour the* **حِنَّاءٌ** [q. v.]. (AHn, TA.)

شَبِيرٌ *A piece of wood which is put crosswise in the mouth of a kid, (S, K, TA,) or, as in the M, in the two sides of the mouth of a kid or lamb, and tied behind its head, (TA,) in order that it may not suck its mother; (S, K;) as also* **شَبِيرٌ**: (K:) and so **حَشَاكٌ**. (IDrd and S in art. **حَشَكَ**.) — Also, (K,) or the dual, **شَبَامَانٌ**, (S, TA,) *Two threads, or strings, attached to the [kind of face-veil called] بَرْفَعٌ, by which the woman [draws and] binds [the two upper corners of] it to the back of her head:* (S, K:) [also called **ثِيَابٌ**:] pl. **شَبِيرٌ**. (O in art. **سَبِكَ**.)

مَشْبِيرٌ: see the following paragraph. Applied to a lion, it means *Having his mouth tied, or bound; from* **شَبِيرٌ** in the former of the senses expl. above: (Meyd, TA:) thus in the following prov.:

• **تَفَرَّقَ مِنْ صَوْتِ الْغُرَا**
• **بِ وَتَفَرَّقَ الْأَسَدُ الْمَشْبِيرُ**

[She is frightened at the cry of the crow, or raven, and breaks the neck of the lion whose mouth is tied]: (Meyd, K, TA:) or, accord. to another relation, **الْمَشْبِيرُ**, [meaning “the grim-faced,”] from **شَتَامَةُ الْوَجْهِ**: (Meyd:) a saying

originating from the fact of a woman's breaking the neck of a lion, and then hearing the cry of a crow, or raven, and being frightened: applied to him who advances boldly to undertake that which is of high account, [or attended with peril,] and fears that which is contemptible. (Meyd, K.)

مَشْبِيرٌ [and **مَشْبِيرٌ**] *A kid, or lamb, having the piece of wood called* **شَبِيرٌ** *put into its mouth and tied behind its head, in order that it may not suck its mother.* (TA.)

شبه

2. **تَشَبَّهَ بِهِ**, (MA, K,) inf. n. **تَشْبِيهٌ**, (S, K, KL,) *He made it to be like it, or to resemble it; he assimilated it to it;* (MA, KL;) i. q. **مَثَّلَهُ** [meaning thus: and also meaning *he likened it to it, or compared it with it;* agreeably with the explanation here next following]: (S,* K:) **سَبَّهْتُ الشَّيْءَ بِالشَّيْءِ** *I put the thing in the place, or predicament, of the [other] thing, by reason of an attribute connecting them [or common to them]; which attribute may be real and ideal; real as when one says, “this dirhem is like this dirhem,” and “this blackness is like this blackness;” and ideal as when one says, “Zeyd is like the lion” or “like the ass” i. e. in his strength or his stupidity, and “Zeyd is like 'Amr” i. e. in his power and his generosity and similar qualities; and sometimes it is tropical, as when one says, “the absent is like the non-existent,” and “the garment is like the dirhem” i. e. the value of the garment is equivalent to the dirhem. (Mṣb.) **شَبَّهَ**, [app. for **شَبَّهَ شَيْئًا بِشَيْءٍ**]; accord. to IAḡr, means *He made a thing equal to a thing, or like a thing.* (TA.) — [Hence,] **شَبَّهَهُ عَلَيْهِ**, inf. n. as above, *He rendered it confused to him [by making it to appear like some other thing]; (JK,* TA;) he rendered it ambiguous, dubious, or obscure, to him. (MA.)* See also 8, [with which it is, in its pass. form, and in its act. form likewise, nearly or exactly syn. in one of the senses,] in two places. — [And **شَبَّهْتُ إِلَيْهِ النَّفْسَ**, or **الحَالُ**, *The mind, or the case, imaged it to him; like* **حَيَّيْتَهُ**: see art. **حَيَّلَ**.] See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] — [**تَشْبِيهٌ** used as a simple subst. means *A comparison, simile, similitude, or parable:* and has for its pl. **تَشْبِيهَاتٌ**. Hence, **عَلَى التَّشْبِيهِ**, *By way of comparison.*]*

3: see the next paragraph, in four places.

4. **أَشْبَهَهُ**, [inf. n. **إِشْبَاهٌ**]; and **شَابَهَهُ**, [inf. n. **مُشَابَهَةٌ**]; (S, K;) *He was, or became, like him; he resembled him; syn. مَاتَلَهُ*. (K.) One says **أَشْبَهَ الْوَلَدُ أَبَاهُ**, and **شَابَهَهُ**, *The child [resembled his father, or] shared with his father in some one of his qualities, or attributes.* (Mṣb.) And **مَنْ يُشَابَهُ**, (Meyd, TA,) or **مَنْ يَشَابَهُ**, as some relate it, (TA,) [Whoso resembles his father, he has not done that which is wrong:] a prov., meaning, he has not put the likeness in the wrong place; for there is not any one more fit, or proper, for him to resemble than he: or it may mean that the father has not done

that which is wrong. (Meyd. [See also Har pp. 667-8.]) And **اشبه الرجل أمه** (IAqr, K,) and **شابهها** (K,) [The man resembled his mother,] meaning †the man became impotent, and weak. (IAqr, K.) And it is said in a trad. of 'Omar, **إِنَّ اللَّيْنَ يُشْبَهُ عَلَيْهِ** [Verily one becomes like by feeding upon milk]: i. e. the infant that is suckled often becomes like the woman who suckles it, because of the milk: (JK:) or **الليّن يشبه** [app. for **الليّن يشبه عليه**]: i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, **يتشبه** [app. for **يتشبه عليه**]. (TA.) — **اشبه** is also a verb of wonder: hence the saying,

* **مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَةِ** *

How like is this night to yesternight! expl. in art. [بحر.]

5. **تشبه به** [He became assimilated to him, or it: and he assumed, or affected, a likeness, or resemblance, to him, or it; he imitated him, or it;] he made himself to be like, or to resemble, him, or it; (MA, KL;*) i. q. **تمثل**: (S, TA: [in the former, this meaning is indicated, but not expressed:]) said of a man. (S.) See also 4, last sentence but one. — [Hence,] **تشبه له أنه كذا** [It became imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. **تخيل**, (S and K* in art. **خيل**), and **تخايل**: (S in that art.:) and **تشبه إليه أنه كذا** [signifies the same; or] it was imaged to him [in the mind] that it was so; syn. **خيل**. (PŠ in that art.)

6. **تشابه** signifies The being equal, or uniform; syn. **استواء**: (TA:) [or rather the being consimilar.] You say, **تشابهت** They were like, or they resembled, each other. (MA.) And **الخطوط تشابهت** The lines are like one another; the lines resemble one another. (Mgh.) — See also the next paragraph, in two places.

8. **اشتبهت** and **تشابهت** They resembled each other so that they became confounded, or confused, or dubious. (K.) And **اشبه** (S, MA) and **تشابه** (MA) It (a thing, S, MA, or an affair, MA) was, or became, ambiguous, dubious, or obscure, (MA,) **على** [to me], (S,) or **عليه** [to him]: (MA:) and **اشبهت** the thing, or affair, was rendered confused, or dubious, to him: (K, TA:) and **اشبهت** the thing was, also, [see **مشتبه**,] the thing was, or became, confused, or dubious. (IAqr, TA.)

مثل and **شبه** are syn., (S, Mšb, K,) like **مثل** and **مثل**, and **بدل** and **بدل**, and **نكل** and **نكل**, the only other instances of the kind, i. e. of words of both these measures, that have been heard, having the same meaning, (S and TA in art. **بدل**), i. q. **شبيه**: (S, Mšb, K,) syn. **مثل**, (K,) [i. e.] A like; a similar person or thing; (MA, Mšb;) [an analogue; a match;] a fellow: (MA:) pl. (of all, TA) **أشباه**. (K, TA.) One says, **هذا يشبه** [and **شبهه**, i. e. **شبيهه**] meaning This is the like, &c., of him, or it]. (S.) And **شبهك** [Such a one is the like, &c., of thee]. (JK.) [And **هذا شبيهه** This is like him, or it. And hence, in lexicology, **الأشباه والنظائر** The words that are alike in form: generally applied to rare instances.] — See also the next paragraph, in two places.

and **شبهك** and **شبيهك** [Such a one is the like, &c., of thee]. (JK.) [And **هذا شبيهه** This is like him, or it. And hence, in lexicology, **الأشباه والنظائر** The words that are alike in form: generally applied to rare instances.] — See also the next paragraph, in two places.

شبه: see the next preceding paragraph, in three places. — [Hence,] **syn. with شكّل** [signifying A likeness, resemblance, or semblance, as meaning something resembling]; (AA, K, and TA in art. **شكل**;) and **شبهه** is **syn. with مثل** [in the same sense]: (K in the present art.: [see exs. of the latter voce **عقر**:]) pl. of the former [in this sense, as is indicated in the S,] **مشابه**, contr. to rule, like **محاسن** and **مذاكير**; (S, TA;) or this is a pl. having no proper sing. (TA.) One says, **بينهما شبه** [Between them two is a likeness, &c.]. (S.) And **نزع إلى أبيه في الشبه** [He inclined to his father in likeness]. (S, in art. **نزع**.) And a poet cited by IAqr says,

* **أَصْبَحَ فِيهِ شَبَهٌ مِنْ أُمِّهِ** *
* **مِنْ عَظْمِ الرَّأْسِ وَمِنْ حُرُوطِهِ** *

[He became so that there was in him a resemblance of his mother, in respect of bigness of the head, and of his nose]. (TA.) And one says also, **مثل** [In him is a likeness, or something having a likeness, to him, or it]. (TK.) — Also, (JK, S, Mšb, K, &c.,) and **شبهه** (JK, S, K,) and **شبهان** (K, TA, but not in the CK,) [A sort of fine brass;] a metal resembling gold in its colour, the highest in quality of **صفر** [or brass]; (Mšb;) **نحاس**; (K;) a sort of **نحاس** (JK, T, S, M*) rendered yellow by the addition of an alloy (lit. a medicament): (T, M, TA:) so called because resembling gold in its colour: (M, TA:) pl. **أشباه**. (K.) One says **كوز شبه** and **شبهه** [A mug of شبه]. (S.) — See also **شبهان**.

شبهه: see **شبه**, in two places. — [Hence,] **Confusedness, or dubiousness**: (S, K:) pl. **شبهه** (TA) [and **شبهات** and **شبهات** and **شبهات**: whence the phrase **أصحاب الشبهات** Those persons who are of dubious characters; those who are objects of suspicion]. One says, **ليس فيه شبهة** [There is not any confusedness, or dubiousness, in respect of it]: referring to property. (Mšb voce **شائبة**, in art. **شوب**.)

شبهان and **شبهه**, (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce **سيال** on the authority of AA,]) A certain thorny plant, (K accord. to the TA,) resembling the **سمر** [or gum-acacia-tree], (TA,) having an elegant red blossom, and grains like the **شهدانج** [or hemp-seed], an antidote for the bite, or sting, of venomous reptiles, beneficial for the cough, lithotriptic, and binding to the bowels. (K accord. to the TA: but see what here follows.) And **شبهان**, (K accord. to the TA,) or **شبهان**, (so in a copy of the S,) or both, (so in

copies of the K,) or **شبهان**, or **شبهان**, (so in different copies of the S, [the latter of these two I find in one copy only,]) A kind of trees, of the [kind called] **عضاه**: (S, K:) or the **نمار** [i. e. panic grass]: (K, TA, but not in the CK:) or the **نمار** [now commonly applied to wild thyme, *thymus serpyllum*], (S, K,) one of the sweet-smelling plants, (S,) having an elegant red flower, &c., as in the next preceding sentence. (So in copies of the K. [See **شبهان**].) — See also **شبهه**.

شبهان, or **شبهان**, or **شبهان**: see the next preceding paragraph.

شبهه (Lth, JK, K) and **شبهه** (CK [but not in my MS. copy of the K nor in the TA]) A certain grain, like that called **حرف** (Lth, JK, K) in colour, [see **حرف** and **رشاد**,] which is taken, i. e. swallowed, as a medicine. (Lth, JK.)

شبيهه: see **شبهه**, in four places.

أشبهه من التمرة [More, and most, like]. **أشبهه** [More like than the date to the date] is a prov.: and so **أشبهه من الماء بالماء** [More like than water to water]. (Meyd.) — [And **More, or most, suitable**. One says, **هذا أشبهه بك** This is more suitable to thee. And **هذا الأشبهه** This is the most suitable.]

مشتبهه: [see its verb: — and] see **مشتبهه**. — Also, applied to the plant called **نصي**, **Becoming yellow**. (TA.)

مشتبهه: [see its verb: — and] see **مشتبهه**.

مشابهه: see **شبهه**, of which it is said to be an anomalous pl.

مشتبهات [part. n. of 8, q. v.]. **مشتبهات** (S,) and **مشتبهات**, [thus agreeably with an explanation of its verb by IAqr, (see 8, last sentence,)] (JK,) or **مشتبهات**, and **مشتبهات** like **معتظمة** (K,) **Things, or affairs, that are confused or dubious [by reason of their resembling one another or from any other cause]:** (JK, S, K:) [and **uncertain: (see an ex. of **مشتبهه** in this sense in a verse cited voce **سَف**:)] **مشتبهات** and **مشتبهات** in the Kūr [vi. 99], means resembling one another so that they become confounded, or confused, or dubious, and not resembling one another &c. (TA.)**

مشتابه Consimilar, or conformable, in its several parts: thus **مشتابه** means in the Kūr xxxix. 24. (Jel.) And **مشتابهات** Things like, or resembling, one another. (JK, S.) — See also **مشتبهه**. — **مشتبهات** in the Kūr iii. 5 means Verses that are equivocal, or ambiguous; i. e. susceptible of different interpretations: (Ksh:) or verses unintelligible; such as the commencements [of many] of the chapters: (Jel:) or the **مشتابه** in the Kūr is that of which the meaning is not to be learned from its words; and this is of two sorts; one is that of which the meaning is known by referring it to what is termed **مختر** [q. v.]; and the other is that of which the knowledge of its real meaning is not attainable in any way: (TA:) or it means what is not understood without repeated con-

sideration: (TA in art. فسر:) Ed-Dahhák is related to have explained المَحْكَمَاتُ as meaning "what have not been abrogated;" and المَتَشَابِهَاتُ as meaning what have been abrogated. (TA in the present art.)

شبو

1. شَبَا, (K,) [aor. ʔ,] inf. n. شَبُو, (TA,) It was or became, high, elevated, or lofty. (K. [See also 4, first sentence.]) — شَبَتَ الفَرَسُ, (K,) inf. n. as above, (TA,) The mare stood upon her hind legs. (K.) [It is added in the TA that the vulgar say شَبَتَ: but see art. شَب, where a similar meaning is assigned to شَبَّ said of a horse.] — شَبَّ وَجْهُهُ His face shone after having become altered. (K.) — شَبَا النَّارَ, (K,) inf. n. as above, (TA,) He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (K;) as also شَبَّهَا. (TA.)

4. أَشْبَتَ الشَّجَرَةَ, (S,) or اشْبَى الشَّجَرَ, (K,) inf. n. إِشْبَاءٌ, (TA,) The tree, (S,) or the trees, (K,) became tall, (S, K, TA,) and tangled and dense, by reason of luxuriance (K, TA) and sappiness. (TA.) — اشْبَى said of a man, He begat a boy [sharp] like the point of iron (كشِبَا الحَدِيدِ): (Yz, TA:) or he had a son born to him sharp in intellect: (S, K, TA:) or he begat generous, or noble, children, by whom he had sharp means of attack and defence, like the points of spear-heads. (Ham p. 384.) — وَجَدْتُ لَهُ إِشْبِيَةَ الرَّجُلِ i. q. أَشْبَيْتُ الرَّجُلَ ʔ شَبَا [app. meaning I found the man to have sharpness]. (Ham p. 385.) — And اشْبَاهُ He exalted him, syn. رَفَعَهُ, (S,) and honoured him; namely, a man. (S, K.) — And He cast him into a well, or into an evil, or a hateful, plight: thus having two contr. meanings. (K.) — اشْبَى is also syn. with دَفَعَ [He impelled, pushed, thrust, &c.]. (K. [But perhaps this is a mistake for رَفَعَ, a syn. of اشْبَى mentioned before: if not, it may be from شَبَا signifying the "point" of anything.]) — And i. q. أَعْطَى [He gave]. (K. [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.]) — And i. q. أَشْبَلَ, (K,) meaning أَشْفَقَ [i. e. He was, or became, favourably inclined; &c.]. (TA. [In this sense, also, both اشْبَى and اشْبَلَ, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of these verbs, the latter of which is well known to be trans. only by means of عَلَى.]) — [And i. q. أَشْبَهَهُ.] One says, اشْبَى فُلَانًا وَوَلَدَهُ, (S,) or اشْبَى زَيْدًا أَوْلَادَهُ, (K,) His children resembled such a one, or, Zeyd; syn. أَشْبَهَهُ. (S, K.)

شَبَا: see شَبَا, in two places. — Also The green substance that overspreads stagnant water; syn. طَحْلَب. (K.)

شَبُو [written in my original شَبُو] i. q. اذَى [i. e., app., اذَى, A state of annoyance or molestation: or annoyance, molestation, harm, or hurt: or a thing that annoys, &c.]. (TA.)

شَبَا The point (S, K) of the extremity (S) of anything: (S, K:) pl. ʔ شَبَا [or rather this is a

coll. gen. n.] and [the pl. properly so termed is] شَبَوَاتٌ. (S, K.) — And The sting of the scorpion; (K;) [and] ʔ شَبَا [mentioned above as having a pl. meaning]. (Sh, TA in art. شول; and Ham p. 385.) — And The portion with which one cuts, of a sword. (Har p. 17.) — And The two sides of the أُسَلَّةُ [i. e. toe, or tapering head or foremost part,] of a sandal: pl. as above [app. in all of the senses of the sing.]. (K.) — [And app. † Sharpness, as a quality of a man:] see 4. — Also The scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K:) so in the M. (TA.) [See also the next paragraph.] — And A mare raising her head (عَاطِيَةٌ) in the bridle. (K.) And [A mare] standing upon her hind legs. (K.)

شَبْوَةٌ The scorpion; (A'Obeid, S, K, TA; [in the CK, شَبْوَةُ العَقْرَبِ is erroneously put for شَبْوَةُ العَقْرَبِ];) a proper name thereof; it may be from الشَبَا signifying its sting; (Ham p. 385;) determinate; (TA;) imperfectly decl.: (A'Obeid, S, TA:) it is said in the K, "and [the article] ال is prefixed to it;" but this is a mistake: it should be, "and ال is not prefixed to it: (TA:) [but, although a proper name, it has a pl.]; the pl. is شَبَوَاتٌ. (S.) [See also شَبَا, which signifies "a scorpion," and of which شَبَوَاتٌ is a pl.] — جَارِيَةٌ شَبْوَةٌ A girl, or young woman, that is bold, much in motion, foul in speech or actions. (TA.)

مُشْبَى [pass. part. n. of 4,] Honoured [&c.]. (TA.) — See also what next follows.

مُشْبٍ [act. part. n. of 4,] A man having a son born to him sharp in intellect; (Th, K, TA;) and so ʔ مُشْبَى, (K, TA, [in the CK, erroneously, مُشْبَى,]) accord. to IAqr, but disallowed by Th. (TA.) And the former, accord. to IAqr, A man who begets generous offspring. (TA.) — And مُشْبِيَةٌ A woman affectionate, kind, or favourably inclined, to her children. (TA.)

ش ت

1. شَتَّ, (S, A, Mgh, K,) aor. ʔ, (Mgh,) inf. n. شَتُّ (S, Mgh, K) and شَتَاتٌ, (S, A, K,) or the latter is a simple subst., (Mgh,) and شَتَيْتُ (K, by implication,) and شَتَوْتُ; (MA;) and ʔ انشَتَّ, (K,) and ʔ تَشَتَّتْ, and ʔ استَشَتَّتْ; (S, K;) [but the last, app., has an intensive signification;] It (the state of affairs, S, or the state of union of a people or party, A, TA) became dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; syn. تَفَرَّقَ, (S, A, Mgh, K, TA,) or اِنْفَرَقَ; (CK;) and of the third and fourth verbs, [or rather of all,] اِنْتَشَرَ. (TA.) And ʔ تَشَتَّتُوا They became separated, disunited, dispersed, or scattered. (A.) — See also 2, in two places.

2. شَتَّتْ, (S, K,) inf. n. تَشَتَيْتُ; (S;) and ʔ اشَتَّ; and ʔ شَتَّ, aor. ʔ, [which is anomalous in the case of a trans. verb of this class,] inf. n. شَتُّ and شَتَاتٌ and شَتَيْتُ; (K;) [the first and second mentioned in the K only with reference to

God as the agent;] He dissolved, broke up, discomposed, deranged, disorganized, disordered, or unsettled, syn. تَفَرَّقَ, (S, K,) the state of affairs [&c.], (S,) and the state of union of a people or party. (TA.) And one says also, ʔ اشَتَّ بِي قَوْمِي My people, or party, dissolved, broke up, &c., my state of affairs. (S, TA.) And بِقَلْبِي شَتَّ ʔ بِقَلْبِي شَتَّ Such and such things discomposed, or disorganized, (تَفَرَّقَ, [which may also be rendered frightened,]) my mind, or heart. (A, TA.) And ʔ شَتَّهَ اللهُ God separated, disunited, dispersed, or scattered, them. (A.)

4: see 2, in two places. — ʔ اشَتَّ عَلَيْكَ It (a thing) was, or became, distinct, or clear, to thee. (Freytag, from the Deewán of the Hudhalees.)

5: see 1, in two places.

7 and 10: see 1.

شَتَّ an inf. n. of 1 [q. v.] (S, Mgh, K.) — And signifying Separation, disunion, or dispersion: so in the saying, الْحَمْدُ لِلَّهِ الَّذِي جَمَعَنَا مِنْ شَتِّ [Praise be to God who has brought us together from a state of separation, disunion, or dispersion]: (TA:) a saying mentioned by AA, as heard by him from an Arab of the desert: (S, TA:) and ʔ شَتَاتٌ is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb شَتَّ, (Mgh,) and signifies a state of separation or disunion; as in the saying, أَخَافُ عَلَيْكُمْ الشَّتَاتَ [I fear for you separation, or disunion]. (TA.) — Also i. q. مُتَفَرِّقٌ [meaning Dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; and separated, disunited, dispersed, or scattered]; as also ʔ شَتَيْتُ, (S, A, Mgh,) [and ʔ شَتَاتٌ, as will be shown in what follows;] or ʔ شَتَيْتُ is syn. with مُفَرَّقٌ, [which is virtually the same as مُتَفَرِّقٌ,] and مُشَتَّتٌ: (K:) the pl. of شَتُّ is أَشَتَاتٌ (S) [and شَتَوْتُ also, as will be shown by an ex. in what follows]: and ʔ شَتَّى is pl. of ʔ شَتَيْتُ, like as مَرَضَى is of مَرِيضٌ; (Jel in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says ʔ أَمْرٌ شَتَّ i. e. مُتَفَرِّقٌ [A state of affairs dissolved, broken up, &c.]; (S;) and [so] ʔ أَمْرٌ شَتَاتٌ, the latter word being an inf. n. used as an epithet. (Ham p. 176.) And ʔ صَارَ جَمْعُهُمْ شَتِيًّا i. e. مُتَفَرِّقًا [Their company, or congregated body, became separated, disunited, dispersed, or scattered]. (A.) And جَاؤُوا أَشَتَاتًا They came separated, disunited, dispersed, or scattered; syn. مُتَفَرِّقِينَ. (S, Mgh, K:) and so ʔ جَاؤُوا شَتَاتَ شَتَاتٍ, (K,) in one copy of the K ʔ ثَلَاثَ وَشَتَاتَ; and MF allows ʔ شَتَاتَ, like ثَلَاثَ وَرَبَاعَ; but there is no apparent reason for the repetition; and accord. to the L, the phrase as transmitted from the authorities worthy of confidence is ʔ جَاءَ الْقَوْمُ شَتَاتًا and شَتَاتٌ i. e. The people, or party, came separated, &c. (TA.) And ʔ قَوْمٌ شَتَّى (S, Mgh, K, TA) A people, or party, separated, &c.; syn. مُتَفَرِّقُونَ. (Mgh, TA:) or consisting of sundry, or distinct, bodies; not of one

tribe. (K.) And **إِنَّ الْمَجْلِسَ لَيَجْمَعُ شُتُوتًا مِنْ** النَّاسِ (S, TA,) and **مِنَ النَّاسِ** شَتَّى, *Verily the assembly comprises sundry, or distinct, bodies of men; (TA;) or men not of one tribe. (S, TA.)* And **أَشْيَاءَ شَتَّى** [Things of sundry, or different, or distinct, kinds or sorts]. (S.) **أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى** in the K̄ur xx. 55, means *Sorts, of plants, various, or different, in colours, tastes, &c. (Jel.)* **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**. And **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**. **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**. **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**. **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**. **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**.

شَتَّى تَوُوبٌ see expl. voce **أَمْرٌ**. **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**. **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**. **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**. **شَتَّى** تَوُوبٌ see expl. voce **أَمْرٌ**.

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says that this phrase occurs in the verses of chaste Arabs: for instance, Abu-l-Aswad Ed-Duālee says,

وَشَتَّانَ مَا بَيْنِي وَبَيْنَكَ إِثْنِي

عَلَى كُلِّ حَالٍ أَسْتَقِيمُ وَتَطْلَعُ

[And different, or widely different, &c., are I and thou: for I, in every case, go erect, and thou haltest]: and similar is the saying of El-Ba'eeth,

وَشَتَّانَ مَا بَيْنِي وَبَيْنَ أَبِي خَالِدٍ

أُمِّيَّةٌ فِي الرِّزْقِ الَّذِي يَنْقَسِرُ

[And different, or widely different, &c., are I and Ibn-Khālid Umeiyeh, with respect to the supplies for the wants of life that are divided among mankind]. (TA.) One says also, **شَتَّانَ**

شَتَّانَ (S, A, K;) and **شَتَّانَ مَا عَمَّرُوهُ وَأَخُوهُ** (S, K;) *Different, or distinct, or widely different, &c., are they two; and 'Amr and his brother: [lit., separate, or distinct, are they two; &c.: or remote are they two, one from the other; &c.:] or how greatly, or widely, are they two separated; &c.!* (S, A, K;) here **مَا** is redundant; and in the former phrase, **هِيَ** is the agent of **شَتَّانَ**; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) El-Aashā says,

شَتَّانَ مَا يَوْمِي عَلَى كَوْمِهَا

وَيَوْمَ حَيَّانَ أَحِي جَابِرٍ

[Different, or widely different, &c., are (or were) my day upon her (the camel's) saddle, and the day of Heiyān the brother of Jābir: in which, for **يَوْمِي** and **يَوْمَ**, some read **نَوْمِي** and **نَوْمَ**.] (S, TA.) And in like manner, [but without **مَا**,] one says, **شَتَّانَ أَخُوهُ وَأَبُوهُ** [Different, or widely different, &c., are his brother and his father]. (TA.) [See also an ex. in a verse cited voce **دَائِرَةٌ**, in art. **دَوْمٌ**.]

شَتَّانَ is a preterite verbal noun, signifying **اِشْتَرَقَ**, [and so expl. above,] accord. to many authorities, [including most of the grammarians,] and therefore they have made it a condition that its agent must be what denotes more than one: [for **اِشْتَرَقُوا فِي فَعْلِهِ التَّرَدُّدُ**, I read **اِشْتَرَقُوا فِي فَعْلِهِ التَّرَدُّدُ**, which agrees with what is afterwards said in the TA and here; though the former phrase may be so rendered as to convey essentially the same meaning: but this condition is not necessary if we render **شَتَّانَ** by **بَعْدَ**:] (TA:) or it signifies **بَعْدَ**; [and so expl. above;] (S, A, M̄sb, K;) and is inflected from **شَتَّتَ**; (S, K;) [which is a verb not used; in the CK, incorrectly, **شَتَّتَ**;] the fet-ḥah of the **ن** being the fet-ḥah originally pertaining to the [final] **ت** [of the verb]; and this fet-ḥah shows the word to be inflected from the preterite verb, like as **سُرْعَانَ** is from **سَرَعَ**, and **وَشَتَّانَ** from **وَشَكَ**: (S:) or, accord. to Er-Radee, it implies wonder, [like several verbs of the measure **فَعَّلَ**, as shown in remarks on **هَيُّوْ** &c.,] and means *how greatly separated, disunited, or severed, &c.!* (TA:) or, accord. to El-Marzookee and Hr and Zj and some others, it is an inf. n.: El-Marzookee

says, in his Expos. of the F̄s, that it is an inf. n. of a verb not used, [namely **شَتَّتَ**,] and is indecl., with fet-ḥah for its termination, because it is put in the place of a pret. verb, being equivalent to **شَتَّتَ**, [for **شَتَّتَ**,] i. e., **شَتَّتَ** [as expl. above]: and Zj says that it is an inf. n. occupying the place of a verb, of the measure **فَعَّلَانَ**, and therefore indecl., because differing thus from others of its class: Aboo'Othmān El-Māzinee says that **شَتَّانَ** and **سُبْحَانَ** may receive tenween, whether they be subst. or occupying the place of subst.: upon which AAF observes that if **شَتَّانَ** be in its proper place, it is a verbal noun, meaning **شَتَّى**: if with tenween, it is indeterminate; if without tenween, determinate; and if translated from its office of a verbal noun, and made a subst. answering to **التَّشْتِيْتُ**, and determinate, it is similar to **سُبْحَانَ** in the phrase **سُبْحَانَ مِنْ عِلْمَةِ سُبْحَانَ**, which is a subst. answering to **التَّشْتِيْتُ**.

(TA.) The **ن** in **شَتَّانَ** (sometimes, TA) receives kesreh; (K;) though this is contr. to what is said by AZ and by IDrst: its being sometimes with kesreh is mentioned by Th, on the authority of Fr: and Er-Radee seems to infer that its being so was an opinion of Aṣ; and gives two reasons for his disallowal of the expression **شَتَّانَ مَا بَيْنَ شَتَّانَ**; first, because **شَتَّانَ** occurs with kesr to the **ن**; and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] IAMB says that one must not say **شَتَّانَ مَا بَيْنَ شَتَّانَ**, because, in this case, **شَتَّانَ** [virtually] governs only one noun in the nom. case: but that one may say, **شَتَّانَ مَا أَخُوكَ وَأَبُوكَ**, and **شَتَّانَ أَخُوكَ وَأَبُوكَ**, using **شَتَّانَ** as the dual of **شَتَّى**; though correctly **شَتَّانَ** is a verbal noun: MF, however, observes that the Expositors of the F̄s seem to say that Fr makes **شَتَّانَ** to be the dual of **شَتَّى**; but that he only mentions it as a dial. var. of **شَتَّانَ**: the following is adduced as an ex.

لَشَتَّانِ مَا أَنُوي وَيُنُوي بَنُو أَبِي

[Different, or widely different, &c., are that which I intend and that which the sons of my father intend]: in which **شَتَّانَ** is read with both fet-ḥah and kesreh: and it is said in the O that **شَتَّانَ** is a dial. var. of **شَتَّانَ**. (TA.) — IJ mentions **شَتَّى** as an accidental syn. of **شَتَّانَ**; and says that it is not the fem. of the latter: therefore the assertion of some, that it is used by poetical license in the following verse of Jemeel requires consideration:

أُرِيدُ صَلَاحَهَا وَتُرِيدُ قَتْلِي

وَشَتَّى بَيْنَ قَتْلِي وَالصَّلَاحِ

[I desire to make peace with her, but she desires to slay me: and different, or widely different, &c., are slaying me and making peace]. (TA.)

شتر

1. **شَتَّرَ**, aor. **شَتَّرَ**, (S, M̄sb, K, &c.) inf. n. **شَتَّرٌ**; (T, S, A, M̄sb, K, &c.) and **شَتَّرَ**; (S, K;) He (a

man) had an inversion in the eyelid; (T, S;) seldom natural: (T:) or an inversion of, (A,) or in, (Mṣb,) the lower eyelid: (A, Mgh, Mṣb:) or an inversion of the eyelid above and below, (M, K,) or above or below, (Mgh,) and a contraction thereof: (M:) or a cracking thereof, (K,) so that the edge [for الختار, in the TA, I read الحتار,] became separate: (Mgh, TA:) or a flaccidity of its lower part. (K.) — And شتوت العين, and شتوت, (K,) and انشتوت, (S, K,) The eye had an inversion in the lid: (S:) [or in, or of, the lower lid:] or an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) — And شتر, (TK,) inf. n. شتر, (K,) He (a man) had his lower lip cracked. (K,* TA.) — اشتوه, and اشتوت, (S,) or the latter but not the former, (Sh, TA,) He caused him to have an inversion in the eyelid. (S.) — And شتر العين, (K,) aor. -, inf. n. شتر; (TA;) and اشتوها; and شترها; (K;) He caused the eye to have an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) — شتر also signifies The cutting off of the lower eyelid: for which a quarter of the whole price of blood must be paid. (TA.) — شتر به He reviled him; (K;) found fault with him; blamed him; or censured him; in verse or in prose: (TA:) and شتر به, inf. n. شتير, he detracted from his reputation; found fault with him; blamed him; or censured him; (S, TA;) made him to hear what was bad, evil, abominable, or foul: (TA:) Sh says that it is شتر, and he disallows شتر: but IAṣr and AA say شتر; and AM holds this to be correct. (TA.) [See also شذره.]

3: see 1, in three places.

4: see 1, in two places.

7: see 1, second sentence.

أشتر A man having the affection of the eyelid described above, voce شتر: (S, A, Mgh, Mṣb:) or having the eyelid slit: (IAṣr, TA in art. شور:) fem. شترأة. (Mṣb.) — A man having his lower lip cracked: and شفة شترأة a cracked lip. (TA.)

شتر

1. شتمه, (MA, Mṣb, K,) aor. - (Mṣb, K) and شتر, (K,) inf. n. شتر (S, MA, Mṣb, K) and شتمته and شتمته, (K, TA,) the last of these [written شتمته in the CK] with damm to the ت, or this and the next before it, though said to be inf. ns., may be simple substantives, as A'Obeyd inclines to think them, (TA,) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S,* MA, K, TA;) syn. سبه: (K, TA:) or, as some say, شتر signifies [the addressing with] foul speech, without قذف [here meaning the casting an accusation, though commonly used and expl. as syn. with شتر]: (TA:) and شانه signifies the same as شتمه, (MA, Mṣb,) being a rare in-

stance of a verb of the measure فاعل denoting an act of a single agent when it has an unaugmented verb of the same radical letters [and the same signification], as صادمه الحمار meaning صدمه, and زاحمه meaning زحمة. (Mṣb.) Hence the saying, فإِنْ شتر فليقل إتي صائتر [And if he be reviled, let him say, Verily I am fasting], which may mean that he should say this with his tongue, which is the more proper meaning, or mentally: or فإِنْ شوتر, which is allowable, though the former is the more proper. (Mṣb.) — شانه (S, IB) and شتر, (IB, TA,) + He (a man, S) was, or became, displeasing, or hateful, in countenance. (S, K.) — [شتر, trans. by means of ب, expl. by Golius as meaning He rejoiced at evils, or misfortunes, of an enemy, is, I doubt not, a mistake for شمت; though it might be supposed to be formed by transposition, like جبد from جذب.]

[2. شتر, accord. to Reiske, said of a camel when haltered, and of a lion, as mentioned by Freytag, signifies + He was harsh, and surly, in countenance, and uttered a grumbling sound: if used, it must be شتر, agreeably with the part. n., expl. below.]

3. مشاتمة is syn. with مسابة, (S,) signifying The reviling, vilifying, upbraiding, reproaching, defaming, or giving a bad name to, each other: (KL:) and [in like manner] تشاتير is syn. with تساب, (S,) signifying as above [but used in relation to two persons and more than two]: (KL:) you say, شاتبا and تشاتبا meaning تسابا [They reviled, vilified, &c., each other]: (K:) and تشاتموا They reviled, &c., one another; like تسابوا. (MA.) [شانه may therefore be rendered He reviled him, &c., being reviled, &c., by him: but sometimes it is syn. with شتمه:] see 1, in two places. — One says also, شانه فشتمه, aor. -, meaning [He vied, or contended, with him in reviling, vilifying, &c.,] and he overcame him [therein, i. e.] in reviling, &c. (TA.)

[5. شتر is said by Freytag to signify He exposed himself to contumelies; on the authority of the Ham p. 310: but I there find only the part. n., شتر, signifying as expl. below: so that the verb, if used, means he became exasperated by reviling, vilifying, &c., and addressed, or applied, himself thereto. — He also explains it as signifying + He contracted the face very austere; on the authority of the Deewán of the Hudhalees.]

6: see 3, in three places.

شتر: see the next paragraph.

شتر: see مشنوم. — Also + Displeasing, or hateful, in countenance; (S, K;) applied to a man, and to a lion; (S;) and to an ass, as meaning thus, and foul, or ugly: (TA:) or to a lion as meaning †grim-faced; or stern, austere, or morose, in countenance; as also مشتر; and شتامه; (K, TA;) the last like جبانة [in measure, but in the CK written شتامه]. (TA.) One

says, فلان شتير المعيا + Such a one is displeasing, or hateful, in countenance. (S.) — Also, and شتامر, An obstruction (سدّة) of the fauces, combined with foulness, or ugliness, of face. (TA.)

شتمه a subst., (S, Mṣb, K, and Ksh in lxxiv. 41, [by Bḍ, in explaining the same passage of the Kur, improperly said to be an inf. n.,] from شتمه, (Mṣb, K,) in the sense of شتر [meaning The act of reviling, vilifying, or upbraiding; reproach, obloquy, or contumely]; (S,* and Ksh ubi supra;) as also مشتمه, and مشتمه, or, as mentioned above, [see 1, first sentence,] these two are inf. ns. (TA.)

شتر [One who reviles, &c., much]. (Ham p. 310.)

شتامه One who reviles, &c., [very] much. (TA.) — See also شتير.

[شتر act. part. n. of 1, Reviling, &c. — It is also said by Golius, on the authority of the Mirḳát el-Loghah, to signify Rejoicing at another's evils, or misfortunes: but this I believe to be a mistake for شامت: see 1, last sentence.]

الاشتياير, with kesr, [which seems to indicate that it is الإشتياير,] is expl. by IB as meaning رئيس الركاب [app. الرقاب The headman, or master, of the riders: but whence this is derived I know not, unless it be arabicized, from the Pers. استا يامر (if there be such an appellation), meaning "the master of the post-horse"]. (TA.)

شتمته and مشتمته: see شتمته.

مشتر: see شتر; and see also مشتر.

مشنوم Reviled, vilified, upbraided, reproached, defamed, or called by a bad name: and so with ش applied to a female, as also شتر; (K, TA;) this last, without ش, mentioned on the authority of Lh. (TA.)

مشتر Exasperated by reviling, &c., and addressing, or applying, himself thereto. (Ham p. 310: there expl. by the words متحكك بالشتير ومعترض له [i. e. متحكك بالشتير ومعترض له see 5].)

شتو

1. شتو, aor. يشتو, inf. n. شتو [app. شتو, The winter commenced: like as one says, ربع شتو اليوم, inf. n. ربوع]. (TA.) — And شتو اليوم, aor. as above, The day was, or became, intensely cold. (Mṣb.) — And شتو به, (K,) and شتوت به, (S,) and شتونا به, aor. as above, inf. n. شتو, (Mṣb,) He, and I, and we, remained, stayed, dwelt, or abode, (S, Mṣb, K,) during the شتاء [or winter, &c.], (S,) or during a شتاء, (Mṣb, K,) in it, (S, Mṣb, K,) namely, a place, (S, Mṣb,) or a country or town; (K;) as also شتو, (K,) inf. n. شتية; (TA;) and شتو, (S, K,) said by AZ to be from الشتاء, like نصيف from الصيف: (TA:) [and all are also app. trans. in this sense without a prep.:] or, as some say, شتا الصمان means he re-

mained, stayed, dwelt, or abode, in the صَبَان [q. v., meaning a particular place and also a particular sort of place,] *in the شتاء*; and *تَشْتَاهَا*, he pastured [his cattle] therein in the شتاء. (TA.) — And *الْقَوْمُ شَتَا*, (K,) aor. as above, (TA,) *The people, or party, experienced drought, or barrenness, or dearth, in the شتاء*; as also *أَشْتُوا*. (K.) — See also 4. — *شَتِي*, like *رَضِي* [in measure], *He was smitten by the شتاء*. (IKt, TA.)

2. *شَتِي*, inf. n. *تَشْتِيَةٌ*: see 1. — One says also, *هَذَا الشَّيْءُ يَشْتِيَنِي*; *This thing will suffice me for my شتاء* [or winter, &c.]. (S.)

3. *عَامَلَهُ مُشَاتَاةً* (S, K) and *شِتَاءً* (K) [*He bargained with him for work by, or for, the season called شتاء*]; and in like manner, *أَسْتَجَرَهُ* [*He hired him, or took him as a hireling*]: (TA:) from *الشِتَاءُ* [i. e. the subst.]; (S;) like *مُرَابَعَةٌ* from *الرَّابِعُ*, &c.: (TA in art. ربيع:) *شِتَاءً* being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.)

4. *أَشْتُوا*, (S, K) and *أَشْتِينَا*, (Msb,) *They, and we, entered the [season called] شتاء*; (S, Msb, K;) and *شَتُونَا* signifies the same as *أَشْتِينَا* in this sense. (Ham p. 117.) — See also 1, near the end.

5: see the first paragraph, in two places.

شَتَا A rough, or rugged, place. (K.) — And *الْصَدْرُ* [i. e. higher, or upper, part, or front, or fore part,] of a valley. (Az, K.)

شَتْوَةٌ: see *شِتَاءً*, in three places.

شَتْوِي and *شَتْوِي*, (S, Msb, K,) like *خَرْفِي* and *خَرْفِي*, (S,) [signifying *Of, or relating to, the season called شتاء*], are rel. ns. of *شِتَاءً* (S, Msb, K) regarded as pl. of *شَتْوَةٌ*: (Msb:) or it may be that they formed the rel. n. from *شَتْوَةٌ*, and discarded that of *شِتَاءً*; as is said in the M: (TA:) or those who regard *شِتَاءً* as a sing. make its rel. n. to be *شَتَاوِي* and *شَتَاوِي*. (Msb, TA.) — *الشَتْوِي*, (S, K,) thus with fet-h to the ش and ت, (K,) signifies also *The rain of the [season called] شتاء*; and so *الشَتِي*; (S, K;) the latter occurring in a verse (S, TA) of En-Nemir Ibn-Towlab. (TA.) [See the latter of the tables inserted voce زَمَن; and see also *نَوُو*.] — Also *The increase, or offspring, (بِتَاج) of sheep and goats in the [season called] ربيع* [by which is here meant the season called *الربيع الأول* and *الربيع الثاني*, commencing in January and ending in March: see the former of the two tables mentioned above]: (Aboo-Naqr, TA voce *صَفْرِي* [q. v.]:) [and in like manner, of camels; for] *شَتْوِي* and *شَتْوِي* and *شَتِي* are applied to the young camel brought forth by her that is termed *مُشْت*, meaning *مُرْبِع* [i. e. that brings forth in the (season called) ربيع]. (TA.)

شِتَاءً a word of well-known meaning [in the

sense in which it is most commonly used, i. e. *Winter*]; (S;) *one of the quarters [of the circle] of the seasons*; (K;) and *شِتَاءَةً* signifies the same; (Sgh, K;) [and so does *شَتِيَةٌ*; (see an ex. voce *رَبِيعِي*);] and so does *مُشَاتَاةً*: (Msb, TA:) [also the *half-year commencing at the autumnal equinox*:] ISk says, *السَّنَةُ* is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the *سَنَةٌ* [or year] at the commencement of the *شِتَاء*

because this word is masc. and the word *صَيْف* [meaning in this case the “half-year commencing at the vernal equinox”] is fem.: then they divided the *شِتَاء* into two halves; the *شَتْوِي* being the former; and the *رَبِيع*, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the *رَبِيع*; and the latter, the *شِتَاء* or *شَتْوَةٌ*]; each consisting of three months; and in like manner the *صَيْف* and the *قَيْظ* consist, each, of three months: (TA:) also *one of the six seasons into which the year is divided, each whereof consists of two months; namely, the season [commencing in November and ending in January,] next after that called الحَرِيف*: (S and K voce *رَبِيع*: [see this word; and see, again, the former of the two tables mentioned above:]) accord. to Mbr, (S,) *شِتَاءً* is pl. of *شَتْوَةٌ*; (S, Msb, K;) it is said to be so by IF on the authority of Kh, and by some on the authority of Fr or some other: or *شِتَاءً* and *شَتْوَةٌ* signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that *الشِتَاءُ* is a proper name for the quarter [&c.]: (Msb:) the pl. is *أَشْتِيَةٌ*, (S, Msb, K,) i. e. pl. of *شِتَاءً*, (S, Msb,) because *أَفْعَلَةٌ*, as pl. of *فَعَالٌ*, is peculiar to a masc. [noun]; (Msb;) and *شَتِي* also, (K, TA,) originally *أَشْتَوِي* [a mistake for *شَتْوِي*], written in the Tekmileh *شَتِي*, as on the authority of Fr: (TA:) the pl. of its syn. *مُشَاتَاةً* is *مُشَاتَات*. (Msb.) — Also, i. e. *شِتَاءً*, *Hail*, syn. *بَرْدٌ*, (K, TA, [in the CK *بَرْدٌ*]) that falls from the sky. (TA.) — And *Drought, or dearth*: (K, and Ham pp. 117 and 150:) this meaning being assigned to the *شِتَاء* exclusively of the *صَيْف* because in it the people keep to the tents, not going forth to seek after herbage. (TA.)

شَتِي: see *شَتْوِي*, in two places.

شَتِيَةٌ: see *شِتَاءً* [with which it is syn.].

شَتَاوِي and *شَتَاوِي*: see *شَتْوِي*.

شَات Entering the *شِتَاء*, which, with them, [i. e. the Arabs, and app. in this case,] means [a season of] *drought, or dearth*. (Ham pp. 149-50.) — *أَيُّومٌ شَاتٌ* A day intensely cold: (Msb:) or a day in which is *بَرْدٌ* [i. e. hail (accord. to the CK *بَرْدٌ*)]; and in like manner *غَدَاةٌ شَاتِيَةٌ* [a morning in which is hail]. (K, TA.)

شَاتَاةً: see its syn. *شِتَاءً*.

مُشْتِي The place [in which one resides, stays,

dwells, or abides, during the season] of the شِتَاء [or winter, &c.]; as also *مُشَاتَاةً*: (K:) pl. *مُشَاتَات*. (TA.)

مُشْتَب: see *شَتْوِي*, last sentence. — It is said in a trad., as some relate it, *وَالنَّاسُ مُرْمَلُونَ مُشْتُونَ*, meaning *The people being in a state of straitness, or dearth, and hunger, and paucity of milk*: but IAth says that the reading commonly known is *مُشْتُونَ*. (TA.)

مُشْتِي: see *شِتَاءً*, in two places: — and *مُشْتِي*.

شث

شَثٌ A species of tree, (Aq, IDrd, ISd, Msb,) of those that grow upon the mountains, (Aq,) or a certain plant, (S, K,) of sweet odour, (S, Msb, K,) but bitter to the taste, (S, Msb,) with which one tans, (S, K,) growing in the mountains of *El-Ghonor* (ADk, Msb) and *Tihameh and Nejd*; (ADk;) a kind of tree like the dwarf-apple-tree, (AHn, Mgh,) in size, (AHn,) the leaves of which are like those of the *خَلَّاف* [q. v.], (AHn, Mgh,) and are used for tanning therewith, (Mgh,) without thorns, and having a small rose-coloured [fruit of the kind called] *بَرْمَةٌ*, in which are three or four black grains, resembling the *شِينِي* [q. v.], which, when scattered, are eaten by the pigeons: n. un. with *ة*. (AHn:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for *شَب*, though he knew not whether the *شَث* were used for tanning, or not: (TA:) [Mtr, however, says that] *شَب* is a mistake in this case, for it is a species of *زَاج*, and is a dye, not a tan: (Mgh:) accord. to some, (TA,) the *شَث* is the wild nut (*جَوْزُ الْبَرِّ*). (K [in which this last is mentioned as a distinct signification] and TA.) [See also *شَب*.] — The honey-bee. (AA, K.) — A broken portion of the head of a mountain, remaining in a form like the [kind of acroterial ornament of a wall called] *شُرْفَةٌ*: pl. *شَثَاتٌ*. (K.) — Also *Many, or much, of anything*. (TA.)

شج

1. *شَجَّهُ*, aor. *شَجَّ* and *شَجَّ*, (S, Msb, K,) the former reg., (Msb,) [the latter irreg.] inf. n. *شَجَّج*, (S, Msb,) *He broke it, [so as to cleave its skin or its flesh,] namely, another's head*: (S, K, TA:) or *he cleave his skin of the face or of the head; or he cleave its skin, i. e. the skin of the face or of the head*: (Msb:) originally *he struck it, namely, the head, so as to wound it and cleave it [in the skin or flesh thereof]*; and then used in relation to other members: (TA:) or *شَجَّهُ فِي رَأْسِهِ* and *شَجَّهُ فِي وَجْهِهِ* [he wounded him so as to cleave the skin or the flesh in his head and in his face]. (A.) Accord. to some, [contr. to the authority of the A.] it is from *شَجَّتِ السَّيْفِيَّةُ الْبَحْرَ* [expl. below]. (Msb.) — [Hence,] it is said in a prov., *فَلَانَ بِشَجِّ بِيَدِ وَيَأْسُو بِأَخْرَى* [Such a one breaks a head with one hand and cures with another]; meaning † such a one corrupts, or mars, one time, and

rectifies, or repairs, another time. (TA.) And *زَيْدٌ يَشْجُ مَرَّةً وَيَأْسُو مَرَّةً* † *Zeyd does, or says, wrong one time, and right one time.* (A, TA.) — And *شَجَّتِ السَّفِينَةُ الْبَحْرَ* † *The ship clave the sea:* (S, A, L, Mṣb:) and [in like manner] *شَجَّ الْبَحْرَ* † *he clave the sea;* (K, TA;) said of a swimmer. (TA.) And *شَجَّ الْمَغَازَةَ* † *He traversed the desert.* (S, A, K.) And *شَجَّ الْأَرْضَ بِرَاحِلَتِهِ* † *He traversed the land, with his camel that he rode, at a vehement rate.* (TA.) — And *شَجَّ الشَّرَابَ*, (K, TA,) or *شَجَّ الخَمْرَ بِالمَاءِ*, aor. 2 and 3, inf. n. *شَجَّ*, [as above,] (TA.) † *He mixed the beverage, or the wine, (K, TA,) with water.* (TA.) Hence, *فَكَانَ يَشْجُ عَلَيَّ مِسْكَ*, occurring in a trad., means † *And it was as though it mixed with her odour of musk the breath of wind that reached my organ of smell.* (TA.)

2. *تَشْجِيحٌ* [The breaking of another's head much, so as to cleave the skin or the flesh: or the breaking of heads so as to cleave the skin or the flesh. — And hence, perhaps,] † *The acting with penetrative energy, vigour, or effectiveness; syn. تَضْمِيرٌ.* (O, K.)

3. *تَشَاجٌ* (A, O, K) and *تَشَاجٌ* (A, TA) *Between them is a mutual breaking of heads.* (A, O, K, TA. [In the CK, *تَشَاجٌ* is erroneously put for *تَشَاجٌ*.]

6: see what next precedes.

شَجَّةٌ A single act of breaking of one's head [so as to cleave its skin or its flesh]. (TA.) — And *A wound by which the head is broken* (S, A, L, Mṣb) so as to cleave its skin or its flesh: (L:) and [such] a wound in the face: (A, Mṣb:) pl. *شَجَاجٌ* (S, A, L, Mṣb) and *شَجَاتٌ*. (Mṣb.) What are termed *شَجَاجٌ* are of ten different kinds, (A, L,) distinguished by the following epithets: [1] *حَارِصَةٌ*, which peels off the [external] skin, but does not bring blood: [2] *دَامِيَةٌ*, which brings blood: [3] *بَاضِعَةٌ*, [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. دَمَعٌ, voce دَامِعَةٌ, q. v., what are here mentioned as the second and third are transposed:)] [4] *مُتَلَحِّمَةٌ*, [which cleaves the flesh much: [5] *سِمْحَانٌ*, which leaves between it and the bone only a thin skin: these are five *شَجَاجٌ* for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentence: [6] *مَوْضِعَةٌ*, which reaches to the bone, and for which the mulct is five camels: [7] *هَاشِمَةٌ*, which breaks the bone, and for which the mulct is ten camels: [8] *مُنْقَلَةٌ*, from which bone is removed, from one place to another, and for which the mulct is fifteen camels: [9] *مَأْمُومَةٌ*, also called *أَمَةٌ*, which leaves between it and the brain only a thin skin, and for which the mulct is one third of the whole price of blood: [10] *دَامِعَةٌ*, which reaches the brain, and for which the mulct is also one third of the whole price of blood. (L.)

Bk. I.

The *شَجَّةٌ* of 'Abd-El-Hameed, [who was the goodliest man of his age,] the son of 'Abd-Allah the son of 'Omar the son of El-Khattāb, was the subject of a prov. on account of its beauty [and is said to have increased his goodness]. (MF.)

شَجَجَ The mark, or scar, of a wound by which the forehead has been broken. (S, A, K, TA.)

شَجَجِي The عَفَقَق [or magpie]; (K, TA; omitted in the CK;) [and] so *شَجَجِي*. (K and TA in art. شَجُو.)

شَجِجٌ and *مَشْجُوجٌ* A head broken [so that its skin or its flesh is cloven]: or a man having his head [so] broken: (S, TA:) pl. [of the former] *شَجَجِي*: you say *قَوْمٌ شَجَجِي*. (AZ, TA.) — Each is also applied as an epithet to a wooden peg or stake [as meaning † *Having its head broken, or mangled, by blows*]: and so is *مَشْجُوجٌ*, but in an intensive sense. (S, L.) — And both the first and † last signify † *A wooden peg or stake;* (A, TA;) each as an epithet in which the quality of a subst. predominates: because its head is separated, or uncompacted, in its component parts [or fibres by its being battered]. (TA.) One says, *مَا بِالْأَدَارِ شَجِجٌ* and *مَشْجُوجٌ* † *There is not in the house [even] a wooden peg or stake.* (A, TA.)

شَجَجِي: see *شَجَجِي*.

سَابِحٌ شَجَاجٌ † *A swimmer that cleaves the water vehemently.* (TA.)

أَشْجٌ A man having a mark, or scar, of a wound by which his forehead has been broken. (S, A, K.)

مَشْجُوجٌ: see *شَجِجٌ*, in three places.

مَشْجُوجٌ: see *شَجِجٌ*.

شجب

1. *شَجِبَ*, aor. 2, (S, A, O, Mṣb, K,) inf. n. *شَجِبَ*; (S, O, Mṣb, K;) and *شَجَبَ*, aor. 2, (S, A, O, K,) inf. n. *شَجُوبٌ*; (S, O, K;) *He perished:* (S, A, O, Mṣb, K:) or, accord. to AO, *he perished in relation to religion or the present worldly state: the former verb said by Ks to be the better: (TA:) or the former, (S,) or each, (O,) signifies he grieved, or mourned; or was sorrowful, sad, or unhappy.* (S, O.) [See also *شَجِبَ*, below.] — And *شَجِبَ*, aor. 2, inf. n. *شَجِبَ* and *شَجُوبٌ*, *It (a thing) went, went away, or passed away.* (TA.) — And *شَجِبَ*, aor. 2, inf. n. *شَجِبَ*, said of a raven (*غُرَابٌ*), *It uttered the croak that is ominous of separation:* (TA:) [or it croaked vehemently: or it (a raven of separation) be-moaned, by its croak, a misfortune: see *شَجِبَ*.] — See also 6. — *شَجِبَهُ*, (S, K,) aor. 2, inf. n. *شَجِبَ*, (S,) *He (God, S) destroyed him:* (S, K:) one says *مَا لَهُ شَجِبَهُ اللَّهُ* [What aileth him? May God destroy him!]: thus the verb is trans. as well as intrans. (S.) — And *He grieved him; or caused him to mourn or lament, or to be sorrowful, sad, or unhappy:* (S, K, TA:) [and so, app., *أَشْجِبَهُ* the *أَمْرٌ فَشَجِبَ لَهُ*, for] one says, *أَشْجِبَهُ*;

inf. n. *شَجِبَ*, i. e. *حَزِنَ*, [which seems to mean *The affair grieved him and he grieved at it,*] and [in like manner] *أَشْجَبَكَ الأَمْرُ فَشَجِبْتَ*. (TA.) — And *He cast, or shot, at him, namely, a gazelle, (O, K, TA,) with a spear, (O,) or with an arrow, or some other thing, (TA,) and severed one of his legs, so that he could not move from his place.* (O, K, TA.) — Also *He drev, or pulled, him, or it.* (O, K.) One says of a horseman, and of a horse, *شَجَبَ اللِّجَامَ* and *يَشْجِبُهُ*, *He pulled the bit and bridle, and he pulls it.* (O.) And *إِنَّكَ إِتَّجَبِي عَنْ حَاجَتِي* *Verily thou drawest me from the thing that I want.* (A, O.) — And *He occupied him, or busied him, or occupied him so as to divert his attention [from a thing].* (ISk, S, O, K.) — And *شَجِبَهُ بِشَجَابٍ* *He stopped it with a stopper; syn. سَدَّهُ بِسَدَادٍ.* (S, O, TA.)

4: see the preceding paragraph.

5. *تَشَجِبَ* i. q. *تَحَزَنَ* [app. as meaning *He expressed pain, grief, or sorrow, or he lamented, or moaned*]. (O, K.)

6. *تَشَاجِبٌ* *It (an affair, Nh, Mṣb, TA) became confused: (Nh, Mṣb, K, TA:) and (Mṣb, K, TA) it (a thing, IDrd, TA) became intermixed, or intermingled, one part of it entering into, or within, another; (IDrd, Mṣb, K, TA;) as also شَجِبَ [app. شَجِبَ], inf. n. شَجِبَ [app. شَجِبَ]. (IDrd, TA.)*

شَجِبٌ *Want, or a want, syn. حَاجَةٌ: and anxiety: (A, O, K:) pl. شَجُوبٌ.* (TA.) — Also, as an epithet, applied to a skin for water or milk, as though a contraction of *شَجِبَ* meaning “perishing,” *Old, and worn out; (O, TA;*) as also شَجِبٌ: (O:) or the latter, so applied, signifies dry.* (TA.) — And [as a subst., or an epithet in which the quality of a subst. is predominant,] *A skin for water or milk of which half is cut off and the lower part made into a bucket: (O, K:) pl. شَجُوبٌ.* (TA.) And *A dry skin for water or milk into which pebbles are put and then shaken for the purpose of frightening camels.* (L, K.) Az says, on the authority of an Arab of the desert, that it signifies *An old, worn-out, skin for water or milk, of which, sometimes, the mouth is cut off, and fresh ripe dates are put in it.* (TA.) Suh says, in the R, that *A water-skin was thus called [app. meaning absolutely].* (MF, TA.) And it is said in a trad. that a man of the Anṣār used to cool water for the Prophet *في أشجابه* [app. a mistranscription for *في أشجابه*], meaning in his water-skins, or worn-out water-skins; and cited to show that *أَشْجَابٌ* is a pl. of *شَجِبٌ*, like as *أَنْهَارٌ* is pl. of *نَهْرٌ*. (TA.) — Also *One of the poles of a tent:* (A, K:) pl. *شَجُوبٌ* [agreeably with an explanation in the S]. (TA.) — And [as an epithet,] *Long, or tall.* (K.)

شَجِبٌ *Grief, or sorrow; and anxiety: (K, TA:) but the word more commonly known is with ن [i. e. شَجِنٌ]. (TA.) [The pl. is أَشْجَابٌ (like أَشْجَانٌ) occurring in the O. See also شَجِبَ, of which it is the inf. n.: and see شَجِبَ, first*

sentence.] — And *Distress that befalls a man by reason of disease or of fight.* (K, TA.)

شَجِبَ and **شَجِبَ** *Perishing:* (S, O, K:) [accord. to an explanation of their verbs by AO, in relation to religion or to the present worldly state:] or the former, (S,) or each, (O,) signifies, *grieving, or mourning; or sorrowful, sad, or unhappy.* (S, O.)

شَجِبَ *Three pieces of wood [set up as a tripod] upon which the pastor hangs his bucket (K, TA) and his skin for water or milk. (TA.)* [See also **شَجَابَ** (voce **مَشَجِبَ**), of which it is said in the TA to be pl.]

شَجَابَ: see **مَشَجِبَ**. — Also *A stopper; syn. سِدَادٌ.* (S, O, TA.)

شَجُوبٌ *A woman affected with anxiety, whose heart is given up thereto.* (O, K.)

شَجِبَ: see **شَجِبَ** — and **شَجِبَ**. — Also *A raven (غُرَابٌ) croaking vehemently, or that croaks vehemently:* (S, O, K:) a raven uttering the croak that is ominous of separation: a raven of separation that bemoans, by its croak, a misfortune. (TA.) — Also *Irrational in talk, and loquacious.* (K.) It is said in a trad., **النَّاسُ ثَلَاثَةٌ**, **شَجَابٌ وَغَانِبٌ وَسَائِرٌ**, i. e. *Men are [of] three [sorts;] a speaker of what is bad, or an utterer of foul, or obscene, language, aiding in wrongdoing; and a speaker of what is good, and an enjoiner thereof, and a forbiddor of what is disapproved, so that he obtains good fortune; and one who is silent: or, accord. to A'Obeyd, شَجَابٌ signifies perishing, or in a state of perdition, and sinning. (TA.)* [Or] the Prophet said, **الْمَجَالِسُ ثَلَاثَةٌ**, **فَسَائِرٌ وَغَانِبٌ وَشَجَابٌ**, meaning [*Assemblies are of three sorts;] secure from sin; and acquiring recompense; and perishing, or in a state of perdition, and sinning.* (O.)

مَشَجِبٌ *Pieces of wood, (T, Mṣb, K,) bound together [at the top], upon which clothes are spread, (T, Mṣb,) or upon which clothes are put; as also شَجَابٌ; (K;) of which latter the pl. is شَجَابٌ: (TA: [see this last word above:]) pieces of wood, or sticks, of which the heads are joined together, and the feet parted asunder, upon which clothes are put, and sometimes the water-skins are hung thereon for the purpose of cooling the water: (Nh, TA:) or a piece of wood upon which clothes are put: (S:) Suh says, in the R, that they used to call the water-skin **شَجِبٌ**, and they used not to hold it otherwise than suspended, so that **مَشَجِبٌ** properly signifies the piece of wood, or stick, to which the water-skin is suspended: then they amplified the application of this word so as to call thereby the thing upon which clothes are suspended: (MF, TA:) the pl. is **مَشَاجِبُ.** (A.)*

شجر

1. **شَجَرَ** is an inf. n. of **شَجَرَ**, and signifies *The being, or becoming, intricate, complicated, perplexed, confused, or intricately intermixed; as*

also **اشْتَجَارٌ**. (TA.) You say, **شَجَرَ الْأَمْرَ بَيْنَهُمْ**, (Mṣb, K,) aor. **شَجَرَ** (Mṣb, TA) and **شَجُورٌ**, (K, TA,) *The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them; syn. اضْطَرَبَ; (Mṣb;) and so شَجَرَ بَيْنَهُمْ* [in which **الْأَمْرُ** is understood]; syn. **اِخْتَلَفَ**: (S:) *it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them. (K, TA.)* **فِيهَا شَجَرَ بَيْنَهُمْ**, in the Kur iv. 68, means *Respecting that which hath become complicated, or intricate, or confused, [so as to be a subject of disagreement, or difference,] between them: and hence the word شَجَرَ, ["trees," and "shrubs,"] because of the intermixing, or confusion, of the branches: (Bḍ:) or respecting the disagreement, or difference, that has happened between them. (Zj, Mgh.)* And it is said in a trad., **إِيَّاكُمْ وَمَا شَجَرَ بَيْنَ أَصْحَابِي** *Avoid ye the disagreement, or difference, that hath occurred among my companions. (TA.)* — **شَجَرَهُ**, (K,) aor. **شَجَرَ**, (TA,) inf. n. **شَجْرٌ**, *He tied it; namely, a thing. (K.)* — **شَجَرَهُ بِالرَّمْحِ** *He thrust, or pierced, him with the spear, (S, A, K, TA,) so that it stuck fast in him. (TA.)* — **شَجَرَهُ عَنْهُ**, (S, A, K,) aor. **شَجَرَ**, (TA,) inf. n. **شَجْرٌ**, (S,) *He, or it, averted, or diverted, him, from it; (S, A, K;) namely, an affair: (K:) he removed, or put away, (TS, K,) him, (K,) or it, (TS,) from it: (TS, K:) he withheld, or debarred, and repelled, him from it. (K.)* You say, **مَا شَجَرَكْ عَنْهُ** *What has averted thee, or diverted thee, from it? (S, A.)* — **شَجَرَ الْبَيْتَ**, (S, K,) aor. and inf. n. as above, (TA,) *He propped up the بيت [or tent] with a pole. (S, K, TA.)* [In some copies of the K, **بِعَمُودٍ** is erroneously put for **بِعَمُودٍ**.] In like manner **شَجَرْتَهُ** is said of anything as meaning *I propped it up with a pole or the like. (TA.)* And **شَجَرَ الشَّجْرَةَ**, (T, K, TA,) and **التَّبَاتَ**, (T, TA,) inf. n. as above, (TA,) *He raised the hanging branches of the tree, or shrub, (T, K, TA,) and of the plant. (T, TA.)* And **شَجَرَ الثَّوْبَ** *He raised the garment, it having gone down. (T, TA.)* And **شَجَرَ**, inf. n. as above, is said of anything as meaning *It was raised, upraised, uplifted, or elevated. (TA.)* — **شَجَرَ فَاهُ** *He opened his mouth (A, K, TA) with a stick, or a piece of wood, (A, TA,) by inserting this into the part of the mouth called its شَجْرُ, (TA,) فَأَوْجَرَهُ [and then put, or poured, medicine, or water, &c., into his mouth]. (A, TA.)* And **شَجَرَ الدَّابَّةَ**, (TS, K, TA,) aor. and inf. n. as above; or, accord. to one relation of a trad. in which it occurs, **اشْتَجَرَهَا** *He made the beast to open its mouth by jerking its bridle to curb it. (TS, K, TA.)* — And **شَجَرَ الشَّيْءَ** *He threw the thing upon the مَشَجِرَ [q. v.], (S, K,) i. e. the مَشَجِبَ. (S.)* — **كَثُرَ جَمِيعُهُ** [app. meaning *Its aggregate became large in quantity; or it became much in the aggregate*]: (TS, K, TA:) but accord. to Aḡ, [it seems to signify *it became collected together, and then scattered, or dispersed, by something: for he says that*] **شَجَرَ** [its reg.

part. n.] is applied to anything *collected together, and then scattered, or dispersed, by something* (TA.)

2. **تَشَجِيرُ النَّخْلِ** i. q. **تَشْخِيرُهُ**, (K,) *The laying of the racemes of the palm-trees upon the branches, lest they should break: (K in art. شَخِرَ:) this is done when the fruit is much in quantity, and the racemes are large, and one fears for the heart of the tree, and for the base, or lower part, of the raceme. (TA in the present art.)*

3. **شَجَرَ شَاخِرَ الْمَالِ** *The cattle pastured upon شَجَرَ [i. e. trees, or shrubs], (ISk, S, A, K,) having consumed the herbs and leguminous plants. (ISk, S, A.)* — **شَاخِرٌ فَلَانٌ فَلَانًا**, (K,) inf. n. **مُشَاخِرَةٌ**, (S,) *Such a one contended, disputed, or litigated, with such a one. (S, K, TA.)*

4. **اشْجَرَتِ الْأَرْضُ** *The land produced شَجَرَ [i. e. trees, or shrubs]. (K.)*

6: see 8, in three places.

7: see 8, in two places, and see 7 in art. سَجَرَ.

8. **اشْتَجَرَ** *It was, or became, knit, or connected, together, one part with another; as also اشْتَبَكَ: it was, or became, commingled, one part amid, or within, another; (TA;) and so تَشَاخَرُ: (Ham p. 161:) it was, or became, intricate, complicated, perplexed, confused, or intricately intermixed. (TA: see 1, first sentence.)* It is said in a trad., relating to conflict and faction (**فِتْنَةٌ**), **يَشْتَجِرُونَ فِيهَا أَتْبَاجَ الرَّأْسِ**, *They become knit together therein, like the knitting together of the bones of the head that interjoin, one with another, one entering into another: or the meaning is, they disagree, or differ, one with another. (TA.)* You say, **اشْتَجَرُوا بِرِمَاحِهِمْ**, (TA) and **تَشَاخَرُوا بِهَا** (S, A, Mṣb, TA) *They became knit together, or commingled, one with another, [in conflict,] with their spears: (TA:) or they thrust, or pierced, one another with their spears. (S, A, Mgh, Mṣb, TA.)* And **اشْتَجَرُوا** (Zj, S, A, Mṣb, K) and **تَشَاخَرُوا** (Zj, S, A, Mgh, K) *They became commingled, or confused, or embroiled, disagreeing, or differing: (Zj, TA:) they contended, or disputed, together; (S, A, Mgh, Mṣb;) or disagreed, or differed. (S, A, Mgh, Mṣb, K.)* — Also *He preceded, outwent, or outstripped; (K, TA;) and so انْشَجَرَ. (K.)* — And, said of sleep, *It withdrew, or kept aloof, from one; (K, TA;) as also انْشَجَرَ. (K.)* — Also (S, K) said of a man, (S,) *He put his hand beneath his شَجْرُ, against the part beneath his chin: (S:) or he put his hand beneath his chin and leaned upon his elbow, (K, TA,) not laying his side upon the bed. (TA.)* — [And, said of a horse, *He was bridled, reined, or curbed: (Freytag, from the Deewán of the Hudhalees:) or perhaps the verb in this sense is in the passive form:]* — see 1, last sentence but two.

شَجَرَ *A discordant, or complicated, or confused, affair, or case. (O, K.)* — Also *The part, of a كَرَانٍ [or camel's saddle], that is between the رَحْلٌ, (K, TA, [this word erroneously written in the CK with ز,]) which are the قَادِمَةٌ and the آخِرَةٌ, (TA in art. شَخِرَ,) [i. e. the شَرْخَانِ,] the كَرَّ*

being what conjoins the **فَلْفَتَانِ** [in the fore part of the saddle and in like manner in the hinder part]: the part between the **كُرَانِ** is also called the **شُخْر**. (TA in the present art. [It is there said that this part is also called the **شُخْر** as well as the **شُخْر**: but this is a mistake.]) — And The *chin*: (Aq, O, K:) or (TA, in the K "and,") the *place of opening* (**مَفْرَج**, [as in the K voce **مَشِين**,] in the K here erroneously written **مَفْرَج**, the meaning being **مَفْتَح**,) of the *mouth*: (K, TA:) or the *part between the two lower jaws*: (AA, S, K:) or the *hinder part of the mouth*: or the *side of the mouth, where the upper and lower lips unite*: or *what has opened of the part where the mouth closes* [when medicine or the like is put into it]; expl. by **مَا أَفْتَحَ مِنْ مُنْطَبِقِ الْفَمِ**: or the *place of meeting of the لَبِزْمَانِ [q. v., a word variously explained]: (K:) or the *part where the two sides of the lower jaw unite, beneath the hair that grows between the lower lip and the chin*: and, in a horse, the *part between the upper, main, portions of the two sides of the lower jaw*: (TA:) pl. [of pauc.] **أَشْجَارٌ** and [of mult.] **شُجُورٌ** and **شَجَارٌ**. (K.)*

شَجَرٌ (S, A, Mgh, Mṣb, K, &c.) and **شَجْرٌ** and **شِيرٌ** (K,) in which last the **ج** is changed into **ي**, like as the **ي** is changed into **ج**, as in **غَنَجٌ**, originally **غَنِي**, or, accord. to IJ, the **ي** in **شِيرٌ** is not changed from **ج** because it remains **ي** in the dim., in which, where it so changed, it should be changed back into **ج**, whereas the dim. of **شِيرَةٌ** is said to be **شِيرَةٌ** and **شِيرَةٌ**, and because it has **كسر** instead of **فت-ه** to the **ش**, [whence it appears that IJ knew not **شَجْرٌ**.] (TA,) [as coll. gen. ns., *Trees*; and *shrubs*, or *bushes*; which latter are also called, for distinction, **دِقُّ الشَّجَرِ**; and sometimes applied to *plants* in general; and, as a gen. n., sometimes meaning the *tree*, &c.]; the *kind of plant that has a trunk, or stem*: (S, A, K:) or the *kind that has a hard trunk, or stem*, (Mgh, Mṣb,) *like the نَخْلٌ &c.*: (Mṣb:) or *such as produces seed, and does not come to an end in its year*: (Mgh:) or *such as rises, or rises high, of itself, whether slender or large, and whether it withstand the winter or lack strength to do so*: (K:) called **شَجْرٌ** from **شَجَرٌ**, because of the intermixing, or confusion, of the branches: (Bd in iv. 68, and TA:*) n. un. with **ة**, (Mṣb, K,) i. e. **شَجْرَةٌ** (S, Mgh, Mṣb, TA) and **شِيرَةٌ** and **شِيرَةٌ**: (TA:) the pl. [of **شَجْرٌ**] is **أَشْجَارٌ** (S, Mṣb) and [of **شِيرَةٌ**] **شِيرَاتٌ** (Mṣb, TA) and [of **شِيرَةٌ**] **شِيرَاتٌ**: (TA:) **شَجْرَاءٌ** also signifies the same as **شَجْرٌ**: (K:) or it is a pl. [or rather a quasi-pl. n.] of **شَجْرَةٌ**; a pl. [or quasi-pl. n.] of which there are few other instances; **قَصَبَةٌ قَصَبَاءٌ**, and **طَرَفَةٌ طَرَفَاءٌ**, and **حَلْفَاءٌ حَلْفَاءٌ**; or, accord. to Aq, the sing. [or n. un.] of **حَلْفَاءٌ** is **حَلْفَةٌ**: and accord. to Sb, **شَجْرَاءٌ** is sing. and pl., and so are **قَصَبَاءٌ** and **طَرَفَاءٌ** and **حَلْفَاءٌ**: (S:) or **شَجْرَاءٌ** signifies *tangled, or luxuriant, or abundant and dense*, **شَجْرٌ**: (A:) or a collection of **شَجْرٌ**. (TA.) — **شَجْرَةٌ الْبَقِ** &c.;

see in arts. **بَقِ** &c. — In the saying in a trad., that the **شَجْرَةٌ** and the **صَخْرَةٌ** are of, or from, Paradise, by the former is said to be meant *The grape-vine*: or *the tree beneath which allegiance was sworn to the Prophet*; and which, it is said, was a **شَمْرَةٌ** [or gum-acacia-tree]: (TA:) and by the latter, the **صَخْرَةٌ** [or rock] of Jerusalem. (TA in art. **صَخْر**, q. v.) — By **الشَّجْرَةُ الطَّيِّبَةُ**, mentioned in the *Kur* in xiv. 29, is said to be meant *The palm-tree*: or *a certain tree in Paradise*: and by **الشَّجْرَةُ الْخَيْبَةُ**, in the next verse but one, *the colocynth*, and the **كُثُوثٌ**: [see art. **كُثِب**:] or each may have a more general application. (Bd in xiv. 31.) And **الشَّجْرَةُ الْبَلْعُونَةُ**, mentioned in the *Kur* xvii. 62, means *The tree called الزَّقْوَمُ*: and some explain it as meaning *the Devil*: and *Abou-Jahl*: and *El-Hakam Ibn-Abi-l'As*. (Bd.) — **شَجْرَةٌ** also signifies † *The stock, or origin, of a man*: (O, TA:) [hence,] one says, **هُوَ مِنْ شَجْرَةٍ طَيِّبَةٍ** † [He is of a good stock or origin]; and **مِنْ شَجْرَةِ النَّبِيِّ** † [of the prophetic stock, meaning of the stock of the Prophet]. (A.) [And † *A genealogical tree*; a *pedigree*.] — Also, (CK,) or **شَجْرَةٌ**, (O, and K accord. to the TA, [but probably thus in the TA only because found to be so in the O,]) † *A small speck, or speckle, on the chin of a boy*: (O, K:) on the authority of IAgar. (TA.) — And one says, **مَا أَحْسَنَ شَجْرَةَ ضَرْعِهَا**, (so in my copy of the A, and accord. to the CK,) or **شَجْرَةٌ ضَرْعِهَا**, (O, and so accord. to the text of the K as given in the TA, [but Z has, in the A, distinguished the phrase as tropical, and hence it seems that he held the former reading to be the right,]) † *How goodly are the shape, (A,) or the size, (O, K,) and the appearance, of her udder!* (A, O, K:) or *the veins and skin and flesh thereof!* referring to a she-camel. (O, K.)

شَجْرٌ: see 1, last sentence: — and its fem., with **ة**, see voce **شَجِيرٌ**.

شَجْرٌ; and its n. un., with **ة**: see **شَجْرٌ**.

شَجْرَةٌ: see **شَجْرٌ**, last two sentences.

شَجْرَاءٌ, as a quasi-pl. n.: see **شَجْرٌ**. — Also fem. of **أَشْجَارٌ** as syn. with **شَجِيرٌ**.

الشُّجْرَةُ [The letters of which the **شَجْرٌ** is the place of utterance; (in the CK, **الشُّجْرَةُ**);] the letters **ج** and **ش** and **ض**. (K.)

شَجَارٌ: see **مَشَجَرٌ**, in two places.

شَجَارٌ: see **مَشَجَرٌ**, in four places. — Also *The wood of a well*, (S, K, KL,) *by means of which the bucket is drawn out therefrom*: (KL:) pl. **شُجْرٌ**: (S:) this pl. occurs in a verse, accord. to J; but the right reading in that instance is **سَجَلٌ**, as is shown by the rhyme of the poem. (Sgh, TA.) — Also [A wooden bar of a door;] a piece of wood which is put behind a door; called in *Pers.* **مَتْرَسٌ**, (S, K, TA,) written by Az **مَتْرَسٌ**. (TA.) — And *A piece of wood with which a couch-frame (سُرِيرٌ) is repaired, by its being affixed as a ضَبَّةٌ* [q. v.], (S, K,) beneath it. (S.) — And *A piece of wood which is put in the*

mouth of a kid, to prevent its sucking. (TS, K.) — And *A certain brand, or mark made with a hot iron, upon camels.* (S, K.)

وَادِ شَجِيرٌ, and **أَشْجَرٌ**, (K,) or the former, (S, A,) but not the latter, (S,) and **مَشَجِرٌ**; (K;) and **أَرْضُ شَجِيرَةٍ**, (S, TA,) and **شَجِيرَةٌ**, (A, K,) and **شَجْرَاءٌ**, (S, Mṣb, K,) and **مَشَجِيرَةٌ**; (AHn, S, K;) *A valley, and a land, abounding with شَجَرٌ or أَشْجَارٌ* [i. e. *trees, or shrubs*]. (S, A, Mṣb, K.) — **شَجِيرٌ** also signifies *Strange, or a stranger*; applied to a man, (S, A, K,) and to a camel. (S, K.) — And *An arrow that is used in the game called المَيْسِرُ, thrown among arrows not from its kind of tree*: (S, K:) or *one that is borrowed, and from the winning of which [on former occasions] one augurs good.* (TA.) — Also *Bad, corrupt, or disapproved.* (Kr, K.) — And *A companion*: (M, K:) or *a friend*: (A:) pl. **شَجْرَاءٌ**. (M, TA.) — And *A sword.* (K.)

شَجَارَةٌ: see **مَشَجِرٌ**.

مَشَجِرٌ [pl. of **شَجِيرَةٌ** fem. of **شَجِيرٌ**]: see **مَشَجِرٌ**. — Also *Withholding, or debarring, and diverting, things.* (TA.) You say, **شَجَرْتَنِي عَنْهُ شَوَاجِرٌ** [Withholding, or debarring, or diverting, things withheld, or debarred, or diverted, me from it]. (S.)

أَشْجَرٌ; and its fem., **شَجْرَاءٌ**: see **شَجِيرٌ**. — Also (K) *Containing more شَجَرٌ* [i. e. *trees, or shrubs*]: (S, K:) so in the saying, **هَذِهِ الْأَرْضُ أَشْجَرٌ مِنْ هَذِهِ** [This land is one containing more trees than this]. (S, K,*) It has no known verb. (TA.)

مَشَجِرَةٌ (S, K, TA) [and] **مَشَجْرَةٌ** (Mgh, Mṣb) *A place* (S, Mgh, Mṣb, K) *of growth* (Mgh, K) *of شَجَرٌ or أَشْجَارٌ* [i. e. *trees, or shrubs*]: (S, Mgh, Mṣb, K:) or, as some say, the former signifies *many شَجَرٌ*. (TA.) — The former also signifies *A place of مَشَاجِرَةٌ* [i. e. *contending, disputing, or litigating*]: pl. **مَشَاجِرٌ**: and, some say, it is an inf. n. (Har p. 473.) — See also **مَشَجِرٌ**, in two places.

أَرْضُ مَشَجِرَةٍ: see **شَجِيرٌ**. — You say also **أَرْضُ مَشَجِرَةٍ** meaning *A land giving growth to شَجَرٌ* [i. e. *trees, or shrubs*]. (TA. [See also **مَشَجِرٌ**].)

مَشَجِبٌ i. q. **مَشْجَبٌ** [i. e. *A thing composed of pieces of wood, or sticks, the heads of which are bound together, and the feet parted asunder, upon which clothes &c. are put*]: (S:) or *pieces of wood, or sticks, tied together, like the مَشْجَبُ*, upon which articles of furniture, or utensils, are put: (M, Mṣb:) pl. **مَشَاجِرٌ**. (M, TA.) — And hence, (M,) *The wood, (K,) or pieces of wood, (M,) of the [kind of camel-vehicle for women called] هَوْدَجٌ*; (M, K;) as also **مَشَجِيرٌ** and **شَجَارٌ** and **شَجَارٌ**: (L, K:) n. un. **مَشَجِيرَةٌ** and **شَجَارَةٌ**: (TA:) or *a vehicle used by women, smaller than the هَوْدَجُ, having the head uncovered*; (AA, K, TA;) as also **مَشَجِيرٌ** and **شَجَارٌ** and **شَجَارٌ**: (K:) accord. to Lth, **شَجَارٌ** signifies the *wood [or frame-work] of the هَوْدَجُ*, which when covered becomes a **هَوْدَجٌ**: (TA:) Aq

says that *مَشَاجِرُ* signifies the *pieces of wood of a hood*: AA, that it signifies *vehicles smaller than هَوَادِجُ*, having the heads uncovered; also called *سَجَرُ*, of which the sing. is *شَجَارٌ*. (S.)

مَشَجِرَةٌ: see *شَجِيرٌ*: — and see also *مَشَجَرٌ*.

مُشَجَّرٌ Figured work (TA) having the form of *شَجَر* [i. e. trees, or shrubs]: (K, TA) and silk brocade (*دِيْبَاجٌ*) figured with the forms of *شَجَر*. (S, K.)

مُشْتَجِرُ الرِّمَاحِ [The place of the commingling of spears; or of the thrusting, or piercing, therewith]. (Ham p. 161.)

مُشْتَجِرٌ and *مُتَشَاجِرٌ* Commingled [and confused]: you say *رِمَاحٌ مُشْتَجِرَةٌ* and *مُتَشَاجِرَةٌ* and *سُؤَاجِرٌ* Spears commingled and confused. (TA.)

مُتَشَاجِرٌ: see what next precedes, in two places.

شجع

1. *شَجَعٌ*, aor. *شَجَعْتُ*, (S, Mṣb, K,) inf. n. *شَجَاعَةٌ*, (S, Mṣb,) He (a man, S) was, or became, courageous, brave, valiant, bold, daring, or strong-hearted (S, Mṣb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of his boldness. (Mṣb.) AZ says that *شَجَاعَةٌ* sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. (Mṣb.) — *شَجَعَهُ*, aor. *شَجَعْتُ*, [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be *شَجَعْتُهُ*,] He overcame him, or surpassed him, in *شَجَاعَةٌ* [or courage, &c.]. (K.) [See 3.] — *شَجَعٌ*, aor. *شَجَعْتُ*, (Mṣb,) inf. n. *شَجَعٌ*, (IDrd, Mṣb, K,) He was, or became, tall. (IDrd, Mṣb, K.)

2. *شَجَعَهُ*, (S, K,) inf. n. *تَشَجِيعٌ*, (K,) He encouraged him; or strengthened his heart; (S, K;) and emboldened him: (K:) or he said to him, Thou art *شَجَاعٌ* [or courageous, &c.]. (Sb, S, K.)

3. *شَاجَعْتُهُ فَشَجَعْتُهُ* [I strove to overcome or surpass him, or contended with him for superiority, in *شَجَاعَةٌ* (or courage, &c.), and] I overcame him, or surpassed him, therein. (TA.)

4. *مَا أَشَجَعَهُ* [How courageous, brave, valiant, bold, daring, or strong-hearted, is he, on the occasion of war, or fight!]. (TA in art. بسل.)

5. *تَشَجَعٌ* He affected (*تَكَلَّفَ*) courage, bravery, valour, boldness, daringness, or strength of heart on the occasion of war, or fight; (S, K;) [he encouraged himself; made himself, or constrained himself to be, courageous:] and he feigned, or pretended to have, courage, &c., on the occasion of war, or fight, not having it in him. (TA.)

شَجَعٌ Penetrating energy; boldness. (Aṣ.) — Quickness of the shifting of the legs, in camels, (S, K,) or, accord. to IB, in horses. (TA.)

شَجَعٌ; fem. with *ة*: see *شَجَاعٌ*, in three places. — *شَجَعُ القَوَائِرِ* Quick in the shifting of the legs, applied to a he-camel; and so *شَجَعَةٌ* and *شَجَعَاءٌ*,

applied to a she-camel. (S, K.) And *قَوَائِرُ شَجَعَاتٍ* Quick, and light, active, or nimble, legs. (TA.) — *Mad*, applied to a camel. (Ibn-'Abbád, K.)

شَجَعٌ: see *شَجَاعٌ*.

شَجَعَةٌ: see *شَجَاعٌ*: — see also *شَجَعَةٌ*: — also Tall, and uncompact in frame: — and crippled by disease; or having a protracted disease: [whence] it is said in a prov., *أَعْمَى يَقُودُ شَجَعَةً*, [A blind man leading one crippled by disease, or having a protracted disease: but in Freytag's Arab. Prov. ii. 119, the last word is written *شَجَعَةٌ*, and said to be pl. of *شَاجِعٌ*, and to signify, app., suffering paralysis]. (TA.)

شَجَعَةٌ: see *شَجَاعٌ*. — Also Cowardly, weak, (Ibn-'Abbád,) lacking strength or power or ability, lean, or emaciated, and small in body, having no heart; (Ibn-'Abbád, K;) as also *شَجَعَةٌ*: (Lh, K:) the former seems to have the meaning of a pass. part. n., [i. e. of *مَشْجُوعٌ*, q. v.,] like *سُخْرَةٌ* and other words. (Ibn-'Abbád.)

شَجَعَةٌ: see *شَجَاعٌ*.

شَجَعَاءٌ [or *شَجَعَاءٌ* or *شَجَعَاءٌ*]: see *شَجَاعٌ*.

شَجَعْرٌ A bulky serpent: or a malignant and audacious serpent: regarded by Sb as a quadrilateral-radical word. (TA.) [See also *شَجَاعٌ*.]

شَجَاعٌ: see what next follows.

شَجَاعٌ and *شَجَاعٌ* (Lh, ISk, S, Mṣb, K) and *شَجَاعٌ*, (Mṣb, K,) which is of the dial. of Benoo-Okeyl, being made by them to accord with its contr., which is *شَجَانٌ*, (Mṣb,) and *شَجِيعٌ* (Lh, S, Mṣb, K) and *شَجِيعٌ* (S, K) and *شَجِيعٌ* (K) and *شَجِيعٌ*, (as in some copies of the K,) or *شَجِيعَةٌ*, (as in other copies of the K and in the TA,) [of all which forms the first is the most common,] Courageous, brave, valiant, bold, daring, or strong-hearted (S, Mṣb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of boldness: (Mṣb:) fem. [of the 1st and 2nd and 3rd respectively] *شَجَاعَةٌ* and *شَجَاعَةٌ* (S, Mṣb, K) and *شَجَاعَةٌ* (Mṣb, K) and *شَجَاعَةٌ* also [without *ة*] (Mṣb) and [of the 4th] *شَجِيعَةٌ* (Mṣb, K) and [of the 5th] *شَجِيعَةٌ* and [of the 6th] *شَجِيعَةٌ*: (K:) pl. masc. (of the 1st, S, Mṣb) *شَجِيعَةٌ* [a pl. of pauc.] (AO, S, Mṣb, K) and [of the first three, and perhaps of the 4th also,] *شَجِيعَةٌ* (S, K) and (of the 1st, S) *شَجِيعَانٌ* (Lh, S, K) and (of the 4th, S) *شَجِيعَانٌ* (Lh, ISk, S, K) [or, accord. to IDrd, *شَجِيعَانٌ* is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, S, Mṣb) *شَجِيعَاءٌ* (S, Mṣb, K) and [of the 4th, and perhaps of others also,] *شَجِيعَاءٌ*, (K,) and also, (but these are quasi-pl. ns., TA,) *شَجِيعَةٌ* (AO, S, K) and *شَجِيعَةٌ* (K) and *شَجِيعَاءٌ* [app. a mistake for *شَجِيعَاءٌ* or *شَجِيعَاءٌ*]: (TA:) pl. fem. [all of *شَجِيعَةٌ*, or the last of *شَجِيعَاءٌ* or of *شَجِيعَةٌ*, and *شَجِيعَاءٌ* and *شَجِيعٌ*: (Lh, K:) or *شَجَاعٌ* is [an

epithet] peculiar to men: (K, TA:) AZ says, "I have heard the Kilábees say, *رَجُلٌ شَجَاعٌ*, but they do not apply this epithet to a woman:" (S:) *شَجِيعَةٌ* and *شَجِيعَةٌ*, however, are applied to a woman, and signify bold, (Ibn-'Abbád, K,) long-tongued, and vehemently clamorous, towards men; (Ibn-'Abbád, TA;) audacious in her speech, (Ibn-'Abbád, K,) [but these two epithets as applied to a woman and signifying "bold" &c. are omitted in the CK,] and in her length of tongue, and vehement clamorousness. (Ibn-'Abbád, TA.) — *شَجَاعٌ* (S, Mṣb, K) and *شَجَاعٌ* (K) also signify † The serpent; (K;) and so does *أَشَجَعٌ*: (TA:) or † the male serpent: (Mgh, K:) or a certain species of serpent, (Sh, S, Mṣb, K,) as also *أَشَجَعٌ*, (S,) small, (K,) or slender, and asserted to be the boldest of the serpent-kind: (Sh:) pl. *شَجِيعَانٌ* (Lh, IDrd, K) and *شَجِيعَانٌ*, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of *شَجَاعٌ* is *أَشَاجِعٌ*; or, as some say, this is pl. of *أَشَجَعَةٌ*, which is pl. [of pauc.] of *شَجَاعٌ*, signifying the serpent. (TA.) [See also *شَجِيعَةٌ*, above.] — Also † The serpent called *صَفْرٌ*, that presents itself in the belly (S, K, TA) of a man, as the Arabs assert, when he has been long hungry: (S, TA:) but Aṣ says that *شَجَاعُ البَطْنِ* signifies † vehemence of hunger. (Az, TA.)

شَجَاعٌ: see *شَجَاعٌ*, in two places.

شَجِيعٌ; fem. with *ة*: see *شَجَاعٌ*, in three places.

شَجِيعَةٌ: see *شَجِيعَةٌ*.

أَشَجَعٌ; fem. *شَجِيعَةٌ*: see *شَجَاعٌ*, in four places.

You say also, *لَبُؤَةٌ شَجِيعَةٌ* A bold lioness. (TA.) — Applied to a man, accord. to some, it signifies, (S,) or it signifies also, (K,) In whom is lightness, or unsteadiness, like what is termed *هَوَجٌ*, (S, K,) by reason of his strength. (S.) See also *شَجِيعٌ*. — *Mad*; or possessed by a devil: (TA:) Lth says that, applied to a man, it signifies one who is as though there were in him madness, or diabolical possession; but Az says that this is a mistake; for, were this its meaning, the poets would not have used it in praise. (TA, in another part of the art.) — Tall: (IDrd, Mṣb, K:) and so the fem. applied to a woman. (IDrd, Mṣb.) — Bulky; big-bodied; or stout: or, as some say, youthful; or in a state of youthful vigour. (TA.) — The lion. (Lth, S, K.) — It is said in the K that *الأَشَجَعُ* also signifies *الدَّهْرُ* [i. e. Time; or fortune; &c.]; and J says that this is what the poet means by the expression, *أَشَجَعٌ أَحَادٌ*: but this cannot be the correct meaning, for the poet, namely El-Aṣhā, says,

بِأَشَجَعِ أَحَادٍ عَلَى الدَّهْرِ حَكْمُهُ

by *الأشجع* meaning himself, or some other thing. (TA.) — Also, (S, K,) and *أَشَجَعٌ*, (K,) or the latter accord. to some, but this was not known to Abu-l-Ghouth, (S,) sing. of *أَشَاجِعٌ*, [in some copies of the S written *أَشَاجِعٌ*, but the former, which, as is mentioned in the TA, is found in the

handwriting of J, is that which is commonly known,] which signifies [The knuckles nearest to the wrist; this being what is meant by] the bases (أصول) of the fingers, which are connected with the tendons of the outer side of the hand: (S, K:) in the T, we find the heads (رؤوس) of the fingers, instead of أصول: (TA:) or اشجع in the hand and foot [but see what follows] signifies the tendons extended above the سَلَامِي [here meaning the metacarpal and metatarsal bones] from the wrist to the bases (أصول) of the fingers or toes, which are called أُطْنَابُ الْأَصَابِعِ, above the outer side of the hand: or the bone which connects the finger with the wrist; [i. e. the metacarpal bone;] every finger having to it a bone thus called: he who says that the أَشْجَاعُ [so here instead of اشجع as above] are the tendons calls those bones the أَشْجَاعُ. (TA.) Abou-Bekr is described as عَارِي الْأَشْجَاعِ, meaning Having little flesh upon what are thus termed: or having their tendons apparent. (TA.) [See also رَاجِبَةٌ and بُرْجِمَةٌ.] أَشْجَعُ مِنْ دِيكٍ [More courageous than a cock] is one of the proverbs of the Arabs. (Mgh.)

مَشْجَعٌ, like مَجْمَلٌ, (K, TA,) i. e. having the form of a pass. part. n., (TA,) [in the CK مَشْجَعٌ, like مَجْمَلٌ,] In the utmost state of madness, or diabolical possession: (K:) so says Ibn-Abbád; and hence, accord. to him, شَجَاعٌ [but in what sense he does not say]. (TA.)

مَشْجُوعٌ Overcome, or surpassed, in شَجَاعَةٌ [or courage, &c.]. (K, TA.)

شجن

1. شَجِنٌ, (S, L, K,) aor. ٤; (K:) and شَجَنٌ, aor. ٤; inf. n. [of the former] شَجِنٌ [in some copies of the K شَجِنٌ] and [of the latter, or of both,] شَجُونٌ; (L, K;) He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; (S, L, K;) and was anxious: and شَجِنٌ signifies the same: (L:) or this last signifies, (K,) or, as Lth says, it seems to signify, (L,) he remembered; syn. تَذَكَّرَ. (L, K.) And شَجِنَةٌ, [app. both شَجِنَةٌ and شَجِنَةٌ,] inf. n. شَجُونٌ, The pigeon cooed in a wailing and plaintive manner. (L.) [See also شَجِنٌ below.] شَجِنَةٌ, (S, L, K,) [aor. ٤, accord. to the usual rule of the K,] inf. n. شَجِنٌ and شَجُونٌ, (L, K,) signifies the same as شَجِنَةٌ, (S, L, K,) i. e. He, (another person, S,) or it, (an affair, or an event, or a case, L, K,) caused him to grieve or mourn or lament, or to be sorrowful or sad or unhappy. (S, L, K.) — شَجِنْتُي الْحَاجَةَ, (S, L,) and شَجِنْتُهُ, (L, K,) aor. ٤, inf. n. شَجِنٌ, (S, L,) Want, or the want, detained, or withheld, (S, L, K,) me, (S, L,) or him. (L, K.) And مَا شَجِنَكَ عَنَّا What detained, or withheld, thee from us? (L.)

4. اشجنته: see the preceding paragraph. — اشجن الكرم The grape-vine had a branchlet of a bunch of which all the grapes came to maturity. (L, K. [See شَجِنَةٌ.]

5: see 1, first sentence. — تَشَجَنُ الشَّجَرُ The trees mere, or became, tangled, or luxuriant, or abundant and dense. (L, K.)

شَجِنٌ (S, L, K) [in the CK شَجِنٌ, but expressly said in the S to be بِالتَّسْكِينِ] A road of a valley; (S, L;) or a road in a valley: or in the upper, or uppermost, part thereof: as also شَاجِنَةٌ: (K:) pl. of the former شَجُونٌ: (S, L, K:) and of † the latter شَوَاجِنٌ: (K:) or † شَاجِنَةٌ signifies a valley in which are many trees; (S, L;) or a place in which are شَجُونٌ, which means tangled trees; (Ham pp. 761-2;) and شَوَاجِنٌ is its pl.: (S, L, and Ham p. 762:) or † شَاجِنَةٌ signifies a sort of valley producing good herbage: or, as some say, شَوَاجِنٌ signifies the upper, or uppermost, parts of a valley; and its sing. is † شَجِنٌ [thus written in the L in this instance], as ISd mentions on the authority of A'Obeyd, but adding that, as such, it is irregular, and that it is more properly to be regarded as pl. of † شَاجِنَةٌ. (L.)

— [Hence,] one says, الْحَدِيثُ ذُو شَجُونٍ, (S, Meyd, L, K,) شَجُونٌ being pl. of شَجِنٌ, with the ج quiescent; (Meyd;) a prov., (Meyd, L,) meaning † The story is involved, or intricate; (S, Meyd, L;) or has several ways [in which it may be understood]; (Meyd;) or has several modes, or manners; and objects of aim: (L, K:) applied to a story by which one calls to mind another: (A'Obeyd, Meyd, L:) the first who said it was Dabbeh Ibn-Udd Ibn-Tábhkah: he had two sons, named Saqd and So'eyd: and some camels belonging to him ran away by night, so he sent his two sons to seek them; and they separated; and Saqd found them and restored them; but So'eyd went on seeking them; and El-Háarith Ibn-Kaṣb met him; and there were upon the young man two [garments such as are called] burds (بُرْدَانٍ), which El-Háarith asked him to give to him, but he refused to comply with his desire; whereupon he slew him, and took his two burds: and Dabbeh, when he saw a dark object in the night, used to say, أَسْعَدُ أَمْ سَعِيدٌ [“Is it Saqd or So'eyd?” (see سَعْدٌ)]; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El-Háarith Ibn-Kaṣb at 'Okádh, and saw upon him the two burds of his son So'eyd, and asked him respecting them; and he answered that he had met a young man wearing them, and slain him, and taken them: Dabbeh said, “With this thy sword?” and he answered, “Yes:” and he said, “Give it me that I may look at it, for I think it to be sharp:” and El-Háarith gave it him: and he took it, and shook it, and said, إِنَّ الْحَدِيثَ ذُو شَجُونٍ; and slew him with it: whereupon it was said to him, “O Dabbeh, in the sacred month?” and he said, سَبَقَ السَّيْفُ الْعَذْلَ [“The sword preceded the censure”]: these three provs. he originated. (Meyd.)

شَجِنٌ and شَجِنٌ: see the next paragraph. شَجِنٌ Grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S, L, K;) and anxiety: (L, K:) pl. أَشْجَانٌ (S, L, K) and شَجُونٌ (L,

K; [in the latter of which these pls. are mentioned after all the explanations of the sing. ;]) the former a pl. of pauc., and the latter of mult. (Ham p. 404.) [See a verse cited voce عَرَضٌ, in which it means A cause of anxiety.] — And The soul's love, or its inclination, or its blamable inclination: (L:) [or] love that is followed by anxiety and grief. (Kull p. 165.) — And A want, (S, L, Mṣb, K,) as also شَجِينٌ, (L,) wherever it be: (S, L, K:) pl. شَجُونٌ (S, L, Mṣb, K) and أَشْجَانٌ; (L, Mṣb, K;) the latter being pl. of شَجِينٌ also. (L.) A rájiz says,

• لِي شَجَانٍ شَجِنٌ بِنَجْدٍ •
• وَتَجَنُّ لِي بِيَلَادِ السِّنْدِ •

[I have two wants; a want in Nejd, and I have a want in the country of Es-Sind]. (S.) — Also An intricately-intermingling branch of a tree; (L, K;) and a شُعْبَةٌ [i. e. branch, or branchlet, or the like,] of anything; (K;) like † شَجِنَةٌ and † شَجِنَةٌ and † شَجِنَةٌ (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense:]) or, accord. to IAgar, one says † شَجِنَةٌ and † شَجِنٌ meaning a branch of a tree, [or the latter app. means branches, for it seems to be a coll. gen. n.,] and † شَجِنَةٌ and † شَجِنٌ, and [the pl. of † شَجِنَةٌ is] شَجِنَاتٌ and شَجِنَاتٌ: (L:) or, accord. to J, (L,) † شَجِنَةٌ and † شَجِنَةٌ signify roots of trees intricately intermingling: (S, L:) [but] the primary signification of † شَجِنَةٌ and † شَجِنَةٌ is a branchlet (a شُعْبَةٌ of a عُصْنٌ) of a tree: (L:) or † شَجِنَةٌ signifies tangled, or luxuriant, or abundant and dense, trees. (Mṣb.) — See also شَجِنَةٌ. — And see شَجِنٌ. — Also, (K,) or شَجِنَةٌ, (L, [thus written without any syll. signs, perhaps fem. of شَجِنٌ, i. e. شَجِنَةٌ, but it seems to be indicated by the context in the L that it is † شَجِنَةٌ,]) A she-camel compact in make, of which the several parts are interknit, one with another, (L, K,*) like the parts of a tree. (L.)

شَجِنَةٌ: see the next preceding paragraph. شَجِنَةٌ: see شَجِنٌ, in six places: and شَجِنَةٌ. — Also, as some say, Leanness; or slenderness, and leanness; or leanness, and lankness in the belly. (L.) شَجِنَةٌ: see شَجِنٌ, in five places. — Also, i. e. with kesr, (K,) or † شَجِنٌ and † شَجِنَةٌ, (L,) A branchlet of a bunch of a grape-vine of which all the grapes come to maturity. (L, K.) — شَجِنَةٌ signifies also † Relationship closely, or intimately, connected. (L.) One says, بَيْنِي وَبَيْنَهُ شَجِنَةٌ رَجِيمٌ, and رَجِيمٌ † شَجِنَةٌ, † Between me and him is a relationship closely, or intimately, connected. (S.) And it is said in a trad., الرَّحِيمُ شَجِنَةٌ مِنَ اللَّهِ, i. e. † الرَّحِيمُ is derived from الرَّحْمَنُ: (S, L: [see رَجِيمٌ:]) or, accord. to AO, (L,) the meaning is, [رَجِيمٌ is] relationship, from God, closely, or intimately, connected, like the roots of trees. (S, L.) — Also A crack, or cleft, in a mountain. (Lh, L, K.) شَجِنَةٌ: see the next preceding paragraph.

شَجُونُ † شَجِنْتِي is a saying of the Arabs like their saying *عَابِلْتِي عِبُولٌ* [i. e., app., *My withholder is death, or shall be death alone*; for *شَجُونُ شَجِنْتُهُ* may be rendered *Death withheld him*, like as *عَابِلْتُهُ عِبُولٌ* is rendered "death separated him"]. (L.)

شَجِينٌ: see شَجِنٌ.

شَاجِنٌ *Grieving, mourning, or lamenting; or sorrowful, sad, or unhappy*; (S, L;) and *anxious*. (L.)—See also an ex. of its fem., with *ش*, voce شَجُونٌ.

شَاجِنَةٌ [as a subst.]; pl. شَوَاجِنٌ: see شَجِنٌ, in five places.

شجو

1. شَجِيَ، aor. ى، inf. n. شَجَا، *He was choked; or his throat, or fauces, became obstructed*; (S, K;) *by it*; i. e. a bone or the like. (K.) One says, *عَلَيْكَ بِالْكَظْمِ وَتَوَّ شَجِيْتِ بِالْعَظْمِ* [Keep thou to self-restraint though thou be choked by the bone]. (TA.)—And, [hence, by a metaphor, (see Har p. 33.)] aor. and inf. n. as above, † *He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy*: (S, Mṣb;) and *he was, or became, anxious, or disquieted in mind*. (S.)—Also, aor. and inf. n. as above, said of a creditor (غَرِيمٌ), *He went away, عَنْهُ* [from him]. (K.) [See 4.]—شَجَا بَيْنَهُمُ *It was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them*. (K.)—شَجَاهُ، (S, Mṣb, K,) aor. ى، inf. n. شَجُو، (S, Mṣb,) [app. originally syn. with اشْجَاهُ in the first of the senses assigned to the latter in the next paragraph:—and hence,] † *It (anxiety, Mṣb) grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy*; (S, Mṣb, K;) as also † اشْجَاهُ. (K.) And, said of wealth (الغنى), inf. n. شَجُو، *It excited his griefs, mournings, &c., and his desire*. (TA.)—Also, and † اشْجَاهُ، † *It caused him to be mirthful*, (Ks, K, TA,) and *excited him*. (Ks, TA.) Thus each of these verbs has two contr. significations. (K.) But MF observes that طَرَبُهُ، the explanation here given in the K, is said by the author of the K [in art. طَرَب] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.]

4. اشْجَاهُ، inf. n. اشْجَاهُ، *It choked him; or caused his throat, or fauces, to be obstructed*; syn. اُغَصَّهُ; (S, TA;) said of a bone lying across in the throat, or fauces. (TA.) [This is clearly shown to be the meaning in the S, as well as in the TA, intended by اُغَصَّهُ; with which it is also syn. in another sense; for]—It signifies [also] † *It, or he, caused him to fall into grief, mourning, lamentation, sorrow, sadness, or unhappiness*. (K.) See also 1, in two places.—Also † *He subdued, overpowered, or overcame, him*, (K, TA,) so that he grieved, or was sorrowful. (TA.)—And † *He angered him*. (Ks, TA.)—And † *He made him to go away*. (Az, TA.) And † *I gave him* (i. e. a creditor or petitioner) *what contented him, so that he went away*. (TA.)

6. تَشَاجَتْ عَلَيْهِ، (As, T, K,* TA,) said of a woman of the desert with reference to a young man who had been dallying, and holding amorous converse, with her, (As, T, TA,) † *She resisted him, and expressed grief, or unhappiness, to him, or on account of him*, [i. e. on account of his advances,] saying, *Alas, my grief, or my unhappiness!* (As, T, K,* TA.) And said of a woman with reference to her husband, meaning † *She expressed grief, &c., as above*. (A, TA.)

شَجَا *A bone, or some other thing* (S, K) *of the like sort*, (K,) *sticking fast*, (S,) *or lying across, or forming an obstruction*, (K,) *in the throat, or fauces*, (S, K,) *of a human being, and of a beast*; (TA;) *a thing in the throat, or fauces, that [chokes one, or] prevents from swallowing*: (Har p. 69:) an inf. n. used as a subst. [properly thus termed]. (Har p. 33.)—See also the next paragraph.

شَجُو † *Anxiety, or disquietude of mind; and grief, mourning, lamentation, sorrow, sadness, or unhappiness*; (S;) [and] so † شَجَا: thus termed because a man is choked thereby. (Har p. 33.)—And † *A want; an object of want*. (Az, K, TA.) One says, *بَكَى فُلَانٌ شَجُوهُ* [app. meaning † *Such a one wept for his object of want*]: and *دَعَتِ الْحَمَامَةُ شَجُوَهَا* [app. † *The pigeon called for its object of want*]. (TA.)

شَجَّ † *Grieving, mourning, or lamenting; or sorrowing, sad, or unhappy*; applied to a man; (S, Mṣb;) and *شَجِيَّة*, of the measure فَعَلَةٌ, applied to a woman: one says, *وَبَدَلٌ لِلشَّجِي مِنْ الخَلِي* [mentioned and expl. voce خَال, in art. خَلُو, where each of these epithets is written with teshdeed to the ى; and likewise in another saying there mentioned]: (S;) or, in this saying, (TA,) it signifies *occupied [by anxiety or grief]*; (K, TA;) [in the CK, الشَّجَا is erroneously put for الشَّجِي;] and *خَلِي* means "free [therefrom]:" so says AZ: and in this instance الشَّجِي may mean *occupied by a bone choking, or obstructing, his throat, or fauces, or by anxiety, and not having found a way of escape therefrom; or by his opponent, or adversary, whom he has been unable to withstand*: (TA:) and sometimes one says † شَجِي، like as one says *حَزِنٌ* and *حَزِينٌ*; though this is rare; (Mṣb;) it is mentioned in the 'Eyn; but شَجَّ is more known; and is said by Az to be the chaste form: (TA.) Mbr says, the ى of الخَلِي is with teshdeed, and the ى of الشَّجِي is without teshdeed, (S,) and sometimes this ى is with teshdeed in poetry; (S, K;) but if you make it to be from شَجَاهُ، it is † شَجِي only, syn. with مَشَجُو [i. e. grieved, &c.]; (S;) and so it is said to be by Az and Z: and Az adds, the second way of accounting for it is, that they often lengthen فَعَلَ with a ى, saying, *فُلَانٌ قَمِينٌ* and *كَمِينٌ* and *كَمِينٌ* and *كَمِينٌ*: and the third way is, that they assimilated one word in measure to another, as in *الغَدَايَا* and *العَشَايَا*, the [proper] pl. of عَدَاةٌ being only عَدَوَاتٌ. (TA.)

شَجِي: see the next preceding paragraph, in two places.

مَفَازَةٌ شَجَوَاءٌ [A desert, or waterless desert,] difficult to travel. (S, K.)*

شَجَوِي، with fet-ḥ to the ج; rel. n. of شَجَّ. (S.)

شَجَوِي، (S, K,) of the measure فَعَوَلٌ [and therefore with tenween], (Mz 40th نوع, and MF and TA,) like شَجَوِي &c., (S,* and Mz ibid.,) and † شَجَوِي، (K,) applied to a man, (S,) *Long in the legs*: (S, K:) or *very tall*: or *very tall, with bigness* (ضَخْمٌ, in the CK ضَخْمٌ) *of the bones*: or *long in the back, short in the leg*; (K;) thus in the M; but Az says the reverse, i. e. *long in the legs, short in the back*. (TA.)—Also, (K,) or the former, (TA,) *A bulky horse*. (K.)—And *The عَقَقِي [or magpie]*; (K;) [and] so شَجَوِي; (K and TA in art. شَجَّ;) fem. with ة [i. e. شَجَوِيَّة]. (K.)—And *A wind continually blowing*; as also شَجَوِيَّة. (K.) All this is in the M. (TA.)

شَجَوِيَّة: see the next preceding paragraph.

أَمْرٌ شَاجٍ *An affair, or event, grieving; or causing to mourn or lament, or to be sorrowful or sad or unhappy*. (TA.)

شح

1. شَحَّ، (Mṣb,) sec. pers. شَحَّتْ، aor. يَشَحُّ and يَشَحُّ، (S, O, Mṣb, K,) the latter of these aors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. شَحَّتْ، aor. يَشَحُّ; (S, O, Mṣb, K;) [the first of which, having for its aor. يَشَحُّ, is the most common;] inf. n. شَحَّ (S, A, O, Mṣb, K) and شَحَّ and شَحَّ، (ISk, O, K,) of which three inf. ns. the first is the most approved; (TA;) *He was, or became, niggardly, tenacious, stingy, penurious, or avaricious*; syn. بَخِلٌ: (Mṣb;) or *bخِل* relates to single things, or particulars; and *شَحَّ*, to things in general: or *بخِل* relates to wealth, or property; and *شَحَّ*, to wealth, or property, and to kindness, or beneficence: or *شَحَّ*, signifies *he was, or became, niggardly, &c., as above, in the utmost degree*: (TA:) or *he was, or became, niggardly, &c., as above, (S, A, O, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire*. (S, A, O.) You say, *شَحَّ بِهِ* and *شَحَّ عَلَيْهِ*; (T, M, K;) by the former meaning *He was, or became, niggardly, &c., of it*, i. e., of his property, or the like; and by the latter, *he was, or became, niggardly, &c., to him*, i. e., to an asker, or a beggar, or a seeker, or the like: (MF:) or [in some cases, as will be seen from phrases mentioned below, (see شَجِيحٌ,)] meaning by the latter the same as by the former. (L.) [Thus] one says, *هُوَ يَشَحُّ بِمَالِهِ* [He is niggardly, &c., of his property; and sometimes, in the same sense, *يَشَحُّ عَلَى مَالِهِ*. (A.) And *بَعْضُهُمْ*

على بعض [Some of them were niggardly, &c., to some; meaning they were niggardly, &c., one to another]. (Msb, K.)

3. هو يشاحني بكذا [He is niggardly, tenacious, &c., as above, with me, of such a thing]. (A.) [The inf. n.] مشاحة [in the CK erroneously written مشاحة] is syn. with ضنة: (K, TA:) hence the saying, لا مشاحة في الإصطلاح [There shall be no acting in a niggardly manner, of one with another, in the making of peace, one with another]. (TA.) And one says, فلان يشاح على فلان Such a one is tenacious of such a one; syn. بضن به. (S, L.)

6. تشاح القوم The people, or party, were niggardly, tenacious, &c., as above, [see 1,] one to another, (Msb, K, TA,) and في الأمر [in the affair], (K, TA,) and عليه [for it], (TA,) and vied in hastening to it, (TA,) fearing lest it should become unattainable. (K, TA.) And تشاحا على تشاحا على [i. e. They straitened each other in pressing to the water, and vied, each with the other, in endeavouring to satisfy their thirst]. (TA in art. جشع.)

R. Q. 1. شحشة [inf. n. of شحش] The being cautious, wary, or vigilant; or fearing. (O, K.) — The crying of the [bird called] صرد. (K.) You say, شحش الصرد The صرد uttered its cry. (O, TA.) — The camel's reiterating of his voice, [or his being not clear, or his being sparing,] in his braying. (K.) You say of the camel, شحش في هديره [He reiterated his voice, or] he was not clear, (S,) or he was sparing, (L,) in his braying. (S, L.) — And The flying swiftly. (S, K.)

شحش: see شحش.

أوصى في صحته وشحته means [He made his will during his state of soundness, or health, and] in his state of which he is tenacious [or the state which he is reluctant to quit] في حاله التي يشح (عليها). (O, K.)

شحش: see the next paragraph in four places.

شحش (S, A, Msb, K) and شحش (S, A, K) and شحشان and شحشان and شحشان, (K,) applied to a man, Niggardly, tenacious, stingy, penurious, or avaricious: (Msb:) or niggardly, &c., as above, in the utmost degree: (TA:) or niggardly, &c., as above, (S, A, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire: (S, A:) and شحش نفس signifies the same as شحشة [a soul that is niggardly, &c.]:

(IAar, TA:) the pl. (of شحش, S, Msb) is أشحة [a pl. of pauc.] (S, A, Msb, K) and شحش (S, A, K) and أشحاه. (Msb, K.) You say, [هو شحش] and [شحش على شيء] and [شحش على الخير] (L in art. شد.) أشحة على الخير, in the Kur [xxxiii. 19], means [They being niggardly, or vehemently desirous, of the good things, i. e.] of the wealth and spoils: (TA:) and أشحة عني, in the same verse, means [They being niggardly] of aid [to you]. (Jel.) — [Hence,] إبل شحش, [in which the latter word is pl. of شحشة,] (O, K,) or شحش, (A,) † Camels that yield little milk. (A, O, K, TA.) And † زبد شحش † A piece of stick, or wood, for producing fire, that does not yield fire. (S, A, K.) And ماء شحش † Water little in quantity; not copious. (K.) And † أرض شحش † Land that will not flow with water unless in consequence of much rain; (S, O, K;) as also † شحش: (O, K;) and also, (ISK, L, TA,) or † the latter word, (so accord. to the K,) † Land that flows in consequence of the least rain; (ISK, K, TA;) as though it were niggardly of itself to the water; (TA;) like حشاد [in this, or in the former, sense]: (ISK, L:) thus having two contr. meanings. (K.) And accord. to AHn, شحش signifies † [Small water-courses such as are termed] شعاب † any one of which is made to flow if a skinful of water is poured into it. (TA.)

شحش: see شحش, in three places. — Also Evil in disposition; (O, K;) and so † شحش. (TA.) — Very jealous; (Fr, S, O, K;) as also † شحشان and † شحشان. (Fr, O, K.) — Courageous; (S, K;) and so † شحش. (TA.) — Also, (S, O, K, TA,) applied alike to a male and to a female, (TA,) and † شحشان, (K, TA,) or † شحشان, (S, O,) One who keeps, attends, or applies himself, constantly, perseveringly, or assiduously, to a thing: (S, O, K, TA:) who strives, labours, or exerts himself, therein: (TA:) or, as some say, (S, O,) penetrating, sharp, vigorous, or effective, therein: (S, O, TA:) the first, (S, O, K, TA,) and † second, (TA,) applied to an orator, or a preacher, (S, O, K, TA,) in this last sense, (S, O, TA,) or as meaning eloquent (K, TA) and powerful: (TA:) and both, as epithets of general application, penetrating, sharp, vigorous, or effective, in speech, or in going or journeying: the first is also applied to an orator, or a preacher, as meaning skilful: (TA:) and † the last of these three epithets is applied by Dhu-r-Rummeah to a driver of camels, who urges them by singing to them. (S, O, TA.) — Also the first, applied to a raven, or crow, (غرأب,) That croaks much. (O, K.) — And Light, or agile; applied to an ass; as also † شحش, (O, K,) as some say. (O.) — And Swift in flight; applied to a قطة. (S, O, K.) — Also, and † شحشان, Tall, or long, (Fr, O, K, TA,) and strong. (TA.) — And the former, applied to a [desert such as is termed] فلاة, Wide;

(O, K, TA;) in which the places of alighting are far apart, and in which is no herbage. (TA.)

شحش: see the next preceding paragraph.

شحش: see شحش: — and see also شحش, in five places. — Also, applied to a woman, Resembling a man in her strength, (O, K,) and her exertion, or energy. (O.)

شحشان: see شحش: — and see also شحش, in four places.

شحش Niggardly, tenacious, stingy, penurious, or avaricious; [like شحش;] (TA;) possessing little, or no, good. (O, K, TA.)

شحب

1. شحب, aor. † (S, A, O, K, &c.) and † (A, O, K, &c.) but the former more commonly obtains, (TA,) inf. n. شحوب; (S, O, K;) and شحب, (Fr, S, A, O, K, &c.) inf. n. شحوبة, (Fr, S, O, K,) but this form of the verb is disapproved by AZ and 'Iyād; (TA; [in which, however, nine authorities for it are mentioned;]) said of one's body; (Fr, S, O;) or of one's colour, or complexion, (A, K,) and so شحب, (A, O, K,) inf. n. شحوب; (A;) [It was, or became, altered [for the worse, wan, or haggard], (Fr, S, A, O, K, &c.) in consequence of emaciation, (K,) or hunger, (A, K,) or sleeplessness, and the like, (A,) or travel, (K,) or work, or disease, or impatience, or distress or fatigue: or, accord. to the author of the "Wá'ee," شحوب signifies emaciation itself: (TA:) in this sense, it is of the dial. of Benoo-Kiláb. (A, TA.) — شحب الأرض, (IDrd, O, K,) aor. †, inf. n. شحب, (IDrd, O,) He pared the ground, or scraped off its superficial part, with a shovel, (IDrd, O, K,) or some other thing: of the dial. of El-Yemen. (IDrd, O.)

شحب: see what follows.

شاحب A man having his colour, or complexion, altered [for the worse, wan, or haggard], (TA,) or so شاحب اللون, (A,) in consequence of disease, or travel, or the like: (TA: [see 1:]) and emaciated, or lean; (TA, KL;) as also † شحب. (KL.) It is said in a trad., لا تلقى المؤمن إلا شاحباً [Thou wilt not find the believer otherwise than wan, or haggard; or emaciated, or lean]; because شحوب is one of the effects of fear, and of paucity of food, and of little enjoying of plentifulness and pleasantness or easiness, and softness or delicacy, of life. (TA.) — It is also applied as an epithet to a sword, meaning Altered in its colour by blood that has dried upon it: used in this sense by the poet Taabbata-sharrā. (TA.)

شحج

1. شحج, aor. † and †, inf. n. شحج (S, O, K) and شحجان (A, S, O, K) and شحجان (O, K) and شحج; (O, L;) and † شحج; and † شحج; (L, TA;) He uttered his voice or cry; [brayed;

croaked;] said of a mule, (S, O, K, &c.) and of an ass, (ISd, O,) and of a raven, or crow; (S, O, K, &c.) and sometimes, † of a man: (L:) or شَحِج is used in relation to a mule; and شَحَّان, in relation to a raven, or crow: (T, TA:) or the former of these two signifies the reiterating of the voice or cry of the raven, or crow; and when it stretches forth its head [and croaks], you say نَعَب: and accord. to the L, the first and second inf. ns., used in relation to an ass, signify the uttering certain of his voices or cries: Th is thought by ISd to have mentioned also شَحِج; but the latter doubts its correctness: and شَحَّاج is also expl. as signifying the raising of the voice; but as used more especially in relation to the mule and the ass. (TA.) شَحَّج is also said of a raven, or crow, meaning He, being advanced in age, had a rough, or harsh, voice or cry: (O, K:) [he croaked roughly, or harshly, by reason of age:] it is said in the M that شَحِج and شَحَّاج signify the crying of a raven, or crow, when advanced in age. (TA.)

5: see the preceding paragraph.

10. استَشَج [He desired a raven, or crow, to croak]. One says of ravens, or crows, اُسْتَشَجْنَ [They were desired to croak, and they croaked]. (O, K.) — See also 1.

شَحَّاج, applied to a mule, an ass, and a raven or crow, that brays, or croaks, or raises its voice, much: and by Er-Rá'ee it is applied to † a مؤدِّن. (TA.) — بَنَاتُ شَحَّاج, (S, A, O, K,) and شَحَّاج, (L,) Mules: (S, A, O, K:) and asses. (A, TA.) — And شَحَّاج and مَشَحَّج The wild ass: (S, O, K:) in the L said to be the wild pigeon: [but حمام is evidently there a mis-transcription for حِمَار:] each an epithet in which the quality of a subst. predominates. (TA.)

شَوَاجِحُ: see شَحَّاج. — بَنَاتُ شَحَّاجِ [pl. of شَحَّاجَة] Ravens, or crows: which are also called مُسْتَشَجَّاتُ and مُسْتَشَجَّاتُ, meaning desired to croak and croaking. (O, K.) Dhu-r-Rummeh uses the phrase بالفراقِ مُسْتَشَجَّاتُ [Ravens croaking by reason of separation]. (O, TA.)

شَحَّاج: see شَحَّاج.

مُسْتَشَجَّاتُ: see the next but one of the preceding paragraphs, in three places.

شحذ

1. شَحَذَ, (S, A, Mṣb, K,) aor. ʿ, (S, Mṣb, K,) inf. n. شَحَذُ, (S,) He sharpened (S, A, Mṣb, K) a knife, (S, A, L, K,) and a sword, and the like, (L,) or an iron implement, (Mṣb), with a whetstone or other similar thing; (TA;) as also شَحَذَ; (K;) and شَحَذُ, inf. n. شَحِذُ. (KL.) — [Hence,] شَحَذْتَ عَلَيْنَا لِسَانَكَ † [Thou hast sharpened against us thy tongue]. (A and TA in art. وهف.) And شَحَذْ لَهُ غَرَبَ ذَهْنِكَ † [Sharpen thou for it the edge of thine intellect]. (A.) And شَحَذَهُ بِعَيْنِهِ, (K,) or بِبَصَرِهِ, (A,) † He

looked sharply at him. (K, TA.) And شَحَذَ الجوعُ مَعَدَّتَهُ † Hunger made his stomach keen, and strengthened it, (L,) and inflamed it. (L, K.) — Hence also, i. e. from شَحَذَ in the sense first expl. above, (Har p. 377,) فَلَانَ يَشَحَذُ النَّاسَ, (inf. n. شَحَذُ, K,) † Such a one begs importunately of men: (A, K, * and Har ubi supra:) and شَحَذْتُهُ † I begged importunately of him. (Mṣb.) — And شَحَذَهُ † He drove him away; namely, a man; (K;) as also شَحَذَهُ, (CK, and so accord. to the O,) or شَحَذَهُ, (K accord. to the TA,) inf. n. شَحِذُ. (TA.) [See also 5 below.] And شَحَذْتُهُ, (O, TA,) inf. n. as above, (K,) † I drove him vehemently. (O, K, TA.) — شَحَذَ also signifies † The being angry. (K.) You say, شَحَذَ عَلَيْهِ † He was angry with him. (TK.) — And i. q. قَشَرَ [The act of paring, or peeling, &c.]. (O, K.) You say, شَحَذَهُ, i. e. قَشَرَهُ [He pared it, peeled it, &c.]. (TK.)

2: see above, in two places.

3. شَاخَذَنِي, inf. n. شَخَاذُ, He assisted me, by alternating with me, (رَأْسَنِي,) and did like as I did, in sharpening a sword and the like. (Ham p. 533.) — شَاخَذَتِ النَّاقَةُ The she-camel raised her tail, and then twisted it vehemently, when in labour, being near to bringing forth. (O, K.)

4: see 1, first sentence.

5. رَأَيْتَهُ يَتَشَحَذُ † [I saw him applying himself to importunate begging]. (A, TA.) [In both this meaning is indicated by the context.] — تَشَحَذَنِي † Such a one drove me away, and subjected me to trouble, or difficulty. (TA.) See also 1.

شَحَذَانُ † [Having a keen appetite;] hungry. (S, M, L, K.) — And † A vehement driver. (K, TA.) [See also مَشَحَذُ.] — And † Light, or active, in his work (فِي سَعْيِهِ). (O, K.)

شَحَذُوذُ, applied to a man, i. q. نَزِقُ † [Light, and unsteady, or lightwitted; &c.]. (TA.)

شَحِذُ, applied to a knife [&c.], Sharpened; (Lth, A, TA;) as also مَشَحُودُ. (Lth, TA.)

شَحَاذُ † An importunate beggar: (A, K, *) one should not say شَحَاتُ: (K:) the latter is said by IB to be a vulgar corruption; but several authors assert it to be correct, because ʾ is changed into ث without any error in speech, as is asserted by El-Khafājee and others; and accord. to the A, both these words signify as above: (TA in art. شحط, and partly repeated in the present art.) [it is said, however, that] شَحَاذُ meaning a beggar does not occur in the language of the Arabs. (Har p. 377.)

مَشَحَذُ A whetstone; or thing with which, or upon which, one sharpens. (S, K.) — And [hence,] A rough, severe, or violent, driver: (O, K: [see also شَحَذَانُ:] and applied also as an epithet to a driving. (O.)

مَشَحَذَةٌ [A cause, or means, of sharpening: a word of the class of مَجْبَنَةٌ &c.]. One says, هَذَا

كَلَامٌ مَشَحَذَةٌ لِلْفَهْرِ † [This is discourse that is a cause, or means, of sharpening of the understanding]. (A.)

مَشَاذُ An [elevation such as is termed] أَكْمَةٌ, wide within, (O, K, TA,) not rough in the stones [thereof], but extending long upon the earth, not having in it trees nor soft ground: (O, TA:) or, accord. to ISh, (O, TA,) level ground, (O, K, TA,) in which are pebbles like those [that are strewn in the court] of the mosque, and in which is no mountain; but he says that ADK disapproves the word: (O, TA:) accord. to Fr, (O,) the head of a mountain, (O, K, TA,) when sharp, or pointed: pl. مَشَاذُ. (O.)

فُلَانٌ مَشَحُودٌ عَلَيْهِ: see شَحِذُ. — فُلَانٌ مَشَحُودٌ عَلَيْهِ † Such a one is an object of anger. (O, TA.)

شحط

1. شَحَطَ, aor. ʿ, inf. n. شَحُطٌ (S, K) and شَحَطٌ (K) and شَحُوطٌ (S, K) and مَشَحَطٌ; (K;) and شَحَطَ, aor. ʿ, (K,) inf. n. شَحُطٌ; (TA;) It was, or became, distant, or remote: (S, K:) or شَحُطٌ and شَحَطٌ signify the being distant, or remote, in all states or circumstances. (TA.) You say, شَحَطَ الْمَرْأَةُ The place of visiting was, or became, distant, or remote. (S.) And لَا أُنْسَاكَ عَلَى شَحَطِ الدَّارِ I will not forget thee notwithstanding the distance of the dwelling. (TA.) And El-'Ajjáj says,

وَالشَّحَطُ قَطَاعٌ رَجَاءٍ مِّنْ رَجَاءٍ

[And distance is the severer of the hope of him who hopeth]. (TA.) — شَحَطَ فِي السُّؤْمِ He went far, or far from what was right, and exceeded the due limit, in the demanding of a price. (TA.) — Hence, (TA,) شَحَطَ الْبَعِيرُ فِي السُّؤْمِ (K, TA, [in the CK, and in a MS. copy of the K, TA,]) aor. ʿ, inf. n. شَحُطٌ, (TA,) He went to the utmost of the value of the camel in the demanding of a price: (K, TA:) or he went far from what was right, and exceeded the due limit: (K:) and شَحَطٌ signifies the same; (K;) or is thought to do so by ISd. (TA.) Hence, also, what is said in a trad., by Rabee'ah, respecting a man emancipating a portion of a slave: يَكُونُ عَلَى الْمُعْتَقِ قِيمَةُ أَنْصَابِ شُرَكَائِهِ يَشَحَطُ التَّمَنُّ ثَمَّ يُعْتَقُ [The value of the portions of his copartners shall be imposed upon the emancipater;] the price of the slave shall be carried to the utmost; [then he shall emancipate the whole of him:] or the meaning is, the price of the slave shall be collected; from الشَّحَطُ الْإِنَاءُ, which see below. (TA.) — شَحَطَ فَلَانًا He preceded, outwent, got before, or passed beyond, such a one, and became far from him: (K, TA:) and in like manner, شَحَطَتِ بَنُو هَاشِمٍ الْعَرَبَ [the horses, or horsemen]. (T, TA.) One says also, شَحَطَتِ بَنُو هَاشِمٍ الْعَرَبَ The sons of Hāshim surpassed, and outstripped, the Arabs [in general] in excellence. (TA.) — شَحَطَ الْإِنَاءُ He filled the vessel. (Fr, K.) — See also 5.

2. شَحَطَهُ, inf. n. تَشْحِيطٌ, (S, K,) He made him (a slain man) to struggle, or flounder, بِدَمِهِ

in his blood: (S:) or he besmeared, bedaubed, befouled, or defiled, him, بِالْدَمِ with blood. (K.)

4. اشحطه He made him, or caused him, to be, or become, distant, or remote; he put him, sent him, or removed him, far away. (S, K.)

5. تشحط He (a slain man) struggled, or floundered, in his blood: (S:) and شحط [inf. n. of شحط] also signifies the struggling, or floundering, in blood: (Lth, ISd, K:) or the former signifies he struggled, or floundered, and rolled, or wallowed, in his blood: (TA:) or became besmeared, bedaubed, befouled, or defiled, (Mgh, K,) and he rolled, or wallowed, (Mgh,) or struggled, or floundered, (K,) في دمه in his blood. (Mgh, K.) And It (the fetus) struggled, or floundered, في السلى in the membrane enclosing it. (K.)

شحاط: see what next follows.

شحاط منزل A distant, or remote, place of abode; as also شحاط. (TA.) — شواحط الأودية, [the former word being pl. of شاحطة.] The distant, or remote, parts of the valleys. (TA.)

شوحط Certain trees, (K,) a species of the trees of the mountains, (S,) meaning of the mountains of the سرة, [the mountain-range extending from near 'Arafat to Nejran in El-Yemen,] for there they grow, (TA,) of which bows are made: (S, K:) AHn says, One acquainted with [the kind of trees called] the شوحط has informed me that it grows in the manner of the أرز [or pine-tree], many rods growing from one stem; its leaves are thin and long, and it has a fruit like the long grape, [the word here rendered "grape" is عنبه, but it has been altered in the MS., and may therefore be incorrect,] except that its extremity is more slender, and it is soft, and is eaten: (TA:) or i. q. نبع: (IB:) or a species of the نبع, (K,) of which bows are made: (TA:) or the شوحط and نبع and شريان are one; the name varying according to the excellence of their places of growth; what is upon the summit of the mountain being called نبع; what is upon its base, or foot, or lowest or lower part, شريان; and what is in the depressed tract by its base, شوحط: (Mbr, Az, K:) IB says the same with respect to the نبع, but that the شوحط is that which is upon the lowest part of the mountain; and this is confirmed by what is said by AZ and others: El-Ghanawee El-Aarabee says, the نبع and شوحط and سرة are one: as to the شريان, no one holds it to be of the نبع except Mbr: Abou-Ziyad says that bows are made of the شريان, and they are good, but of a black colour tinged with redness: and AHn says in one place, that the نبع and شوحط are yellow in the wood, heavy in the hand; and when they become old, they become red: (TA:) the n. un. is with ة. (K.)

شجر

1. شجر, (S, Mṣb, K,) aor. ʔ, (K,) inf. n. شجامة, (MA, Mṣb,) He (a man, S, K) was, or became, fat; (S, MA, K;) as also شجر, aor. ʔ:

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(TA:) or he was, or became, abundant in the fat of his person. (Mṣb.) And شجمت إبله (K) His camels were, or became, fat. (TA.) And شجمت الناقة; and شجمت, aor. ʔ; of the classes of نحر and نصر; inf. n. شجر and شحور; The she-camel became fat after leanness. (TA.) — شجر, (S, K,) aor. ʔ, (K,) inf. n. شجر, (TA,) He was, or became, eagerly desirous of fat. (S, K, TA.) And He ate much fat. (TA.) — شحمة, (K,) or شجر أصحابه, (S,) aor. ʔ, (K,) inf. n. شجر, (TA,) He fed him, or his companions, with fat; or gave him, or them, fat to eat. (S, K.)

4. اشجر He had much fat in his possession: like as الحمر signifies "he had much flesh in his possession." (TA.)

شجر, (S, Mṣb, K,) of an animal, (Mṣb,) a word of well known meaning, (S, Mṣb, K,) Fat; (MA, KL;) the substance of fatness: (ISd, TA:) شحمة is a more special term, (S, Mṣb,) [i. e. a n. un.,] signifying a piece thereof: (K:) the pl. of the former is شحور. (Mṣb, TA.) It is said of the Jews, in a trad., حرمت عليهم الشحور قباوعها, [Fats have been forbidden to them; but they have sold them, and have devoured the prices thereof: see Lev. vii. 23]: the fat that is forbidden to them is that of the kidneys and of the stomach and of the intestines into which the food passes from the stomach; but not that of the ألية [meaning the "rump," and also the "tail of a sheep,"] nor of the back. (TA.) One says, لقيته بشحور كلاه [lit. I met him, or found him, with the fat of his kidneys,] meaning, † in his state of briskness, liveliness, or sprightliness. (K, TA.) And of him who is deemed weak, one says, فلان شحور لئبئع [lit. Such a one is fat for the swallower]. (Ham p. 771.) — Also The hump of the camel: (TA:) heard by Az from the Arabs in this sense. (TA in art. حمر.) — And The whiteness [app. meaning the white part] of the belly. (TA.) — شحمة الأذن [The lobe, or lobule, of the ear;] the part, of the ear, to which the قرط [i. e. ear-ring or ear-drop] is suspended; (S, Mṣb, K;) i. e. the soft portion of the lower part of the ear: or the place of the perforation for the قرط. (TA.) — شحمة العين The مقلة of the eye; (TA;) i. e., what comprises the white and the black of the eye: (Zj in his "Khalk el-Insán;" and S and Mṣb and K voce مقلة:) [this is what is generally meant by it; i. e. the globe of the eye:] in the T it is said to be the حدقة [i. e. black, or what is in the middle of the white,] of the eye: and some say that it is the شحمة [app. meaning the whole substance] that is beneath [or behind] the حدقة. (TA.) — شحمة الحنظل [and شحمة, as in the K in art. الحنظل,] The inner part [i. e. the pulp] of the colocynth, exclusive of its seeds. (K.) — شحمة الرمان The thin yellow [pulp] that is amid the seeds of the pomegranate; (K;) or, as in the M, the substance that separates the seeds of the pomegranate. (TA.) — شجر النخل The heart pith, or cerebrum, (جمار,) of palm-trees: (S in

art. جذب:) and شحمة النخلة the heart (جمارة) of the palm-tree. (M, TA.) — شحمة البرج The شجر الأرض [or marsh-mallow]. (K.) — شجر الأرض The truffle; as a gen. n.; syn. الكرم: (TA in art. كرم:) and شحمة الأرض the truffle; as a n. un.; syn. الكماة: (K:) or the white truffle; syn. الكماة البيضاء. (S.) [It should be observed that the الكرم is generally held to be a n. un.; and الكماة, to be a coll. gen. n.; contr. to analogy: but they are here evidently used in the reverse manner.] — شحمة الأرض also signifies A certain white worm: or is of (من [which is omitted in some of the copies of the K]) the [long worms, found in moist earth, and in the mud of rivers, called] خراطين: (K, TA:) or a white عطاءة [n. un. of عطاءة, q. v.], not big: or, as some say, it is not of the [species called] عطاءة; it is more pleasant [to the taste], and better: and [because it dwells in the sand-hills,] they say [i. e. call it] also شحمة التقا, like as they say بنات التقا: (TA:) it is the [reptile called] حلكة, which dives into the sand, and to which the fingers (بنان) of virgins are likened. (TA in art. ارض.) [See حلكة: and see also شبت.] — أبو شجر is an appellation of The small species of what is called حمار قبان. (TA in art. قب, q. v.) — [See also شحمة below.]

شجر, with damm, [as though pl. of أشجر, which I do not find mentioned,] White; applied to men. (IAar, TA.)

شجر Eagerly desirous of fat. (S, K.) One says, رجل شجر لحم A man eagerly desirous of fat and of flesh. (TA.) — عنب شجر Grapes having little juice (K, TA) and thick skin. (TA.) — And رمانة شحمة A pomegranate having thick شحمة [or pulp amid the seeds]. (TA.)

شحمة [n. un. of شجر, which see throughout. = Also] A certain bird. (K.) [For طائر, which I regard as the right reading, in the CK, I find in other copies of the K الطائر as an explanation of الشحمة.] = And A certain game of the children of the Arabs of the desert. (K, TA.)

شجر Fat, as an epithet applied to a man: (ISK, S, K:) or abundant in the fat of his person. (Mṣb.)

شحار A seller of fat; (S, K;) as also شاجر. (K.) — And One who feeds men much with fat. (TA.)

شاجر One who feeds men with fat. (S, TA.) — And A man having, or possessing, fat; like شاجر signifying "having, or possessing, flesh:" possessive epithets like لابن and تامر. (TA.) — See also شحار.

مشجر, (S, [so in my copies, see 4, of which it is the part. n.,]) or مشجر, like محدث [in measure], (K,) [both perhaps correct,] A man having much fat in his house or tent. (S, K.) — And the former, A man whose camels are fat. (K.)

مشجر: see مشحور.

مشجر: see مشجر.

مَشْحُورٌ Food, and bread, into which fat has been put; (TA;) [and so مَشْحُورٌ, for] one says خَبْزَةٌ مَشْحُومَةٌ [a cake of bread, &c., into which fat has been put]. (K in art. رُبِق.)

شحن

1. شَعَنَ, (S, L, Mṣb, K,) aor. ʿ, inf. n. شَعْنٌ, (L, Mṣb,) He filled (S, L, Mṣb, K) a ship, (S, L, K,) or a house, or chamber, &c.: (Mṣb:) he filled, [or laded,] and completely equipped or furnished, a ship. (L.) And in like manner, It (i. e. what was in it) filled a ship. (L.) And, (S, L, K,) as also اشحن, (K,) He filled a town or city (S, L, K) بِالْخَيْلِ [with horsemen or the horsemen]. (S, L.) — Also, (L, Mṣb, K,) aor. as above, (L,) and so the inf. n., (L, Mṣb,) He drove away (L, Mṣb, K) a people, or party, (L,) or him. (Mṣb.) And (L) one says, مَرَّ بِشَحْنِهِ, (S, L,) inf. n. as above, (S,) He passed along driving them away, and pursuing them. (S, L.) AZ heard an Arab of the desert say, اشحن عنك, قُلُوبًا, meaning Remove thou, and put far away, from thee such a one. (L.) And one says of a thing that is intensely acid, إِنَّهُ يَشْحَنُ الذَّبَابَ, i. e. Verily it drives away the flies. (TA.) — شَحْنٌ also signifies The running vehemently. (L.) And شَحْنٌ, He went far, or far away. (K.) And one says, شَحْنَتِ الْكِلَابِ, (L,) [and شَحْنَتِ, as appears from what follows,] aor. تَشْحَنُ and تَشْحِنُ, (L, K,) like تَعْلَمُ and تَعْلَمُ, (K,) inf. n. شَحُونٌ, (L,) The dogs went far in pursuit without catching any prey, or game. (L, K.) — شَحِنٌ عَلَيْهِ, aor. ʿ, (L, Mṣb, K,) inf. n. شَحْنٌ; (L, Mṣb;) and شَحَنَ, aor. ʿ, inf. n. شَحْنٌ; (Mṣb;) He bore rancour, malevolence, malice, or spite, against him; (Mṣb, K;) and (Mṣb) bore, (L,) or showed, (Mṣb,) enmity towards him. (L, Mṣb.)

[2. شَحَنَهُ He made him, or appointed him to the office of, a شَحْنَةٌ, q. v.; occurring in post-classical works.]

3. شَاحَنَهُ, (L, Mṣb, K,) inf. n. مُشَاحَنَةٌ, (L, Mṣb, KL,) He regarded him, or treated him, with rancour, malevolence, malice, or spite; (Mṣb;) or with enmity; being so regarded, or treated, by him: (L, Mṣb, K, KL:) or, as some say, مُشَاحَنَةٌ is such reviling, and blaming, upbraiding, or reproaching, reciprocally, as does not amount to fighting one another; from شَحْنَاءُ meaning "enmity." (L.)

4. اشحن: see 1. — Also, (K,) inf. n. اشحانٌ, (L,) He sheathed the sword: (L, K:) and he drew the sword: thus having two contr. significations. (K.) — Also, (S, L, K,) inf. n. as above, (S, L,) He (a boy, or child, S, L, and, as some say, a man, L) was ready, or about, to weep: (S, L, K:) or his eyes watered at the approach of weeping. (L.) — And اشحن له بسهمٍ He prepared himself to shoot him, or to shoot at him, with an arrow. (K.)

6. تَشَاحَنَ The regarding, or treating, one another [with rancour, malevolence, malice, or spite; (see 1, last sentence; and 3;) or] with enmity. (L.)

شَحْنَةٌ [thus written, with fet-ḥ to the ش, but I incline to think that it is correctly شَحْنَةٌ.] The contents of a ship, that fill it. (L.)

شَحْنَةٌ: see what next precedes. — [Also] A body of men sufficing for the guarding, controlling, or firm holding, of a province, or city, on the part of the Sultán. (Az, L, K.) And (K) A troop of horsemen keeping post (S, L, K) in a country or town. (S, L.) IB says that the vulgar usage of this word as syn. with أَمِيرٌ [i. e. A commander or commandant, &c., being used app. only in post-classical times, from the Pers. شَحْنَةٌ, meaning in Pers., and hence in Arabic also, a viceroy, prefect, chief of the police, or the like,] is a mistake. (L.) — And The quantity of fodder appointed to beasts as sufficing them for a day and a night. (Az, L, K.) — See also what next follows.

شَحْنَاءُ Rancour, malevolence, malice, or spite: (L:) or vehement hatred: (Mṣb:) and enmity; (S, L, Mṣb, K;) as also شَحْنَةٌ. (S, L, K.) Hence the saying, كَانَ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ, i. e. [There was between him and his brother] enmity. (L.)

شَحُونٌ in the following verse, cited by ISd,

تَأْتِرْنَ فِي الْبَيْتِ ثُمَّ تَرْكَنَهُ
وَقَدْ لَحَّ مِنْ أَحْمَالَيْنِ شَحُونٌ

may be, accord. to him, an inf. n. of شَحَنَ, or an extr. pl. of شَحْنَةٌ: (L:) [but I rather think that it is a pl. of شَاحِنٌ, like as شَهْوَدٌ is of شَهِدَ; and accordingly I would render the verse (which evidently relates to ships) thus: They kept close in the port, then they left it, and laders had persisted in contention by reason of their burdens, i. e. the burdens of the ships, because of the labour that they occasioned.]

شَاحِنٌ [act. part. n. of شَحَنَ]: see the next preceding paragraph. — See also مَشْحُونٌ. — Also A dog going far in pursuit without catching any prey, or game: pl. شَوَاحِنٌ. (L.) — And Bearing enmity [or rancour &c. (see 1, last sentence,)] towards another: one says, هُوَ شَاحِنٌ لَكَ [He is bearing enmity &c. towards thee]. (L.)

مَشْحُونٌ A ship (فُؤَادٌ, so in the Kur [xxvi. 119 &c.], S, L, or مَرَكَبٌ, K [in the L, erroneously, رَكَبٌ,]) Filled [or laded, and completely equipped or furnished: see 1, first sentence]; (S, L, K;) as also شَاحِنٌ, like كَاتِمٌ in the sense of مَكْتُمٌ, (L, K,) mentioned by Kr. (L.)

مُشْحِنٌ Becoming angered; or made angry. (K.)

عَدُوٌّ مُشَاحِنٌ [An enemy who regards, or treats, another with rancour, &c., being so regarded, or treated by him: see 3]. (S, L.) الْمُشَاحِنُ as used in a trad. means The schismatic innovator in religion: (L, K:) so says El-Owzá'ee: or the transgressor: (L:) or it means he who has in his heart rancour &c. (شَحْنَاءُ) towards the Com-

panions of the Apostle of God: or he who forsakes the institutes, or rule and usage, of his prophet; who speaks against his people; who sheds their blood. (TA.)

شحو

1. شَحَا, (K,) or شَحَا فَاهُ, (Ks, S,) aor. ʿ, (Ks, TA,) or ʿ, (S,) inf. n. شَحُوٌّ, (Ks, S, TA,) said of a man, (TA,) He opened his mouth; (S, K, TA;) as also اشحى [or app., فَاهُ اشحى], (K,) and شَحَى فَاهُ, inf. n. شَحِيَّةٌ. (TA.) شَحَا فَاهُ [meaning as above] is also said of the ass when about to bray. (TA.) And one says of the bit, شَحَا فَمَ الدَّابَّةِ [It opened the mouth of the beast]. (TA.) [See also art. شحى.] — And شَحَا فُوهُ, (S, K,*) aor. ʿ, (S,) inf. n. as above, (TA,) His mouth opened; (S, K;) as also شَحَى فُوهُ; (TA;) but one should not say اشحى فُوهُ. (IAḡr, TA.) — And شَحَا, inf. n. as above, He stepped, paced, or walked. (TA.) Hence it is related in a trad. of 'Alee, that, having mentioned sedition, or conflict and faction, or the like, he said to 'Ammár, لَتَشْحُونَنَّ فِيهَا شَحْوًا لَا يُدْرِكُكَ الرَّجُلُ السَّرِيعُ, meaning Thou shalt assuredly go [or step or pace] quickly, and advance, therein [so that the swift man shall not overtake thee]. (TA.) And it is said that شَحَا فِيهِ signifies He went far; and took a wide, or an ample, range; in it. (TA. [See also 5.]

2: see the preceding paragraph, in two places.

4: see 1, first sentence.

5. تَشْحَى, accord. to Aboo-Sa'eed, primarily signifies He took a wide, or an ample, range in anything. (TA. [See also 1, last explanation.]) — [Hence,] تَشْحَى عَلَيْهِ He spread out, or stretched out, his tongue, [or he gave wide range to his tongue,] respecting him [or against him]. (K.)

شَحَا, (K,) thus with the short ʿ, (TA,) Wide; applied to anything: and شَحْوَاءُ, applied to a well, signifies the same: (K:) or the latter, thus applied, wide in the head [or upper part]. (TA.)

شَحْوَةٌ A step, pace, or single act of stepping or pacing. (S, K.) One says, قَرَسَ بَعِيدَ الشَّحْوَةِ A horse having a far extent of step: (S, TA:) and رَجُلٌ بَعِيدَ الشَّحْوَةِ (S in art. رَغِب) a horse wide of step; that takes a large space of ground with his legs. (TA: but there, الشَّحْوُ [which is the inf. n.].) — [Hence,] رَجُلٌ بَعِيدَ الشَّحْوَةِ فِي مَقَاصِدِهِ [A man who strides along in his pursuits]. (TA.) — And إِنَاءٌ وَاسِعٌ الشَّحْوَةِ, i. e. [A vessel wide] in the interior. (TA.)

شَحَاءٌ: see the next paragraph.

شَحْوَاءُ: see شَحَا. — Also A she-camel wide of step: and it is said in a trad. that the Prophet had a horse named الشَّحَاءُ, thus related, with medd, [app. الوَسَاعُ, like الوَسَاعُ,] expl. as meaning the wide of step: so says IAth. (TA.)

شَاحٍ [act. part. n. of 1: fem. شَاحِيَةٌ; pl. of the latter شَوَاحٍ and شَاحِيَاتٌ]. One says, جَاءَتِ الْخَيْلُ

شَوَّحِي The horses came opening their mouths: (S, A, K, * TA:) and so أَقْبَلَتِ الْخَيْلُ شَاحِيَاتٍ شَاحِيًا (M, TA.) — And جَاءَنَا شَاحِيًا He came to us stepping along. (TA.) — And † He came to us without any want. (TA.) — الشَّوَّحِي is applied by the vulgar to The large pieces of wood resembling columns: but [SM says,] I have not seen any mention thereof in the [classical] language. (TA.)

شحي

1. شَحِي, like رَضِي, inf. n. شَحِي, is said by ISd and in the K to be a dial. var. of شَحَا, inf. n. شَحُو, i. e., as ISd says, meaning He opened his mouth; but the latter, he says, is the better known: this, however, requires consideration: for it is said in the Tekmileh that شَحِي فَلَانٌ, aor. يَشْحِي, inf. n. شَحِي, is a dial. var. of [شَحَا, aor.] يَشْحُو, inf. n. شَحُو, on the authority of Lth. (TA.)

شخب

1. شَخَبَ, (Mgh, TA,) aor. ٢ [and ٤], inf. n. شَخَبَ, said of milk, (Mgh,) and of anything, It flowed. (Mgh, TA.) And شَخَبْتُهُ I made it to flow. (Mgh.) You say, شَخَبَ اللَّبَنُ, aor. ٢ and ٤, (S, O, CK,) inf. n. شَخَبَ, (S, O,) The milk flowed in an extended stream from the udder when milked; (S, O, CK;) and † in like manner one says of blood: (O:) or شَخَبَ اللَّبَنُ, aor. ٢ and ٤, he made the milk to flow in a continuous stream from the udder (K accord. to the TA [and accord. to the context in the K, in which it is immediately added فَأَنْشَخَبَ, showing that † انشخب has the former of these two significations as quasi-pass. of شَخَبَ, and the like is said in the A,]) between the vessel and the teat. (TA.) Hence, i. e. from شَخَبَ اللَّبَنُ, the saying of El-Kumeyt,

- * وَوَحَّوَحَ فِي حُضْنِ الْغَتَاةِ صَجِيعًا *
- * وَلَمْ يَكُ فِي التَّكْدِ الْمَقَالِيَةِ مَشَخَبًا *

[And he who lay upon his side with her, or her bedfellow, breathed audibly, by reason of the cold, in the bosom of the young woman, and there was not, among the she-camels that had no young ones living, and that should therefore abound with milk, because not suckling, any flowing of milk in a continuous, or an extended, stream, or any time, or place, thereof, for مَشَخَبٌ may be, agreeably with a general rule, an inf. n. or a n. of time or of place]. (S.) And some expl. شَخَبَ as signifying The sounding, or sound, of milk when it is being drawn from the udder. (TA.) One says also, شَخَبَتْ أَوْدَاجُ الْقَتِيلِ دَمًا i. e. † [The external jugular veins of the slain person] streamed, or flowed with blood: (Msb, TA: * [and the like is said in the Mgh:]) and شَخَبْتُهُ أَنَا + [I made it to stream, or flow]: the verb being intrans. and trans. (Msb.) And هُوَ يَشَخَبُ دَمًا + He, or it, flows [or streams] with blood; the last word being in the accus. case as a specificative: and he, or it, pours forth, or makes to

flow [or stream], blood; the last word, when this is the meaning, being in the accus. case as an objective complement: but the former is that which is commonly known. (Mgh.) And شَخَبَتْ يَدَاهُ حَتَّى مَاتَ + [His hands flowed, or streamed, with blood, until he died: or poured forth blood, &c.]: said, in a trad., of one whose knuckles, or finger-joints, were cut. (TA.) † انشخب, also, is said of blood [as meaning + It flowed, or streamed]. (TA.) And دَمًا † انشخب, said of a vein, means + It flowed, or streamed, with blood. (S, K, TA.) And it is said in a trad. respecting the حَوْضُ [or pool (of the Apostle)], يَشَخَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ + [Two spouts will pour forth into it from Paradise]. (TA.) And one says, شَخَبْتُ اللَّقَاحَ I milked the milch camels. (A, TA.) — And مَرَّ يَشَخَبُ فِي الْأَرْضِ + He went, or passed by, (O,) or ran, (El-Faîk, TA,) swiftly [in the land, or upon the ground]. (El-Faîk, O, TA.)

7: see the preceding paragraph, in three places.

شَخَبَ: see the next paragraph. — Also † Blood. (K.)

شَخَبَ Milk coming forth, (A,) or milk that has come forth, (K,) from the udder, (A, K,) when drawn therefrom; (TA;) and so † شَخَبَ; (A, K;) which is also an inf. n.; (TA;) or this latter is an inf. n., (S, O,) and the former [is a subst. properly so called, and] signifies an extended stream of milk, (S, A, O,) like a thread, or string, (A,) when it is drawn from the udder; (S, A, O;) of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ: (A:) or the milk that comes forth from beneath the hand of the milker at each squeeze of the udder of the ewe or she-goat. (TA.) It is said in a prov., شَخَبَ فِي الْإِنَاءِ, (S, Meyd, A, O,) i. e. One extended stream of milk from the udder into the vessel, and one &c. upon the ground: (Meyd:) applied to him who hits the mark one time and misses another time (S, Meyd, A, O) in what he says; or says right one time and wrong another time. (Meyd.) And in another prov., شَخَبَ طَمَحٌ An extended stream of milk from the udder that has fallen upon the ground so as to be unprofitable; for such is the meaning of طَمَحٌ in this case: applied to a man who has made a slip, or mistake: or it means a good hap that has escaped one's opportunity to avail himself of it. (Meyd.) See also the next paragraph.

شَخْبَةٌ A single stream of milk from the udder; (A, K;) pl. شَخَابٌ [q. v.]: (K:) or it signifies, (K,) or so † شَخَبَ, (TA,) an extended stream of milk (K, TA) when it is drawn (TA) from the udder, streaming continuously (K, TA) between the vessel and the teat. (TA.)

شَخَابٌ Milk when it is drawn from the udder: (A, K:) [in which latter it is also said to be pl. of شَخْبَةٌ:] of the dial. of El-Yemen. (TA.)

شَخِيبٌ + [An external jugular vein] cut so that its blood has flowed, or streamed, forth. (TA.)

أَشْخُوبٌ The sound of the streaming of milk. (S, O, K.) — [And it seems to be used as an epithet; for it is added that] one says, إِنَّمَا لِأَشْخُوبِ الْأَحَالِيلِ [app. meaning Verily she is one whereof the orifices of the teats produce a sound by the streaming of the milk]. (S, O.)

مَشَخَبٌ: see the verse in the first paragraph.

شخت

1. شَخَتَ, (S, K,) aor. ٢, inf. n. شُخُوتَةٌ, (K,) said of a man, (S,) [and app., in like manner, of anything,] He [or it] was, or became, thin, or slender, (S, L, K,) lean, and lank in the belly, not in consequence of emaciation. (L, K.)

2. تَشَخَيْتَ The bringing, conveying, or causing to come; syn. إبْلَغَ. (K.) One says, شَخَتَهُ إِلَيْهِ, He brought it, &c., to him. (TK.)

شَخَتَ and شَخَيْتَ, (S, A, K,) the former also pronounced † شَخَتَ, (K, TA,) by some, (TA,) applied to a man, (S,) Thin, or slender, (S, A, L, K,) lean, and lank in the belly, not in consequence of emaciation: (A, L, K:) slender in the body: fem. of the first with ة: (TA:) pl. شَخَاتٌ: (S, A, K:) or شَخَتَ signifies thin, or slender, as applied to anything: thus it is applied to him who is thin, or slender, in the neck, and in the legs: one says, [of a beast,] إِنَّهُ لَشَخَتُ الْجَزَارَةِ Verily he is thin, or slender, in the legs: (TA:) and قَوَائِمُهُ شَخَاتٌ His legs are thin, or slender: (A:) and حَطَبٌ شَخَتٌ Slender firewood. (TA.) — [Hence,] إِنَّهُ لَشَخَتُ الْعَطَاءِ + Verily he is one who gives little. (TA.) And شَخَتُ الْخَلْقِ زَيْدٌ † Zeyd is low, ignoble, or mean, in natural disposition. (A, TA.) — Some say that it is arabicized, from the Pers. سَخْت. (TA.)

شَخَتَ: see the next preceding paragraph.

شَخَيْتَ: see شَخَتَ: — and also what here follows.

شَخَيْتَ and شَخَيْتَ Dust (غُبَارٌ) rising, or spreading, or diffusing itself. (K.)

شَخَيْتَ: see what next precedes.

شخر

1. شَخَرَ, aor. ٢, inf. n. شَخِيرٌ, (S, K) and شَخُرٌ, (K,) He raised his voice, with snorting; said of an ass: (S:) he uttered a sound from the fauces: or from the nose: (K:) or from the mouth, without the nose: (TA:) he (a horse) neighed: (K:) or uttered a sound after neighing: (TA:) or uttered a sound from his mouth, (K, TA,) without the nose: (TA:) As says that among the sounds made by horses are those termed شَخِيرٌ and نَخِيرٌ and كَوِيرٌ; the first of which is from the mouth; the second, from the nostrils; and the third, from the chest: some say that شَخَرَ is like نَخَرَ [he snorted]. (TA.)

شَخْرٌ The first period or stage of youth; (K, TA;) and the sharpness thereof: like شَرخٌ. (TA.)

— The part, of a رَحْل [or camel's saddle], that is between the قَادِمَة and the آخِرَة, (O, K, TA,) which are the كِرَان: (TA:) [said to be] also called the شُرُخ, [which is an evident mistake, perhaps originating from its having been said that شَخْر and شُرُخ are syn., meaning in another sense, mentioned above,] (O, TA,) and the شَجْر [q. v.]: (TA:) or the space between the upper part of the two extremities [at the fore part and hind part] of the [saddle called] قَتَب. (JK.) — And The chink of the buttocks. (JK, O. [In the K, for وَشَخْرَ الْإِسْتِ شَقْبَا, the reading in the JK and O, is put وَشَخْرَ الْإِسْتِ شَقْبَا.])

شَخِير That utters much, or often, the sound termed نَخِير: (K:) or, as in some copies of the K [and in the O], شَخِير: (TA:) [see نَخَر and شَخْر:] applied to an ass in this sense, (O,) or as signifying vociferous. (TA.)

شخص

1. شَخَسَ, aor. ʿ, (K,) inf. n. شَخْسٌ, (S, A, O, K,) It was, or became, conflicting, incongruous, or dissimilar, in its several parts; شَخْسٌ being syn. with اضْطِرَابٌ and اِخْتِلَافٌ [here used in the same, or nearly the same, sense]. (S, A, O, K.) — Also, (K,) inf. n. as above; (Lth, O, K;) or شَخَسَ; (so says Lth, TA; and so in a copy of the A;) and شَخَسَ; (O, K;) said of an ass, (Lth, A, O, K,) He opened his mouth on the occasion of gaping (Lth, O, K) and smelling the urine of a she-ass: (Lth, O:) or he opened his mouth, raising his head, after smelling the dung. (A.) It is said that the primary signification of الشَّخْسُ is The opening of the mouth to gape. (Ham p. 196.)

3. شَخَسَ فَاهُ, said of time, It caused his teeth to become incongruous; (ISk, A, O;) some of them being long and some of them being broken: (ISk, O:) this is the case in extreme old age: (A, TA:) شَخَسَ and شَخَسَتْ, [as inf. ns. of the pass. verb,] in relation to the teeth, signify their being in such a condition that some of them incline and some of them have fallen out: (JK, TA:*) one says, [شَخَسَتْ أَسْنَانُهُ, or شَخَسَ فَاهُ, and] شَخَسَتْ أَسْنَانُهُ, (S, O, K,) His teeth became incongruous, (S, A, O, K,) and some of them inclined and some of them fell out, (S, O, K,) by reason of extreme old age. (S, A, O, K.) — شَخَسَ الصَّدْعَ, said of the repairer of a wooden bowl, He made the crack of the bowl to incline, so that it remained not closed up. (O, K.) — See also 1.

4. اشْخَسَ + He showed a sour, a crabbed, or an austere, face, (Aboo-Sa'eed, O, K,) لَهُ to him, (Aboo-Sa'eed, TA,) فِي الْمَنْطِقِ in speech; as also اشْخَسَهُ. (Aboo-Sa'eed, O, TA.) — And اشْخَسَهُ, (O, K,) and اشْخَسَ بِهِ, (TA,) + He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; syn. اِغْتَابَهُ; (O, K, TA;) as also اشْخَسَ بِهِ. (TA.)

6. تَشَاخَسَ: see 1: and 3. — It (a crack in a wooden bowl) was made by the repairer to incline, so that it remained not closed up. (TA.) — It, said of the upper part of a man's skull, (i. e. said of his قِحْف, IDrd, O,) or said of his head, (K,) became severed in twain, in consequence of a blow: (IDrd, O, K:) or said of the two [lateral] bones of his head (قِحْفًا رَأْسَهُ), meaning اِخْتِلَافًا; [but the former of these two verbs is app. a mis-transcription for تَبَايَنًا; and the meaning, they became separated, each from the other, and not fitting together:] and it is sometimes said of the thumb; and of a vessel. (TA.) — تَشَاخَسَ الْقَوْمُ + The people, or party, became distant, or remote, one from another. (JK.) — تَشَاخَسَ أُمْرُ الْقَوْمِ + The state of affairs of the people, or party, became divided, (O, K, TA,*) and conflicting, or inconsistent. (TA.) And تَشَاخَسَ مَا بَيْنَ الْقَوْمِ + The state between the people, or party, became bad, or corrupt. (ISk, S, O, K.)*

شَخِيسٌ + An affair, or a state of affairs, (أَمْرٌ,) disorganized, disordered, or unsettled; syn. مَتَفَرِّقٌ. (K.) — + Speech in which is a sour, a crabbed, or an austere, look: (JK: [like شَخِيسٌ:]) or incongruous, or discordant, speech; (O, K, TA;) as also مَتَشَاخَسٌ, (A'Obeyd, TA, in art. شَخِيسٌ,) and مَتَشَاخَسٌ. (K ibid.) — [A man] adverse to that which he is commanded to do. (TA.)

مَتَشَاخَسٌ: see the next preceding paragraph.

شخص

1. شَخَصَ, (S, A, Mṣb, K,) aor. ʿ, (A, Mṣb, K,) inf. n. شَخُوصٌ, (S, Mṣb, K,) He, or it, rose; or became raised, or elevated. (S, A, Mṣb, K.) — [Hence,] It (a star) rose. (K.) And شَخَصَ لَهُ شَخْصٌ [A figure seen from a distance rose to his view]. (TA in art. زول.) — شَخَصَ بَصْرَهُ, (S, Mgh, Mṣb, K, [in some copies of the K, بَصْرَهُ, but this occurs afterwards in that work,]) is said when a man opens his eyes and then does not move his eyelids; [and signifies † His eyes, or lit., his eye, became fixedly open:] (S, K:*) or it signifies his eye became raised: (Mṣb:) or his sight became stretched and raised. (Mgh.) [See the Kur xiv. 43, and xxi. 97.] You say, شَخَصَ عَيْنِي † [My eye, or eyes, became fixedly open, or raised, or my sight became stretched and raised, towards thee]. (A.) And شَخَصَ بَصْرَ الْمَيِّتِ, (A,) inf. n. as above, (IAth.) † [The eye, or eyes, of the dying man became fixedly open: or] the eyelids of the dying man became raised upwards, and he looked intently, and became disquieted, or disturbed. (IAth.) — سَخَصَتِ الْكَلِمَةُ مِنَ الْفَمِّ + The word, or sentence, rose [from the mouth] towards the palate: this is sometimes natural: i. e., one's raising his voice, and not being able to lower it. (K.) — شَخَصَ السَّهْمُ (inf. n. as above, Mṣb,) † The arrow rose [so as to deviate] from the butt, or object of aim: (K:) or the arrow passed beyond the butt, or object of aim, going above it: (A, Mṣb:) or rose in the sky. (ISh.) — شَخَصَ (aor. as above, Mṣb, and so the inf. n.,

S, Mṣb,) also signifies He went, or went away, from one town or country to another: (S, A, K:) or he went forth from one place to another, (Mṣb,) or from his place of alighting or abiding: (TA:) or [so accord. to the TA, but in the K “and”] he journeyed upwards. (K, TA.) You say also, شَخَصَ مِنْ قَوْمِهِ He went forth from his people: and شَخَصَ إِلَيْهِمْ he returned to them. (TA.) — Also, (M, K,) aor. and inf. n. as above, (M,) It (a thing) rose; or swelled; or became swollen: (M:) it (a wound) rose, and became swollen: (M, K:) [it was, or became, protuberant, or prominent.] — شَخَصَ بَصْرَهُ, (Mṣb, K, TA,) or شَخَصَ بَصْرَهُ, (Mgh,) or both, (TA, [in which it is said to be tropical,]) and شَخَصَ بِبَصْرِهِ إِلَى السَّمَاءِ, (Mṣb,) or شَخَصَ [alone], (so in a copy of the A, [in which it is mentioned among proper expressions,]) † He raised his eye, or sight, (K, TA,) towards the sky, and did not move his eyelids; said of a dying man: (TA:) or he stretched and raised his sight: (Mgh:) or he opened his eyes, (A, Mṣb,) and did not move his eyelids, (A,) or [looking fixedly,] not moving his eyelids. (Mṣb.) — يَشَخَصُ بَصْرَهُ فَلَا يَقْدِرُ عَلَى خَفْضِهِ † [He raises his voice, and is not able to lower it]. (K.) — شَخَصَ بِهِ, (S, K,) coordinate to عَنِى, (K,) or شَخَصَ [alone], (so in a copy of the A,) or شَخَصَ بِهِ أَمْرٌ, coordinate to تَعَبَى, inf. n. شَخَصَ, (Mṣb,) † [He was disquieted by a thing that happened to him: or] a thing that disquieted him happened to him: (S, A, K:) or a thing happened to him and disquieted him: (Mṣb:) as though he were raised from the ground by reason of his disquietude. (TA.) [See also 4.] — شَخَصَ, aor. ʿ, (S, K,) inf. n. شَخَاصَةٌ, or this is a simple subst., [for] ISd says, I have not heard a verb of which it may be the inf. n., (TA,) [if used, signifying] He (a man, S) was, or became, big, bulky, or corpulent. (S, K.)

2. شَخَصَ الشَّيْءَ, (A,) inf. n. تَشَخِيسٌ, (TA,) † He individuated the thing; syn. عَيَّنَهُ. (A, TA.) [From شَخَصَ, q. v.]

4. اشْخَصَهُ [He made him, or it, to rise, or become raised or elevated]. You say, اشْخَصَ نَفْسَهُ [He raised himself; or drew, or stretched, himself up]. (S and K in art. علب.) — اشْخَصَ بِسَهْمِهِ † He made his arrow to pass beyond the butt, or object of aim, going above it. (A.) — And اشْخَصَهُ He made him to go, or go away, from one town or country to another: (S:) or to go forth from one place to another: (A, Mṣb:) or to go, or journey: (A in art. سير:) or to journey upwards. (TA.) — † He disquieted him, (K, TA,) so that he went away from a place. (TA.) [See also 1.] — اشْخَصَ † His (an archer's) arrow: passed beyond the butt, or object of aim, (S, A, Mṣb, K,) going above it. (S, A, Mṣb.) — The time of his journeying, going away, or departing, came, or arrived. (S, K, TA.) — اشْخَصَ إِلَيْهِ † He showed him a sour, a crabbed, or an austere, face, or countenance; looked at him in a sour, a crabbed, or an austere, manner; (A, TA;) or so اشْخَصَ لَهُ, (TA in art. شَخِيسٌ,) اشْخَصَ فِي الْمَنْطِقِ in speech; as also اشْخَسَ. (Aboo

Sa'eed, O and TA in art. شخص — اشخص † *He spoke evil of such a one behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; syn. اغتابه*; (Yaakooob on the authority of AO, S, A, K;) as also اشخص. (AO, Yaakooob, S.)

5. تشخص [quasi-pass. of 2; † *It was, or became, individuated; it, or he, had, or assumed, the quality of individuality or personality; syn. تعين*].

شخص The body, or bodily or corporeal form or figure or substance, (سواد) of a man, (S, A, Mṣb, K,) or some other object or thing, (S, A, K,) which one sees from a distance: (S, A, Mṣb, K:) applying in common to what is termed جنة and what is termed طلل, in relation to a man; i. e., in relation to a man sitting or sleeping [or lying down], and in relation to a man standing erect: (Mṣb, voce جنة:) or it is applied only to a body, or material substance, composed, [not simple,] and having height: (El-Khattābee, Mṣb, TA:) or any body, or material thing or substance, [that is somewhat high, and conspicuous, or] having height and appearance: (IAth, TA:) pl. (of pauc., S) اشخص (S, K) and (of mult., S) اشخاص [which is properly another pl. of pauc.] and شخوص (S, A, K) and شخص. (TA.) — Then used as signifying † *A man himself; a man's self, or person; his ذات*; (Mṣb;) [i. e.,] *a person; a being; an individual; syn. نفس* [also syn. with ذات]; (L, TA;) as in the following verse of 'Amr Ibn-Rabee'ah, cited by Sb:

- فَكَانَ مِجَنِّي دُونَ مَنْ كُنْتُ أَتَقَى
- ثَلَاثَ شَخُوصٍ كَاعِبَانٍ وَمُعَصِرُ

† [And three persons, namely, two girls whose breasts were beginning to swell and one who had attained the age of puberty, were my shield against such as I was fearing]: meaning ثَلَاثَةُ أَنْفُسٍ: (L:) [the poet making the word in question fem. because it relates here to females: but] Rubeh is related to have said ثَلَاثَةُ أَشْخَاصٍ, meaning, of women. (M, voce نفس.) A شخص [meaning a person] ceases to be a شخص by its being divided; whereas, when a جسر is divided, no part of it ceases to be a جسر. (Er-Rāghib, TA in art. جسر.) It is said in a trad., لَا شَخْصٌ أَغْيَبُ مِنَ اللَّهِ, † [There is not any being more jealous than God]; شخص being here metaphorically used for ذات: or the meaning is, *a person (شخص) should not be more jealous than God*: but accord. to one relation, the words are لَا شَيْءٌ أَغْيَبُ مِنَ اللَّهِ [which has the first of the two meanings mentioned above]. (IAth, TA.) [It is also used in a pl. sense: see a verse of Ziyād el-Aajam in art. الى.]

شخص Big, bulky, or corpulent: (S, K, TA:) or great in شخص [or person] and make: (TA:) applied to a man: (S:) fem. with ة; (S, A, K;) applied to a woman. (S, A.) — *A lord, master, chief, man of rank or quality, or a personage.* (AZ, K.) — *Sour, crabbed, or*

austere, speech. (Ibn-'Abbād, A, K. [See also شخص.]

شخصه Bigness, bulkiness, or corpulence: or greatness of شخص [or person] and make. (TA.) [Said to be a subst.: but see شخص.]

شخص [part. n. of the intrans. verb شخص]. [Hence,] بصر شخص † [An eye fixedly open: or raised: or sight stretched and raised: see 1]: you say, سَمِعْتُ بِقُدُومِكَ فَقَلْبِي بَيْنَ جَنَاحِي, † [I have heard of thy coming, and my heart is throbbing between my two sides, and my eye beneath my bone of the eyebrow fixedly open, &c.]. (A, TA.) With the pl., أَبْصَارُ, you say شَخِصَةٌ, (A, Mṣb, TA,) and شَخُوصٌ, (A, TA,) or شَخُوصٌ [like شهود as pl. of شاهد; if not an inf. n., as which it may be applied, in the place of an epithet, to a pl. subst.]. (Mṣb.) — سَهْرُ شَخِصٍ † *An arrow passing beyond the butt, or object of aim, going above it.* (S, A.) You say, رَمَى بِالشَّخِصَاتِ, † [He was shot at with arrows which passed beyond him, going above him: perhaps doubly tropical, meaning he was assailed with invectives which did not harm him]. (A.) — شخص also signifies *A man prosecuting war [during three or more days together,] not on alternate days*: and of such it is said in a trad., that he may shorten prayer. (TA.) = شخص as the act. part. n. of the trans. verb, [for شخص بصرة], (Mṣb,) † [A man raising his eye, or sight, and looking fixedly; as does a dying man: or stretching and raising his sight: (see 1:) or] *a man opening his eyes and not moving his eyelids.* (S, * Mṣb.)

شخص, as though signifying The place of a شخص used in the sense of صورة: accord. to modern usage sing. of] مَشَاخِصُ deenārs [or pieces of gold] figured [or stamped with effigies]. (TA.)

شخص † *A thing individuated.* (A, TA.)

متشخص Discordant; (A'Obeyd, K;) applied to language, or speech; (A'Obeyd, TA;) and to a thing, or an affair; (TA;) and متشخص signifies the same. (A'Obeyd, TA.)

شد

1. شدة, as an intrans. verb, aor. شد, inf. n. شدة: see 8; and see also شدة. — [Hence,] ما نُشِدُّ is an expression used in the same sense as ما نُعَزِّمُ (A and K in art. عز) and ما نُحَقِّقُ (A and TA in that art.): [and in like manner without the ل: thus] one says, شَدَّ مَا أَتَكَ ذَاهِبٌ, meaning حَقَّ أَتَكَ ذَاهِبٌ [i. e. It is distressing, or it distresses me, that thou art going away]: and if you please, you may consider شَدَّ as similar to نَعَمَرُ; as when you say, نِعْمَ الْعَمَلُ أَنَّكَ تَقُولُ الْحَقَّ [Excellent, or most excellent, is the deed, thy saying the truth]. (Sb, TA.) [And it is also used to render intensive a verb following it; as in the saying, لَشَدِّ مَا أَبْغَضَنِي Much indeed, or greatly indeed, did he

hate me.] — شَدَّ عَلَيْهِ, aor. شد (S, L) and شد (L,) inf. n. شَدُّ (S, L) and شُدُّوْهُ (L,) *He charged, or made an assault or attack, upon him, in war, or battle.* (S, L.) You say, شَدَّ عَلَى الْعَدُوِّ شَدَّةً, and شَدَّاتٌ كَثِيرَةً, *He made one charge, or assault, or attack, upon the enemy, and many charges, &c.* (L.) And شَدَّ عَلَى قَرْنِهِ بِسَيْفٍ, or بَعَصًا, *He made an assault, or attack, upon his adversary, with a knife, or with a staff; as also شَدَّ الذِّئْبُ عَلَى الْغَنَمِ.* (Mgh.) And اشتدَّ عَلَيْهِ, *The wolf assailed, or attached, the sheep or goats.* (L.) In the phrase, شَدُّوا الْإِغَارَةَ, the meaning is شَدُّوا لِلْإِغَارَةِ [They made a charge for the purpose of a sudden attack upon an enemy, or a predatory incursion]; and therefore الْإِغَارَةُ is put in the accus. case, not as an objective complement. (Ham p. 8.) — شَدَّ, (S,) aor. شد and شد (TK,) inf. n. شَدُّ (S, L, K,) also signifies *He ran*; (S, L, * K;*) and so اشتدَّ. (S, L, K.) رَبُّ شَدِّ فِي الْكُرْزِ [Many a run is in the sack] is a prov., originating from the fact that a man riding a pregnant mare was pursued by an enemy, and she cast her foal, which ran with its mother, whereupon the horseman alighted, and carried it off in a sack; and the enemy overtook him, and said to him, "Throw to me the foal;" and he replied in these words, meaning that the foal was of generous race: it is applied to him whose internal, or intrinsic, qualities are commended. (Meyd.) And one says, شَدَّ فِي الْعَدُوِّ, (A, Mgh, L,) inf. n. شَدُّ (L;) and اشتدَّ; (A, Mgh, L;) *He hastened, or was quick, in running*: (Mgh, L:) and شَدَّ الْإِحْضَارَ [meaning the same]. (S in art. افر.) — شَدَّ النَّهَارُ, (S, L,) and الضحى (L,) inf. n. شَدُّ (L, K; but in the latter, النَّار is erroneously put for النَّهَار; TA;) and اشتدَّ; (L;) *The day, and the morning, became advanced, the sun being high.* (S, * L, K,*) [See also شَدُّ below.] = شَدَّة, aor. شد (S, A, L, Mṣb) and شد, the latter anomalous, for the aor. of a trans. verb of this class, of the measure فَعَّلَ, should be شد only, and that of an intrans. verb of the same class and measure should be شد, and this is the only instance, or almost the only one, of its kind, with both of these forms of aor., except عَلَّ [and بَتَّ] and نَمَّرَ, but there is one trans. verb of the same class having the latter form of aor. only, namely, شَدَّ, (Fr, S, L,) inf. n. شَدُّ (L, Mṣb, K;) *He made it, or rendered it, hard*; used in relation to substances and attributes: (L:) *he made, or rendered, it, or him, firm, compact, or sound; and strong, powerful, or forcible; vigorous, robust, or sturdy*; syn. أَحْكَمَهُ, (L,) and قَوَّاهُ; (S, A, L, K;*) as also شَدَّدَهُ, [inf. n. تَشَدَّدُ] i. e. as syn. with أَحْكَمَهُ (L) and قَوَّاهُ: (S, A, L:) *he bound, or tied, him, or it, firmly, fast, or strongly*; syn. أَوْثَقَهُ: [which may also be meant to convey the signification immediately preceding this last:] (S, L, Mṣb, K;) and [simply] *he tied, bound, or made fast, him, or it*; syn. رَبَطَهُ. (S and Mṣb and K &c. in art. ربط.) One says, شَدَّ عَضُدَهُ i. e. *He*

strengthened [his fore arm, or perhaps his upper arm, but the former is app. here meant]. (S, L.) And **شَدَّ عَلَى يَدِهِ** *He strengthened him*, [lit. his arm, or hand,] and aided him. (L.) And **شَدَّ اللَّهُ مَلِكُهُ**, and **شَدَّدَهُ**, *God strengthened, or may God strengthen, his dominion.* (S, L. [See also a similar ex. voce **أَزَّرُ**].) And **شَدَّ الْعُقْدَةَ** [*He tied firmly or fast or strongly, or he pulled tight, or tightened, the knot*], (A, Mgh, Mṣb.) and **الْوَتَاقَ** [*the bond*]. (Kur xvii. 4.) [And **شَدَّ الدَّابَّةَ** *He bound the saddle on the beast*: see an ex. voce **شَدَّ الرِّحَالِ** [lit. *The binding of the camels' saddles upon their backs*] is a metonymical phrase for † *the going a journey.* (Mgh, Mṣb.) And **شَدَّ الْبِئْزَرَ**, occurring in a trad., [lit. *The binding of the waist-wraper upon the waist*] is a metonymical phrase for † *the avoiding of women*: or *the exerting oneself, or employing oneself vigorously or laboriously, in work*: or for both of these together. (L.) **مَا أَمَلِكُ شَدًّا وَلَا إِرْخَاءً** [lit. *I possess not power to tighten nor to slacken*] means *I am not able to do anything.* (TA.) [And **شَدَّهُ** also signifies *He pressed, compressed, or squeezed, it*: and *he pulled, or strained, it.*] **وَأَشَدُّ عَلَى قُلُوبِهِمْ**, in the Kur [x. 88], means *And put Thou a seal upon their hearts*, so that they may not heed admonition, nor be disposed, or directed, to that which is good. (L.) **أَشَدُّ لَقَدْ كَانَ كَذَا**, as also **أَشَدُّ** without teshdeed, means **أَشَدُّ** [q. v.]: (K:) a strange saying. (TA.)

2: see the preceding paragraph, latter half, in two places. — **شَدَّهُ**, inf. n. **تَشَدَّدَ**, also signifies *He made it, or rendered it, namely, a beating, and anything, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; he intensified it, or aggravated it*: (L:) **تَشَدَّدَ** is the contr. of **تَخَفَّفَ** [in this sense and in other senses here following]. (S.) [Hence, the objective complement being understood,] one says, **شَدَّدَ عَلَيْهِ**, (A, Mṣb.) which is the contr. of **خَفَّفَ عَلَيْهِ** [i. e. of **خَفَّفَ عَنْهُ**; thus meaning *He rendered his burden, suffering, distress, uneasiness, or the like, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; intensified it, or aggravated it; or he pressed hard upon him; treated him with hardness, strictness, severity, or rigour*]: (Mṣb.) and **مَنْ شَدَّدَ سَدَرَ اللَّهِ عَلَيْهِ** [Whoso treateth others hardly, God will treat him hardly]. (A. [See also 8.]) — **تَشَدَّدَ**, as opposed to **تَخَفَّفَ**, also signifies *The characterizing of a letter by a lengthened pronunciation equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called شَدَّة, i. e. by the sign " over that letter; as also **تَشَدَّدَ**. — See also **سَدَّدَهُ**.*

3. **شَادَّهُ**, (A, L.) inf. n. **مُشَادَّةٌ** and **شَادَادٌ**, (L.) *He vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force.* (A, L.) [Hence,] **مَنْ يَشَادِدُ الدِّينَ** [Whoso contendeth for superiority in strength with

this religion, and withstandeth it, or opposeth it, and tasketh himself with religious service beyond his power, it (the religion) will overcome him: a trad. (L.) And **لَنْ يَشَادِدَ الدِّينَ أَحَدٌ إِلَّا غَلِبَ** *No one shall contend for superiority in strength with religion, &c. but he will be overcome by the religion.* (K, *TA.) — See also 5.

4. **أَشَدَّ**, (S, A, L, K,) inf. n. **إِشْدَادٌ**, (K,) *He, (a man, S, L, K,*) or they, (a company of men, A, L,) had, (A, L,) or had with him, (S, L, K,) [or had with them,] a strong beast, (S, L, K,) or strong beasts.* (A, L.) — **مَا أَشَدَّ كَذَا** [*How hard, hard to be borne, vehement, violent, intense, or the like, or how great, is such a thing!*]

5. **تَشَدَّدَ** *He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness, or rigour; he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely; syn. تَصَلَّبَ; (A and TA in art. صلب;) and جَهَّدَ* [and] **تَشَدَّدَ فِي الشَّيْءِ** [*in the thing; as also*] **تَشَدَّدَ فِيهِ** and **المُشَادَّةُ فِي الشَّيْءِ** [*for; شَادَّ*] signify the same: (S, L, K,*) [see an ex. of **تَشَدَّدَ** in the first paragraph of art. جلد:] [and] both of these phrases signify *the showing hardness, &c., in the thing.* (PS.) You say also **تَشَدَّدَ لِلْأَمْرِ** *He applied himself with hardness, firmness, vigour, hardiness, severity, or rigour, to the affair.* (MA.) And **تَشَدَّدَتِ الْقَيْنَةُ** *The slave-songstress strained herself, or tasked herself severely, in raising her voice in singing.* (L.) — Also *He (a man) was, or became, hard, or difficult: you say, سَأَلْنَا فَلَانًا حَاجَةً فَتَشَدَّدَ عَلَيْنَا* [*We asked of such a one a thing wanted, and he was hard, or difficult, to us*]. (TA in art. وعر.) — And *He was, or became, niggardly, tenacious, or avaricious.* (MA, KL.)

6. **تَشَادَوْا** [*They vied, contended for superiority, or strove to surpass one another, in strength, power, or force*: see 3]. (TA in art. حيس: there coupled with **اقتتلوا**.) — See also the next paragraph.

8. **أَشَدَّ**, (S, A, L, Mṣb;) and **شَدَّ**, aor =, (L, Mṣb,) the only form of its aor., (L,) inf. n. **شَدَّةٌ**, (S, Mṣb,) whence the former verb; (S;) and **تَشَادَّ**; (L;) *It was, or became, hard, (L, and MA and KL and PS in explanation of the first,) said of a substance and of an attribute: (L:) it, or he, was, or became, firm, compact, or sound; (L &c. as above;) strong, powerful, or forcible; vigorous, robust, or sturdy; (L, and A and MA and KL in explanation of the first, and Mṣb in explanation of the second:) [also it was, or became, bound, or tied, firmly, fast, or strongly:] and the first of these verbs, [and the second also,] it was, or became, hard to be borne, heavy, vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, distressing or distressful, afflictive, calamitous, or adverse.* (MA, L, KL.) It is said in a trad., **لَا تَبِيعُوا الْحَبَّ حَتَّى يَشَدَّ** [i. e. *Ye shall not sell grain until it becomes hard, or firm, or strong.* (L.) And you say, **اشتدت العقدة** [*The knot be-*

came tied firmly, fast, or strongly; or became tight]. (A, Mgh, Mṣb.) And **اشتد الزمن عليهم** [*The time, or fortune, became hard upon them; or severe, rigorous, distressful, afflictive, calamitous, or adverse, to them.* (L. [See also 2.]) And **اشتد به الأمر** [*The affair, or event, distressed, or afflicted, him; like عليه*]. (L in art. جد, &c.) — See also 1, former half, in four places.

شَدَّ an inf. n. of 1 [q. v.]. (S, L, &c.) — [Hence,] **شَدَّ النَّهَارُ**, and **شَدَّ الضُّحَى**, [*The time when the day, and the morning, is advanced, the sun being high.* (L.) One says, **جئتكَ شَدَّ النَّهَارِ**, and **شَدَّ الضُّحَى**, (L, and the like is said in the A,) and **شَدَّ النَّهَارُ فِي**, and **شَدَّ الضُّحَى فِي**, (L,) *I came to thee in the time when the day, and the morning, was advanced, the sun being high.* (A, *L.)

شَدَّةٌ [inf. n. of un. of **شَدَّهُ**: as such signifying] *A single act [of making, or rendering, hard, firm, compact, or sound; strong, powerful, or forcible: and] of binding, or tying, firmly, fast, or strongly.* (Mṣb.) — See also 2, last sentence but one. — Also [inf. n. of un. of the intrans. verb **شَدَّ**: as such signifying] *A single charge or assault or attack in war or battle.* (S, A, *Mgh, L, K,*)

شَدَّةٌ inf. n. of **شَدَّ** (L, Mṣb) as syn. with **اشْتَدَّ**: (L:) [and] a subst. from [i. e. syn. with] **اشْتَدَادٌ**: (K:) *The attribute denoted by the epithet شَدِيدٌ*: (S:) *hardness, (A, MA, L,) in substances and in attributes; (L;) firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness; (MA, L; see شَدَّةٌ, which, accord. to some, is a pl. of شَدَّةٌ;) courage, bravery, firmness of heart: (L:) niggardliness, tenaciousness, or avarice: (A: [see also 5, last sentence:] vehemence, violence, intensesness, stress, pressure, severity, strictness, rigour, tightness, straitness or difficulty: (MA:) hardship, rigour of fortune: (MA, L:) famine, dearth, want of victuals; hardness, straitness, or difficulty, of subsistence [&c.]: (L:) trouble, distress, affliction, calamity, or adversity: (MA, L;) as also [شَدَّى, in these as well as in some of the preceding senses, and] شَدِيدَةٌ, [rather meaning a hard, or distressing, event, an affliction, or a calamity, and rarely used,] of which, (L) or of شَدَّةٌ, (MA, L,) the pl. is شَدَائِدٌ, (MA, L,) agreeably with analogy if of شَدِيدَةٌ, but extr. if of شَدَّةٌ: and this pl. also signifies *seditions, discords, or dissensions, whereby men are put into a state of commotion*: (L:) and the *rigours, or pangs, (غمرات,) of death*: (S and Mṣb in art. غمر:) accord. to Sb, the pl. of شَدَّةٌ is شَدَدٌ, which, he says, preserves its original form [without idghām] because it does not resemble a verb. (L.) One says, **قاسيت منه شدة** [*I endured, from him, hardness, &c.; or from it, hardship, &c.*]. (A.) And **حفت شدى فلان** meaning **شَدَّتَهُ***

[i. e. *I feared the hardness, &c., of such a one*]: so says AZ: and he cites this verse:

- فَإِنِّي لَا أَيْبُنُ لِقَوْلِ شَدِيٍّ
- وَتَوَكَّأْتُ أَشَدَّ مِنَ الْحَدِيدِ

[And, or for, *I will not become gentle for a hard saying, (lit. a saying of hardness,) though it should be harder than iron*]. (L.) And أصابتنى meaning شدة [i. e. *Hardship, &c., befell me*]. (AZ, S.) [And شدة also signifies *A strong, an intense, or a great, degree of any quality &c.*]

شَدِيٍّ: see the next preceding paragraph, in four places.

شَدِيدٌ Possessing the quality of شدة (S, L): i. e. *hard*; applied to a substance and to an attribute: *firm, compact, or sound*: (L:) *strong, powerful, forceful; vigorous, robust, sturdy, or hardy*; (A, Mgh, L, Mghb); applied to a thing, (Mghb) and to a man; (A, Mgh, L); as also شَدِيدُ الْقَوَى (Mgh): pl., applied to men, أَشْدَاءُ and [applied to things and men] شَدَادٌ (A, L) and شُدُودٌ (Sb, L) which last preserves its original form [without idghám] because not resembling a verb: (L:) also *courageous, brave, firm of heart*: (L, K:*) and *niggardly, tenacious, or avaricious*; (A, L, Mgh, K); as also مُتَشَدِّدٌ: (S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage,] *vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, hard as meaning hard to be borne, troublesome, distressing or distressful, afflictive, calamitous, or adverse*. (L, KL, P, S, &c.) You say, هُوَ شَدِيدٌ عَلَى قَوْمِهِ [He is hard, or severe, or rigorous, to his people]. (A.) [And شَدِيدٌ عَلَى كَذَا *Niggardly, tenacious, or avaricious, of such a thing*.] Aboo-Dhu-eyb says, using شَدِيدٌ in the sense of سَحِيحٌ,

- حَدَرْتَاهُ بِالْأَثْوَابِ فِي قَعْرِ هُوَّةِ
- شَدِيدٍ عَلَى مَا ضَرَّ فِي اللَّحْدِ جُوبَاهُ

[We lowered him, with the grave-clothes, into the bottom of a cavity in the ground, the sides whereof were tenacious of what was comprised in the lateral hollow which was the place of the corpse]. (L.) And the words of the Kur [c. 8], وَأَنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ, accord. to Zj, mean *And verily, on account of the love of wealth, he is niggardly, or tenacious, or avaricious*. (L.) شَدِيدٌ applied to a man, and شَدِيدَةُ الْعَيْنِ metaphorically applied by a poet to a she-camel, mean *Whom sleep does not overcome*. (L.) And الشَّدِيدُ means *The lion*; (K); because of his strength and hardness. (TA.) شَدِيدٌ with a subst. or an inf. n. following it in the gen. case, the latter having the article ال prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَدِيدُ السَّوَادِ *Intensely, or very, black*; and شَدِيدُ الْغَضَبِ *Vehemently, or exceedingly, or very, angry*; and شَدِيدُ الْمِسْكِ *Strong-smelling musk*; (L); [and رَجُلٌ شَدِيدُ بَيَاضِ الْعَيْنِ *A man intensely*

white in the eye]. — الْحُرُوفُ الشَّدِيدَةُ [The strong letters] are those letters which, in a state of quiescence, prevent the current of the voice in their utterance; namely, أ, ب, ت, ج, د, هـ, ز, ح, ط, ق, ك; (TA); the letters comprised in the words أَجَدْتُ طَبَقْتُ. (K.)

شَدِيدَةٌ [as a subst. from شَدِيدٌ, rendered such by the affix ة]: see شَدَّةٌ.

أَشَدُّ [Possessing the quality of شدة, in a greater, and in the greatest, degree; i. e. *more, and most, hard, &c.*]. See an ex. in a verse cited voce شَدَّةٌ. شَدَّةٌ حَلَبَتْهَا الْهَدْيُ, or حَلَبَتْهَا الْهَدْيُ الْأَشَدُّ, expl. in art. حَلَب. And بَقِيَ أَشَدُّهُ. [The hardest part of it has remained] is another prov., applied to him who attains a part of that which he wants, and is unable to attain the completion thereof. (TA. [See also Freytag's "Arab. Prov.," i. 169.]) [With an indeterminate subst. or inf. n. following it in the accus. case, it supplies the place of a simple epithet denoting the comparative and superlative degrees; as in أَشَدُّ سَوَادًا *More, and most, black*; and أَشَدُّ غَضَبًا *More, and most, angry*]. — أَشَدُّ النَّهَارِ *The time when the day is most advanced, the sun being at the highest*. (L. [See النَّهَارُ.]

أَشَدُّ (S, A, Mgh, L, K, &c.) also pronounced أَشَدُّ (Seer, K,) but the latter form is rare, (TA,) is both masc. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (AZ, TA:) in the phrase حَتَّى يَبْلُغَ أَشَدَّهُ (S, K,) and other phrases in the Kur, (TA,) أَشَدُّ is expl. as meaning *The state of strength*; (S, Mgh, L, K); which is *from eighteen to thirty years*: (S, L, K:) or *from about seventeen to forty*: (Zj:) or *from thirty to forty*: (Zj in another place:) or *puberty*: (AZ, Mgh, L:) or *firmness, or soundness, of judgment, produced by experience*: (L:) or *puberty together with such maturity as gives evidence of rectitude of conduct or course of life*; (Zj, AZ, Mgh, L;) which may be at, or before, the age of eighteen years; accord. to most of the men of science, and among them Esh-Sháfi'ee; (Zj, AZ, L;) and the extreme term of which is three and thirty years: (Mgh:) or the age of forty years; as in the Kur xlv. 14: (L:) أَشَدُّ [originally أَشَدُّدٌ] is a sing. having a pl. form, like أَنْكَ; and these two words are [said to be] the only instances of the kind: (S, K: [but see أَنْكَ:]); or a pl. having no proper sing., (S, Mgh, K,) like مَذَاكِيرٌ and عِبَادِيدٌ and أَبَابِيلٌ and آسَالٌ (S:); or its sing. is شَدَّةٌ (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says, بَلَغَ الْعَلَامُ شَدَّتَهُ (S); but أَفْعَلٌ does not form a pl. of the measure فَعْلَةٌ; (S, K;) for as to أَنْعَمٌ (S,) which is said by AHeyth to be pl. of نَعْمَةٌ (TA,) [and respecting which Mtr says that] أَشَدُّ is said to be pl. of شَدَّةٌ like as أَنْعَمٌ is of نَعْمَةٌ, formed by regarding the ة as elided, (Mgh, [and AHeyth says the like,]) it is only pl. of نَعْمٌ in the phrase يَوْمٌ نَعْمٌ:

(S:); or its sing. is شَدٌّ, like as كَلْبٌ is of أَكْلَبٌ; or شَدٌّ, like as ذُنْبٌ is of أَذُنُبٌ; (S, K); accord. to some; (S); but neither شَدٌّ nor شَدُّ has been heard from the Arabs [as sing. of أَشَدُّ]; and they are only deduced from analogy: (S, K:); or it is pl. of أَشَدُّ; and the ا is not regarded in the formation of this pl. (IJ, from A'Obeyd.)

مَشَدُّ الْعَصَابَةِ [The place, or part, where the fillet, or the like, is bound, or tied]. (A.)

مُشَدُّ A man having, (A, Mgh, L,) or having with him, (L,) a strong beast, (A, Mgh, L,) or strong beasts; (L); contr. of مُضْعَفٌ. (Mgh, L.) It is said in a trad., يَرُدُّ مُشَدَّهُمْ عَلَى مُضْعَفِهِمْ [He among them who has a strong beast, or strong beasts, shall give back a portion of the spoil to him of them who has a weak beast, or weak beasts]; meaning that the strong warrior and plunderer shall share with (يُسَاهِرُ) the weak in the plunder that he gains. (L.)

شَدِيدٌ: see مُتَشَدِّدٌ.

شدخ

1. شَدَخَ (S, A, Mgh, &c.) aor. ʿ, (Mgh, K, *) inf. n. شَدَخٌ (S, A, Mgh, K, &c.) *He broke, or crushed*, syn. كَسَرَ (S, A, Mgh, K,) and فَضَخَ (TA, and Ham p. 363,) or هَشَمَ (TA,) a hollow thing, (S, A, L, TA,) or a soft, or tender, or an easily-broken, thing, (A,) or a moist thing, (K,) or a moist and soft thing, such as the عَرْوَجُ and the like, (L, TA,) a person's head, (S, A, L, Mgh, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Mghb,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c.: (Ham ubi supra:) or *he pressed, or squeezed*, syn. غَمَزَ [app. so as to crush,] a hollow thing, or a soft, or tender, or an easily-broken, thing, as a head, and a colocynth, and an unripe date. (A.) — [Hence,] شَدَخَ دِمَاءَهُمْ تَحْتَ شَدَخِ قَدَمِهِ † *He made their blood (lit. bloods) to go for nothing, or to be of no account*. (A, K:*) And [simply] شَدَخَ الدِّمَاءَ † *He made the blood [of men] (lit. bloods) to go for nothing, unretaliated, or uncompensated by mulcts; or to be of no account*. (Ham p. 91.) And شَدَخْتُ الدِّيَاتَ تَحْتَ قَدَمِي † *I made the bloodvits to be of no account [so that they should not be exacted]*. (Ham ibid.) — And شَدَخَهُ *He hit, or hurt, his* شَدَخٌ, i. e. the part of the neck so called. (K.) — And شَدَخَ aor. ʿ, (TA,) inf. n. شَدَخٌ (K, TA) and شَدُوخٌ (TA,) *He, (a man, TK,) or it, (a thing, or an affair, TA,) deviated, or declined, (K, TA,) from the right course, aim, or scope, (TA,) or from the [proper] way*. (AO, TA.) — شَدَخَتِ الْغُرَّةُ (S, TA,) aor. ʿ, (TA,) inf. n. شَدَخٌ (K, TA) and شَدُوخٌ (TA,) *The blaze on the horse's forehead spread widely upon the face (S) [from the forelock to the nose, without reaching to the eyes: see شَادَخَةٌ]: or spread, and extended downwards, (K, TA,) filling the forehead, without reaching*

to the eyes: or covered the face from the root of the forelock to the nose. (TA.)

2. **شَدَّخْتُ الرَّؤُوسَ** I broke, or crushed, the heads; or did so much: the verb is with teshdeed to denote muchness, or frequency, or application to many objects. (S, TA.) — [And **شَدَّخَ البُسْرَ** He pressed, or squeezed, the unripe dates, so as to crush them: see **مَشَدَّخٌ**.]

5: see what next follows.

7. **انشدخ** It was, or became, broken, or crushed; (S, A, Mṣb, K, TA;) said of a hollow thing, (S, A, TA,) or a soft, or tender, or an easily-broken thing, (A,) or a moist thing, (K,) or a moist and soft thing, (TA,) a person's head, (S, A, Mṣb, TA,) a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Mṣb,) or, as some say, a dry thing; (K;) and so **شَدَّخَ** [but app. implying muchness, or frequency, or relation to many things, as quasi-pass. of 2, q. v., whereas the former verb is quasi-pass. of 1]: (K:) or it was, or became, pressed or squeezed [app. so as to be crushed; or it was, or became, crushed by being pressed or squeezed: see **مَشَدَّخٌ**]. (A.)

شَدَخَ An abortive foetus, (L, K, TA,) in a soft, or tender, state, before it has become firm. (L, TA.) — See also **شَادَخَ**, in two places.

شُدُخَةٌ A soft, or tender, or succulent, plant: (K:) applied in the M as an epithet to the species of plant called **عَجَلَةٌ**. (TA.)

شَادِخٌ A child that is soft, or tender; (K;) as also **شَدَخٌ**: (IAqr, L:) or **غَلَامٌ شَادِخٌ** signifies a youth: (A:) accord. to IAqr, a boy is called **جَفْرٌ**; then, **يَافِعٌ**; then, **شَدَخٌ**; then, **مَطْبِخٌ**; and then, **كَوْكَبٌ**. (TA. [See also **مَطْبِخٌ**].) — Also A thing, or an affair, deviating from the right course, aim, or scope, (K, TA,) or from its [proper] way. (AO, TA.) — See also the next paragraph.

شَادِخَةٌ, [as a subst.,] (S, L, K, TA,) or **شَرَّةٌ** **شَادِخَةٌ**, (A,) A blaze on a horse's forehead spreading [widely (see 1)] upon the face, (S,) or covering the face, (A,) from the forelock to the nose, (S, A,) without reaching to the eyes: (S:) or spreading, and extending downwards, (K, TA,) filling the forehead, without reaching to the eyes: or covering the face from the root of the forelock to the nose: (TA:) or such as is long; such as is round being called **وَتِيرَةٌ**. (AO, TA.) — [Hence,] † A notorious, and a bad, or an evil, an abominable, or a foul, deed. (S, TA.) A rájiz says,

- * لَاهِمٌ إِنَّ الْحَارِثَ بْنَ جَبَلَةَ
- * زَنَى عَلَى أَبِيهِ ثُمَّ قَتَلَهُ
- * وَرَكِبَ الشَّادِخَةَ الْمَحَجَّلَةَ

i. e. [O God, (الَلَّهِمَّ being for لَاهِمٌ), verily El-Háarith Ibn-Jebeleh straitened, or oppressed, his

father, (زَنَى being for زَنَى), then slew him,] and committed a bad and notorious deed in slaying him. (S.)

أَشْدَخَ A horse having a blaze such as is termed **الشَّادِخَةُ**: fem. **شَادِخَاءٌ**. (K, L, TA.) — **الأشْدَخُ** The lion. (K.)

مَشَدَّخٌ Unripe dates pressed, or squeezed, (**يُعْمَرُ**), in some copies of the S and K and in the L and TA **يُعْمَرُ**, [but the former I think to be evidently the right reading,] until they become broken or crushed (**يَشْدَخُ**), (S, A, * L, K,) and dried for the winter, (A,) or then dried in the winter. (L.) — **مَقَطَّعُ العُنُقِ** i. q. **المَشْدَخُ** [app. meaning The part of the neck where it is cut up by the butcher]. (K.)

مِشْدَاخٌ [A post-classical term] A surgical instrument with which the head of the foetus is crushed [in the womb]. (Albucasis de Chirurgia, p. 342.)

شَدَقَ

1. **شَدَقَ**, inf. n. **شَدَقٌ**, said of a man, He was wide in the **شَدَقُ** [q. v.]. (M, TA,*) — And He was eloquent. (TA.)

5. **تَشَدَّقَ** He twisted his **شَدَقَانِ**, [i. e. the two sides of his mouth, or the quivering flesh of his mouth, inside his cheeks,] in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (K.) And **تَشَدَّقَ فِي كَلَامِهِ** He opened his mouth and was diffuse in his speech. (M, TA.)

شَدَقٌ: see what next follows.

شَدَقٌ (Lth, S, M, Mgh, O, Mṣb, K) and **شَدَقِيٌّ** (Lth, M, O, Mṣb, K) The quivering flesh (**طَلْفُطَةٌ**) of the mouth, inside the two cheeks; (Lth, O, K;) or so the dual of each: (M:) or the side of the mouth; (S, Mgh, Mṣb;) so says Az: (Mṣb:) pl. (of the former, S, Mṣb) **أَشْدَاقٌ** (Lth, S, M, O, Mṣb, K) and (of the latter, Mṣb, TA) **شَدَوِقٌ**. (M, Mṣb, TA.) One says, **نَفَخَ فِي شَدَقِيهِ** [He blew in the sides of his mouth so as to distend them]. (S.) And **إِنَّهُ لَوَاسِعُ الأَشْدَاقِ**, meaning [Verily he is wide] in the **شَدَقُ**; using the pl. as a sing.; a phrase mentioned by Lh. (M, TA.) **شَدَقَا الفَرَسِ** means The chink of the mouth of the horse, to the extremity thereof at [the place of] the bit [on each side]. (M.) **تَرَكَّبَ شَدَقَهَا مِنْ التَّشَاطِ** [app. meaning † She goes at random, (like **تَرَكَّبَ رَأْسَهَا**), by reason of briskness, liveliness, or sprightliness,] is said of a woman and of a she-camel and of a mare. (K voce **مَضْرَأٌ**.) — And

† The two sides of a valley; as also **شَدِيقٌ**: (K:) or the duals, **شَدَقَانِ** and **شَدَقَانِ**, have this signification; the sings. signify the side of a valley; (O;) or so **شَدَقٌ**, with kesr; (Mṣb;) and so **شَدِيقٌ**. (O.)

شَدَقٌ [mentioned above as inf. n. of 1] **Wide-ness of the شَدَقُ**: (S, K:) or, as in the T, **wide-**

ness of the **شَدَقَانِ**. (TA.) — And **Eloquence**. (S, * TA.) — And † A bending, or winding, in a valley. (TA.)

شَدَاقٌ A certain brand with which a camel is marked upon the **شَدَقُ**. (M, TA.)

شَدِيقٌ: see **شَدَقٌ**, in two places.

شَدَقِيٌّ and **شَدَقِيٌّ**: see the next paragraph; the former in three places: and see also art. **شَدَقَرٌ**.

أَشْدَقُ A man wide in the **شَدَقُ**: (M:) or a man wide in the **شَدَقَانِ**: (Mgh, Mṣb:) or wide in the **شَدَقُ**, and inclining therein in any manner: (TA:) fem. **شَدَقَاءٌ**: (M, K:) and pl. **شَدَقٌ**: (K:) and **شَدَقَرٌ** and **شَدَقِيٌّ** signify the same as **أَشْدَقُ**; the **ر** being augmentative, as in **فُسْحَرٌ** and **سُتْبَرٌ**; or, accord. to IJ, it is radical: (M, TA:) whence, i. e. from **شَدَقَرٌ** in the sense expl. above, (I'Ab, TA,) one says also **شَدَقٌ شَدَقَرٌ**, meaning a wide **شَدَقُ**: (I'Ab, M, TA:) and **شَفَّةٌ شَدَقَاءٌ** means a lip wide in the part where each **شَدَقُ** is cleft [by the extremity of the mouth]. (M, TA.) — It is also applied as an epithet to an orator, (S, M, K, TA,) meaning **Eloquent**; (M, K, TA;) good and eloquent in speech; (M, * TA;) and so **شَدَقَرٌ**. (TA.)

مُتَشَدِّقٌ One who twists his **شَدَقَانِ** in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (S. [See 5.]) — **Diffuse in speech, without preparation, or caution, or precaution: or one who ridicules men, twisting his شَدَقَانِ with them and against them.** (TA.) And **مُتَشَدِّقٌ فِي مَنْطِقِهِ** Diffuse in his speech. (TA.)

شَدَقَرٌ

شَدَقَرٌ Wide in the **شَدَقُ** [or side of the mouth]; (S, K;) applied to a man; as also **شَدَقِيٌّ**; (TA;) and **شَدَاقَرٌ**: (K, TA:) [mentioned under this head in the S and K, but] the **ر** is augmentative. (Az, S.) It has been erroneously said that it is with the pointed **د**. (MF.) — See also **أَشْدَقُ**. — Also The lion; (K;) and so **شَدَاقَرٌ**. (IB, TA.) — And A certain stallion-camel belonging to **En-Noqman Ibn-El-Mundhir**: whence **شَدَقِيَّاتٌ** Certain camels, so called in relation to that stallion. (S, K.)

شَدَقِيٌّ and **شَدَقِيَّاتٌ**: see the preceding paragraph.

شَدَاقَرٌ: see the first paragraph, in two places.

شَدَنَ

1. **شَدَنَ**, (S, K,) aor. **شَدَنَ**, (S,) inf. n. **شَدُونٌ**, (S, K,) said of a gazelle, and of the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, He became strong, and in no need of his mother: (K:) or he became strong, and in a good state of body, and active and grown up, and vied with his mother in his faculties [so I render

of which I do not find any explanation] so that he went along with her; and [in this sense] it is said of a colt also: (TA:) or, said of a young gazelle, he became strong, and his horns came forth, and he became in no need of his mother: and sometimes it is said of a colt [in a similar sense]. (S.) Hence, it is said of a boy, meaning *He became strong, and active and grown up.* (Har p. 536.)

4. اشذنت She (a gazelle) had a young one that had become such as is termed شاذن. (S, K.)

شذون A kind of tree, (K, TA,) having weak, or soft, and thick stems, (TA,) the flower of which is like the jasmine (K, TA) in form, but tinged with redness, and more pleasant [in odour] than the jasmine; said by IB to be of pleasant odour. (TA.)

شذبات Certain she-camels, so called in relation to a place in El-Yemen, (S, K, and EM p. 229,) named شذبن: (TA, EM:) or in relation to a certain stallion. (IAar, K, TA. [In the CK, شذبل is erroneously put for شذبن.])

شاذن A young gazelle that has become strong, and whose horns have come forth, and that has become in no need of his mother: (A'Obeyd, TA: [see شذر:]) when used alone, [not as an epithet, in which quality it seems to be applied also to the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, (see 1,)] it means [simply] a young gazelle. (S, TA.)

شذبن [without ة] A doe-gazelle whose young one has become such as is termed شاذن (S, K, TA:) or who has a شاذن following her: and in like manner applied to other animals of the cloven-hoofed kind, and of the solid-hoofed, and to a camel: (TA:) pl. مَشَادِن and مَشَادِين, (S, K,) like مَطَافِل and مَطَافِيل, (S,) [pls. of مَطْفِيل,] the latter pl. anomalous. (TA.)

شذونة, applied to a girl, i. q. عاتق [i. e. That has newly attained to puberty, and has not been married; or that is between the periods of puberty and middle age; &c.]. (IAar, K.)

شده

1. شذبه, (JK, S, K,) inf. n. شذبه, (S,) He (a man, JK, S) became confounded, or perplexed, and unable to see his right course; or became bereft of his reason or intellect; i. q. ذهش: (JK, S, K:) and also, (K,) or, accord. to AZ, only, (S,) he was, or became, busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. شغل: (S, K:) and he was caused to become confounded, or perplexed, and unable to see his right course; (K;) as also انشده, or اشذبه, (K, accord. to different copies: the former accord. to the TA.) Accord. to Az, شذبه is not from الذهش, as it is thought to be by some [and as is implied by what here follows]. (TA.) — شذبه He confounded, or perplexed, him, so that he was unable to see his right course; or

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bereft him of his reason or intellect; syn. اذهشه; (K;) as also اشذبه: (A'Obeyd, K:) or the former verb, in the act. form, has not been heard: (Har p. 64:) and [it is asserted that] one does not say اشذبه. (JK.) — شذبه رأسه i. q. شذخه [i. e. He broke his head]. (K.)

4: see the preceding paragraph, in two places.

7 and 8: see 1, first sentence.

شذبه: see what next follows.

شذبه (S, K) and شذبه (S, and so in some copies of the K and in the TA) and شذبه (so in some copies of the K in the place of the second, and in others together with the second, and in the TA) [app. A state of confusion, or perplexity, so that one is unable to see his right course; or a state of alienation of mind;] subst. from شذبه: (S: [but in the K they are mentioned after شذبه and شذبه meaning اذهشه, and مشاده meaning مشاغل, as being the subst.; so that they may signify as above, and also business, occupation, or employment, &c.; agreeably with renderings in the TK:]) and شذبه is a subst. from شذبه [app. in the former, or in both, of these senses]. (K.)

شذبه: } see the next preceding paragraph.
شذبه: }

شذونه A man confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect. (S, TA. [But accord. to AZ, it seems to signify only مشغول, i. e. Busied, occupied, or employed, &c.: see 1, first sentence.])

شذبه [a pl. of which the sing. is app. مشذبه] Things that cause one to be busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. مشاغل [pl. of مشغلة]. (Z, K.)

شذو

1. شذوا, (Msb, K,) first pers. شذوت, (S,) aor. 2, (Msb,) inf. n. شذو, (S, Msb,) He drove camels: (S, K:) or he collected and drove a detached number of a herd of camels. (Msb.) — Hence, (Msb,) شذوا, (Msb, K,) inf. n. as above, (TA,) + He acquired somewhat of polite literature, (S, Msb, K, TA,) or of science, and guided himself thereby to the knowledge of somewhat more, (Msb,) and likewise of song; (TA:) as though he drove it and collected it: (S, TA:) or شذوا من العلم, and من الغناء, (MA, TA,) شذوا, (TA,) inf. n. as above, (MA, TA,) he acquired somewhat of science, and of song: (MA:) or he knew well some sort of science, and of song; and so of other things. (TA.) شذو signifies + A man's doing well, or knowing well, somewhat of a thing or an affair. (TA.) And شذوت منه بعض المعرفة means I knew [somewhat of] him, or it, [but] not well. (TA.) — Also + He recited a verse, or two verses, (S, K,) singing, (K,) or prolonging, or straining, his voice, as in singing [and as is commonly done in the driving of camels; whence, app., this meaning of the verb]. (S.) And شذوا

شذوا, (S, K,) or غناء, (S,) + He sang poetry, (S, K,) or a song: (S:) or he recited it with a trilling, or quavering, or prolonging and modulating of the voice. (S.) — And شذوا i. q. شذوا نحوه + [He tended, repaired, betook himself, or directed his course, towards him, or it; agreeably with the explanation in the TK: or he purposed his (another's) purpose]. (K.) — And شذوا فلاناً فلاناً + He assimilated such a one to such a one; or he likened such a one to such a one; syn. شبهه إياه. (ISd, K, TA. [In the CK, فلاناً is not repeated.])

4. اشذى + He became a good, or an excellent, modulator of his voice, or maker of melody. (K.)

شذوا A remnant of strength; and a portion, or somewhat, thereof: (K:) a dial. var. of شذوا. (TA. [See شذوا, in art. شنو.]) A remnant, or remainder, of anything. (TA.) A small quantity or number: (TA:) and so شذو, (M, K,) whatever it be, (M, TA,) of much or many, (M, K,) whatever the latter be. (K.) And The extremity of anything: (K:) a dial. var. of شذوا. (TA.) — Also Heat. (K.) — And Mange, or scab: (K: [in the CK, الجرب is put for الجرب:]) a dial. var. of شذوا. (TA.)

شذو: see the next preceding paragraph.

شذ act. part. n. of 1; signifying Driving, or a driver of, camels: &c.: (K, TA:) pl. شذاة. (TA.) — [And particularly] + One who acquires somewhat of polite literature, (S, Msb,) and of science, and guides himself thereby to the knowledge of somewhat more. (Msb.) — Also + A reciter of verses, who sings in reciting, or prolongs, or strains, his voice, as in singing: a singer of poetry: (TA:) [and simply] a singer. (S.)

شذ

1. شذ, (S, M, A, &c.,) aor. 2, (S, M, L, Msb, K,) the former agreeable with analogy, and that which is mentioned by the leading writers on inflection, and the latter anomalous, (TA,) and Esh-Shihab mentions 2, but this is not known, and there is no reason for it unless فعل be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. شذو, (S, M, Mgh, L, Msb, K,) and شذ, (M, L, K,) It (a thing, M, L) was, or became, apart, (S, A, L, Msb,) and it fell, or went, or came, out, or forth, (S, M, L, K,) from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, A, L, K,) to which it pertained, (M, L,) or from other things: (Msb:) it (anything) was, or became, apart, or alone: and he (a man) was, or became, apart from his companions, or alone: (Lth, L:) and + he [app. a beast] took fright, and ran away. (Msb.) You say, شذ عنه It was, or became, apart, &c., from it. (S, L.) And شذ عن الجماعة He was, or became, apart from the collective body [or generality] of people. (Mgh.) And مَا يَشذ عَلَيْهِ شَيْءٌ + [Nothing is out of his way, or sphere, or compass]. (S and K in art. حوذ.) And شذ الحصى The pebbles became scat-

tered, or dispersed. (L.) — شَذَّ, aor. ʾ and ʿ, inf. n. شَذُّو and شَذُّ, also signifies † It (a word, form or measure, construction, or government,) deviated from the common, or constant, course of speech in respect of analogy, or rule; deviated from common, or constant, analogy, or rule; was extraordinary, or exceptional, as to rule; or was anomalous, abnormal, or irregular: and it (the same) deviated from the common, or constant, course of speech in respect of usage; deviated from common, or constant, usage; was extraordinary, or exceptional, as to usage; or was unusual: [the verb is used absolutely to express each of these meanings; the context in general showing clearly which meaning is intended: the former is that which is most frequently intended: and] the former meaning is also expressed by the phrase عَنِ الْقِيَاسِ or شَذَّ فِي الْقِيَاسِ: and the latter, by the phrase شَذَّ فِي الْإِسْتِعْمَالِ (Mz, 12th نوع.) [See also the contr. اَطَّرَدَ: and see شَادُّ, below.]

— See also 4.

2: see what next follows.

4. اشذّه; (S, M, K;) and شذذّه; (K;) and شذذّه, aor. ʾ, only; (M, K;) but Aq disallows this last form of the verb; (IJ, L;) He, or it, caused it to be, or to become, apart, (S, L,) to fall, or go, or come, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, L, K,) to which it pertained: (M, L:) and the first signifies he removed it, and put it far away; namely, a thing: (K:) and he set him, or exposed him, apart from his companions, or alone: (IJ, L:) and he scattered, or dispersed, it. (IK†) A poet says,

- فَأَشَذَّنِي لِمُرُورِهِمْ فَكَأَنِّي
- غُضُنٌ لِأَوَّلِ عَاصِدٍ أَوْ عَاصِفٍ

[And he, or it, (perhaps meaning fortune,) exposed me apart from my companions, to their passing by, or by reason of their passing away, so that I was as though I were a branch that should become a prey for the first lopper or stormy wind]. (IJ, L.) And one says of a she-camel, اشذت الحصى She scattered, or dispersed, the pebbles [with her feet]. (TA.) — اشذ also signifies جَاءَ بِقَوْلٍ شَادٌّ † [He said what deviated from the common course of speech]. (K, TA.)

شَذَانٌ: see شَادُّ, in four places.

شَذَانٌ The [species of lote-tree called] سِدْرٌ. (K.)

شَادُّ A thing that is, or becomes, apart, (S, L, Mḡb,) and that falls, or goes, or comes, out, or forth, from the generality of things, general assemblage, main body, bulk, or common mass, (S, L,) to which it pertains: (L:) anything apart, or alone: and a man apart from his companions, or alone: (Lth, L:) and [app. a beast] taking fright, and running away: (Mḡb:) شَذَانٌ is a pl. thereof, like as شَبَانٌ is of شَابٌ; [and so is شَذَادٌ, agreeably with analogy;] and شَذَانٌ is used in

a similar sense, but is an epithet of the measure مَا يَدْعُ فَلَانٌ شَادًّا وَلَا (L.) شَادُّ, not a pl. of شَادُّ. (L.) نَادَا إِلَّا قَتَلَهُ [Such a one does not leave any one apart from his companions, nor any one taking fright and running away, but he slays him,] is said of a courageous man whom no one encounters without his slaying him. (IAq, L.) And one says قَوْمٌ شَذَانٌ Those, of a people, who have become apart, or separate, from their companions. (L, from a trad.) And شَذَادُ النَّاسِ Those who are among a people but do not belong to their tribes (S, L) nor to their places of abode: (L:) and those who are scattered, or dispersed, of people; (A, L;) as also شَذَانُ النَّاسِ (S, L,) and شَذَانُهُمْ. (L.) And قَوْمٌ شَذَادٌ A people not among their own tribe nor in their own places of abode: (L, K:*) or a people among another people, not among their own tribes nor in their own places of abode. (M, TA.) And شَذَادُ الْإِنْفَاقِ The strangers. (Har p. 352.) And جَاءُوا شَذَادًا They came few in number. (L, K:*) And شَذَانٌ † الْإِبِلِ and شَذَانُهَا Those that are scattered, or dispersed, of the camels. (L.) And شَذَانُ الْحَصَى (M, L) and شَذَانُ الْحَصَى (S, IJ, M, L, K) What are scattered, or dispersed, of pebbles; (S, L, K;) what have flown about, and become scattered or dispersed, thereof: (M, L:) and in like manner one says of other things, (L, K,) or of similar things. (M, L.) — Applied to a word, form or measure, construction, or government, it signifies † Deviating from the common, or constant, course of speech in respect of analogy, or rule; deviating from common, or constant, analogy or rule; extraordinary, or exceptional, as to rule; or anomalous, abnormal, or irregular: such a word, &c., though itself admitted if agreeable with common usage, is not taken as an example to be imitated: also, applied to the same, deviating from the common, or constant, course of speech in respect of usage; deviating from common, or constant, usage; extraordinary, or exceptional, as to usage; unusual: [used absolutely to express each of these significations; the context in general showing clearly which signification is meant: the former is that which is most frequently intended:] a word, &c., may be شَادٌّ in respect of usage but agreeable with common analogy or rule; as the pret. of يَدْرُ and يَدْعُ; and the regular phrase مَكَانٌ مُبْتَلٍ, the epithet more commonly heard being بَاقِلٌ: and شَادٌّ in respect of analogy, or rule, but agreeable with common usage; as أَحْوَصٌ and اسْتَصَوَّبْتُ الْأَمْرَ: and شَادٌّ in respect of analogy, or rule, and of usage, together; as ثَوْبٌ مَصْرُوفٌ and مَسْكٌ مَدْرُوفٌ: (Mz, 12th نوع.) [and the like is said, but less fully, in the Mḡb:] the pl. masc. is شَذَادٌ; and pl. fem. شَوَادٌ. (Mz, ib.) See 4, last sentence. [See also the contr. مَطْرِدٌ: and see شَذَّ, latter part.] — Applied to a tradition, † Having a single ascription, attested by a [single] sheykh, whether he be trustworthy or not: in the latter case, not accepted: in the former case, one hesitates respecting it, and does not adduce it as an argument, or evidence. (KT.)

شذب

1. شَذَبَ, aor. ʾ and ʿ, (K,) inf. n. شَذْبٌ, (TA,) He stripped off, or removed, the bark of a tree; as also شَذَبَ, inf. n. تَشْدِيبٌ: (K:) he cut off portions of a tree, or the bark thereof. (TA.) He cut, or cut off, a thing; (O, K;) aor. ʾ, inf. n. شَذَبَ. (O.) He cut, or lopped, a tree: or he divested it of its bark. (A.) He pruned, or pared, a tree by cutting off its شَذْبٌ, i. e. its straggling branches, or its thorns, or its bark; aor. ʾ, inf. n. شَذَبَ; and شَذَبَ has the like meaning, but importing muchness, or relation to many objects: and شَذَبَ also signifies he trimmed, or cleared, anything by removing another thing from it: (Mḡb:) or he pruned a tree by lopping off its branches so that it became apparent: (K, TA:) and he pruned a palm-tree by cutting off from it its شَذْبٌ, meaning its branches: (TA:) and [in like manner] شَذَبَ, (S, TA,) inf. n. تَشْدِيبٌ, (S, K, TA,) he pruned a tree by cutting off its شَذْبٌ, meaning its straggling branches not in the choice, or best, part thereof: (S:) or he trimmed a palm-trunk (K, TA) by lopping off the stumps of the branches: (TA:) تَشْدِيبٌ † الرِّبَاحِينَ [likewise] signifies the pruning, or cutting off, the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants: (Mḡb:) and شَذَبَ عَنْهُ, said of anything, signifies it was removed from it, namely, another thing. (TA.) — See also 2, in two places.

2. شَذَبَ, inf. n. تَشْدِيبٌ: see above, in four places. — [Hence,] تَشْدِيبٌ signifies also The shaping an arrow by the first operation: (AHn, K:) the second operation is termed تَهْدِيبٌ. (AHn.) — And شَذَبَهُ, (Sh, TA,) inf. n. as above, (Sh, K,) He drove away him, or it, (Sh, K,* TA,) from a thing; (TA;) as also شَذَبَهُ, aor. ʾ, inf. n. شَذَبَ: (Sh, TA:) and شَذَبَ عَنْهُ he repelled from him, or defended him. (S, K.) — And شَذَبْتُ الْمَالَ, (Kt, TA,) inf. n. as above, (K,) † I dispersed, or scattered, the property. (Kt, K,* TA.) — [And accord. to Golius, on the authority of a gloss in a copy of the KL, شَذَبَ also signifies He made long.]

5. تَشَذَّبُوا † They became dispersed, or scattered. (A, K.)

شَذْبٌ Pieces, or cuttings, of trees; (Aq, A'Obeyd, K;) n. un. with ʾ: (Aq, A'Obeyd:) or bark of trees: (K:) pieces of bark, and pieces of wood, or sticks, or twigs or branches, in a dispersed, or scattered, state; (O, K;) pl. أَشَذَابٌ: (K:) what fall from, or of, the branches of a tree, [when it is pruned,] in a dispersed, or scattered, state: or, as some say, the thorns: and the bark: (Mḡb:) the stumps of the cut branches upon the trunk of a palm-tree, and other portions, which are lopped off; (O;) [i. e., also] the branches thereof which are lopped off: (TA:) and in like manner, (O,) as pl. of شَذْبَةٌ, (S,) [or rather as a coll. gen. n. of which the n. un. is with ʾ,] what are cut off from, or of, the branches of trees, (S, O,) others than palm-trees, (O,) i. e. of the straggling branches, (S,) such as are not in the

choice, or best, part thereof: (S, O:) also the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants, which are pruned, or cut off. (Mgh.) — Anything in a scattered, or dispersed, state. (Kt, TA.) — † Somewhat remaining of herbage [&c.]: (S, A, O, K:) [in the first and third of which is added وَهُوَ الْبَاقِي, app. referring to the herbage of which the remainder is thus called, meaning, "it being what has been eaten:"] pl. as above, i. e. أَشْدَاب. (S, O, K.) One says, فِي الْأَرْضِ شَذَبٌ مِنْ كَلَامِهِ † In the land is somewhat remaining of herbage. (A, TA.) And one says also, بَقِيَ عِنْدَهُ شَذَبٌ مِنْ مَالٍ † [There remained in his possession a remnant of property]. (A, TA.) And مَا بَقِيَ مِنْ شَذَبٍ مِنْ مَالٍ † [There remained not to him save a relic of the army]. (A, TA.) — Also † Household goods, or furniture and utensils, consisting of what are termed قَمَاش [q. v., perhaps here meaning the meaner sorts thereof,] &c.: (A'Obeyd, O, K:) pl. as above. (K, TA.) — And A dam; or thing constructed, or raised, to keep back the water of a torrent. (S, O, K.)

رَجُلٌ شَذِبَ الْعُرُوقِ † A man whose veins are apparent. (S, K.) — And شذب [app. شَذِبَ] is syn. with عَطِبَ, meaning A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert. (TA in art. عَطِبَ.)

شَادِبٌ † Going, or being, away from his home, or place of settled abode. (S, K, TA.) — † Solitary, or alone, and whose prosperity is despaired of; (K, TA;) as though stripped of good. (TA.)

شَوَذِبٌ: see مُشَدَّبٌ, in three places.

مُشَدَّبٌ A pruning-hook. (O, K, TA.)

مُشَدَّبٌ A palm-trunk pared (S, O, TA) of its prickles (TA) [or of the stumps of its branches or of its lower branches: see the verb of which it is the pass. part. n.]. — † Tall; (S, A;) as also شَوَذِبٌ; (S;) the former as an epithet applied to a horse, (S, A,) from the same epithet as applied to a palm-trunk: (A:) and † tall, and goodly in make; (A, K;) and so شَوَذِبٌ; (Mgh, K;) as though pruned: (Mgh.) and † the latter, applied to anything [meaning any animal], † tall, and excellent or of high breed or strong and light and swift: A'Obeyd says that the former signifies † excessively tall, and is applied in this sense to anything [i. e. a man and any animal]: Kt says, after explaining شَذِبْتُ الْمَالَ as it has been expl. above, that he who is excessively tall is as though his frame were disconnected, and not compact; and therefore he is thus termed: but I'amb says that Kt has made a mistake in asserting that this epithet signifies † tall, conspicuous for tallness, and that it is from the palm-tree from which the branches have been lopped off, (in consequence of which, as is said in the Fāik, it becomes taller, MF, TA.) and that he who is † conspicuous for tallness is not thus called unless somewhat deficient in flesh: it is applied to a horse as meaning † tall, and not very fleshy. (TA.)

شذو

شَذَرْنَا نَشْدِرُ, inf. n. شَذَرْنَا, He divided the

strung beads with other beads. (O. [See شَذَرْنَا, below.]) — Hence, by way of comparison, (TA,) شَذَرْنَا كَلَامَهُ بِشَعْرِ [He interspersed his language with poetry]: but this is post-classical. (O, TA.) — He rendered him notorious, or infamous: or made him to hear what was bad, evil, abominable, or foul: (O, TA:) and in like manner شَذَرْنَا بِهِ. (TA.)

5. تَشَدَّرَ It (a people, or party, TA, or a collected body, K, and a flock of sheep or a herd of goats, TA) dispersed, or became dispersed, (A, K, TA,) and went in every direction. (TA.) — He turned back the extremity of the garment between his legs, and stuck it in the part where it was bound round his waist, behind. (S, K.) And تَشَدَّرَ بِالذَّنْبِ He put the tail between his thighs, making it to cleave to his belly. (S, TA.) — Hence, (TA,) تَشَدَّرَ فَرَسَهُ He mounted his horse from behind. (S, K.) — Also, تَشَدَّرَ, He prepared himself for fight, (S, K, TA,) and for a charge, or an assault; he equipped, or accoutred, himself for it. (TA.) — He threatened; (S, A, K;) and became angered: (K:) A'Obeyd says, I doubt not its being with ذ; but some, he adds, say تَشَذَّرَ, with ز. (S.) [See a verse of Lebeed cited among the exs. of the preposition ب.] — He was, or became, brisk, lively, or sprightly. (K.) — He hastened to do a thing; (TS, K, TA;) or in a thing, or an affair. (So in some copies of the K.) — i. q. تَشَذَّرُوا فِي الْحَرْبِ — They behaved overbearingly in war: (S, K:) or تَشَذَّرَ signifies the protracting of war. (KL.) — تَشَذَّرَتِ النَّاقَةُ The she-camel pastured upon herbage (K, TA) that rejoiced her, (TA,) and she shook her head by reason of joy thereat. (K, TA.) And The she-camel drew together her two sides, and raised her tail. (TA.) — And تَشَذَّرَ السُّوْطُ The whip inclined, and became in motion. (K.)

شَذَرْنَا Pieces of gold that are picked up from the mine (S, A, K) without the melting, or smelting, (S, K,) of the ore: (S:) n. un. with ة: (S, K:) and pl. شَذَرْنَا. (A.) And Beads made of gold to form divisions between pearls and jewels: (TA:) or beads by means of which other beads of a string are divided: (K:) or small pearls: (S, K:) or small things of gold, like the heads of ants, which are affixed to a [ring of the kind called] حَوْق: (Sh:) or, as some say, green beads: (Har p. 600:) n. un. with ة. (K.) — شَذَرْنَا [app. شَذَرْنَا] signifies [also, like تَشَذَّرْنَا,] Briskness, liveliness, or sprightliness: and quickness in an affair. (Ham. p. 54.)

شَذَرْنَا مَذَرْنَا, and تَفَرَّقُوا شَذَرْنَا مَذَرْنَا, They [dispersed, or became dispersed, or] went, or went away, in every direction: (S, L, K:) it is not said of a people coming: (L:) the م in مَذَرْنَا is sometimes changed into ب; or, accord. to some, مَذَرْنَا is the original, being from التَّيْدِيرُ; but MF thinks that مَذَرْنَا is the original, as it is only an imitative sequent, in which no regard is had to the meaning of "dispersion." (TA.)

مَلْحَفَةٌ A [garment of the kind called] جَادِرٌ: arabicized word; (S, K;) from the Pers. جَادِرٌ

[or جَادِرٌ or جَادِرٌ]. (S.) And i. q. اِتْبٌ; (A, K, TA;) i. e. A [garment of the kind called] بَرْدٌ, which is slit [in the middle], and worn by a woman, who throws it upon her neck, [putting her head through the slit;] having neither sleeves nor an opening at the bosom: (TA:) or [a garment] like the صِدَارُ, [which is said by some to be the same as the اِتْبُ,] worn by a young woman: (Har p. 55:) a garment which a woman wears beneath her نُوبٌ: (Fr:) a certain garment which a woman and a girl wear, extending to the extremity of the upper half of the arm. (Lth.) [The modern چادر of Persia and El-'Irāk seems to be generally what is commonly called in Egypt a "milāyeh," correctly "mulāāh" (مَلَاة), figured and described in my work on the Modern Egyptians: or, in some instances, a similar covering of plain white, or dark blue, cotton; the former of which is now called in Egypt an "izār." (See Dozy's "Dict. des Noms des Vêtements chez les Arabes," pp. 216-219.)]

شِيدَارَةٌ A very jealous man; (K;) as also شِيدَارَةٌ and شِيدَارَةٌ. (TA.)

المَشْتَرُّ The lion: (K:) because of his briskness, or quickness to act, or readiness to leap. (TA.)

شدو

شَدَا, aor. 2: see 4. — Also He perfumed himself (تَطَيَّبَ) with mush, (K, TA,) which is termed شَذُو, or, as in copies of the M, شَذُو. (TA.) — And شَدَا بِالخَبْرِ, (K, TA,) inf. n. شَذُو; or, accord. to the Tekmileh, بالخبر شَذَى, there written with teshdeed; (TA;) † He knew the information, or story, and made it known, or understood. (K, TA.)

2: see the preceding paragraph.

4. اَشْدَى He annoyed, molested, harmed, or hurt: or he did what annoyed, molested, harmed, or hurt: syn. اَدَى: (S, Mṣb, TA:) and (TA) so شَدَا, (K,) aor. 2, inf. n. شَدَا, (TA,) or شَذُو. (TK [accord. to which the latter verb is trans.]) — And اَشْدَاهُ عَنْهُ, (K,) inf. n. اَشْدَاهُ, (TA,) He put aside, or away, and removed far off, him, or it, from him, or it. (K, TA.)

شَدَا Annoyance, molestation, harm, or hurt; or a thing that annoys, molests, &c.: (S, Mṣb, K:) and evil, or mischief; (S, Mṣb;) as also شَدَاةٌ; as in the saying اِنِّي لِأَخْشَى شَدَاةَ فُلَانٍ i. e. [Verily I fear, or dread,] the evil, or mischief, of such a one. (TA.) — Dog-flies; (S, K;) which also sometimes light upon the camel: (S;) or flies in general: (K:) or large blue flies that light upon beasts, and annoy, or molest, or hurt, them: (TA:) n. un. شَدَاةٌ, (S.) [It is said in the Mṣb that شَدَا, of which the n. un. is شَدَاةٌ, is also with kesr (i. e. شَدَا); but in what sense is not specified.] One says of him who is vehemently hungry, ضَرِمَ شَدَاهُ [lit. His flies have become vehemently hungry, or burning with hunger]. (S.) — And [app. because of the annoyance that it occasions,] Mange, or scab: (ISd, K:) and so شَدَا. (K in art. شدو.) — And [app.

because of its pungency,] *Salt*: (S, K:) said in the M to be pl. [but properly coll. gen. n.] of **شَدَاةٌ**, which signifies a piece of salt. (TA.) — See also **شَدُوٌ**. — Also *Fragments of aloes-wood* (S, *K, *TA) with which one perfumes himself. (TA. [The same is also indicated in the S.]) — And *Sharpness*, (S,) or *strength*, (Fr, T, K,) of *pungency of odour*; (Fr, T, S, K;) accord. to the M, of *sweet odour*. (TA.) — See also **شَدَاةٌ**. — Also *The extremity of anything*: (TA:) and so **شَدَا**. (K and TA in art. **شَدُو**.) — And *A sort of trees*, (S, K,) used for **مَسَاوِيكٌ** [i. e. sticks with which the teeth are cleansed], (K,) growing in the *Sarāh* (السراة) and having gum. (TA.) — And *A sort of ships or boats*: (Lth, S, K:) n. un. **شَدَاةٌ**: (Lth, S:) [or] **شَدَاوَةٌ** signifies one of a sort of small ships, or boats, like those called **زَبَابِزٌ** [pl. of **زَبَابٌ**]: and its pl. is **شَدَاوَاتٌ**. (Mṣb.)

شَدَا: see the next preceding paragraph.

شَدُوٌ, so accord. to the K, but written in copies of the M with *kesr* [i. e. **شَدُوٌ**], (TA.) *Musk*; (IAḡr, K, TA;) as also **شَدَا**: (IJ, TA:) or the odour thereof: (Aḡ, T, Sgh, K:) or the colour thereof. (K.)

شَدُوٌ: see the next preceding paragraph.

شَدَاةٌ: see **شَدَا**, in three places. — Also *Sharpness*. (TA.) — And *Strength*, and *boldness*, of a man. (Lth, TA.) — [Or] *A remnant of strength*: (S, K:) pl. **شَدَاوَاتٌ** (TA) and [coll. gen. n.] **شَدَا**. (S, *TA. [See also **شَدَا**, in art. **شَدُو**].) — As an epithet applied to a man, (TA,) *Evil in disposition*, (K, TA,) *sharp in temperament*, that annoys, or molests, or hurts, by his evil, or mischief: in some of the copies of the K, **الشئىء الحلقى** is erroneously put for **الشئىء الحلقى**. (TA.) — See again **شَدَا**, last sentence.

شَدَاوَةٌ: see **شَدَا**, last sentence.

شر

1. **شَرٌّ**, (L, K,) sec. pers. **شَرَرْتُ**, (S, Mṣb, K, MF,) aor. **يَشُرُّ**; (L, Mṣb, MF;) and sec. pers. **شَرَرْتُ**, (S accord. to some copies, L, Mṣb, K, MF,) aor. **يَشُرُّ**; (L, Mṣb, K, *MF;) and sec. pers. **شَرَرْتُ**, (S accord. to some copies, M, K, MF,) aor. **يَشُرُّ**; (M, K, MF;) of which three vars. the first is the best known; and the last is strange, and disallowed by most authorities; (MF;) inf. n. [of the first or third] **شَرٌّ** (S, K) and [of the first] **شَرٌّ** (S) and [of the second or third] **شَرَارَةٌ**, (S, K,) and **شَرَّةٌ** also is an inf. n. [syn. with **شَرٌّ**]; (S;) *He (a man) was, or became, evil, a wrongdoer, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved*. (S, *L, Mṣb, K, * &c.) The manner in which the K mentions **شَرٌّ** with the two aors. **يَشُرُّ** and **يَشُرُّ** [only, omitting the most common aor., i. e. **يَشُرُّ**], obviously demands consideration. (MF.) One says, **شَرَرْتُ يَا رَجُلٌ** [Thou hast been evil, or a wrongdoer, &c., O man], (S, K,) and so **شَرَرْتُ** and **شَرَرْتُ**. (S accord. to different copies,

and K.) — **شَرٌّ**, aor. **يَشُرُّ**, also signifies *He increased in evil, wrongdoing, &c.* (L.) It is said in a prov., **كَلَّمَا تَكَبَّرَ تَشَرُّ** [In proportion as thou growest old, thou increasest in evil, &c.]. (AZ, L.) — **مَا شَرَّةٌ**: see 4, last sentence. — **شَرَّةٌ**, (O, K,) aor. **يَشُرُّ**, (O, TA,) inf. n. **شُرٌّ**, (O, K,) with damm, (K, [which is said in the TA to indicate that the aor., not the inf. n., is with damm, but this is inconsistent with the common practice of the author of the K, and is evidently wrong,]) *He blamed him; found fault with him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, defect, blemish, or something amiss*. (O, K, *TA. [See also 4.]) One says, **مَا قُلْتُ ذَاكَ لَشَرِّكَ وَإِنَّمَا قُلْتُهُ لِعَیْرِ شَرِّكَ** I said not that to find fault with thee, but I only said it for a different purpose than that of finding fault with thee: (S, TA:) or this has a different meaning, which see below, voce **شُرٌّ**. (TA.) One says also, **قَدْ قَبِلْتُ عَطِيَّتَكَ ثُمَّ رَدَدْتُهَا عَلَيْكَ مِنْ غَيْرِ شَرِّكَ وَلَا ضَرِّكَ**, meaning [I have accepted thy gift; then I have given it back to thee] without rejecting it to thee or blaming thee [and without injuring thee]. (IAḡr, TA.) — Also **شَرَّةٌ**, (S,) or **شَرَّةٌ فِي السَّمْسِ**, (A,) [aor. and inf. n. as in the next sentence;] and **شَرَّةٌ**, (A,) inf. n. **تَشَرِيرٌ**; (S;) and **اشْرَةٌ**; (A;) *He spread it* (i. e. a garment, or piece of cloth, S, or some other thing, TA) *in the sun*: (S, A, TA:) this is the primary signification. (TA.) And [hence,] **شَرَّةٌ**, (S, K,) aor. **يَشُرُّ**, (S,) inf. n. **شُرٌّ**; (S, K;) and **اشْرَةٌ**, (K,) inf. n. **إِشْرَارٌ**; (TA;) and **شَرَّةٌ**, (K,) inf. n. as above; (TA;) and **شَرَاهُ** [or **شَرَاهُ** without tesh-deed?]; (K;) *He put it* (i. e. [the preparation of curd called] **أَقْط**, and flesh-meat, S, K, and the like, and salt, S, and a garment, or piece of cloth, and the like, K) *upon a خَصْفَةٌ, (S, K,) i. e. a mat, (TA,) or some other thing, (K,) to dry. (S, K.) And **شَرَّةٌ** *He sprinkled it; namely, salt*. (R, MF.)*

2. **شَرَّةٌ** inf. n. **تَشَرِيرٌ**, *He rendered him notorious, or infamous, among men*. (Yz, K.) — See also 1, latter part, in two places.

3. **شَرَّةٌ**, (K,) inf. n. **مُشَارَةٌ**, (S,) *He acted with him in an evil manner; (K;) he treated him with enmity, or hostility*: (L, TA:) *he contended, or disputed, with him*: (S, L, TA:) *he did evil to him, obliging him to do the like in return*. (L, TA.) [See also 3 in art. **شَرِي**: and see an ex. voce **جَارٌ**.]

4. **اشْرَةٌ** *He attributed, or imputed, to him evil, wrongdoing, injustice, or the like*: (S, K:) but some disallow this. (S. [See also 1.]) — **أَشْرُوهُ** *They banished him, or drove him away, and caused him to be alone*. (TA.) — See also 1, latter part, in two places. — [Hence, app.] **اشْرَةٌ** signifies also † *He manifested it, revealed it, published it, or made it known*. (S, A, K.) Thus in a verse of Imra-el-Kays, where he says, **لَوْ يُشْرُونَ مَقْتَلِي** † [that they might publish, or make known, my slaughter]; as related by Aḡ; but it is better with **س**. (S.) — **مَا شَرَّةٌ**, and **مَا أَشْرَةٌ**, [the latter of

which is extr. with respect to form, but more commonly used than the former, meaning *How evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved, is he!*] phrases similar to **مَا أُخْبِرَةٌ** and **مَا أُخْبِرَةٌ** [which have the contr. meaning]. (TA in art. **خَبِيرٌ**.)

8. **اشْتَرَّ**, said of a camel, [and of any cloven-hoofed animal,] i. q. **اجْتَرَّ**, i. e. *He ruminated, or chewed the cud*: **ج** and **ش** being from one place of utterance. (IAth, TA.)

10. **اسْتَشَرَّ** *He became possessor of a great herd, such as is termed بِاشْرَارَةٌ of camels*. (K.)

R. Q. 1. **شَرَشْرَةٌ**, (A'Obeyd, K,) inf. n. **شَرَشْرَةٌ**, (S,) *He split it, or clave it*: (A'Obeyd, S:) and *cut it much, or in many pieces*. (A'Obeyd, S, K.) — *He bit it, and then shook it; namely, a thing*. (O, K, TA. [In the CK, **نَقَضَهُ** is erroneously put for **نَقَضَهُ**.]) — **شَرَشْرَتُهُ الْحَيَّةُ** *The serpent bit him*. (L, K, *.) — **شَرَشْرَتِ النَّبَاتِ** *The cattle ate the herbage*. (K.) — **شَرَشْرَتِ السَّيْفِ** *He sharpened, (K,) or rubbed, (O,) the knife upon a stone*, (O, K, TA,) so that its edge became rough. (O, TA.) — See also 1, latter part. — **شَرَشْرٌ**, inf. n. as above, *It (a bird) expanded and flapped its wings, without alighting; like رَقْرَقٌ*. (TA in art. **فَرَشٌ**.)

R. Q. 2. **بَشَرَشْرٌ** *It became separated, or scattered*. (A.)

شَرٌّ (S, A, Mṣb, K, &c.) and **شُرٌّ**, (Kr, K,) the former of which is the more chaste, (TA,) and **شَرَّةٌ** (Ḥam p. 629) *Evil, [moral and physical]; (L, Mṣb;) wrongdoing, injustice, badness, corruptness, wickedness, mischievousness, vitiousness, or depravity*: [and *evil fortune, misfortune, woe, or unhappiness*:] contr. of **خَيْرٌ**: (S, A, K:) pl. **شُرُورٌ**. (Mṣb, K.) It is said in a trad., in a form of prayer, (TA,) used by the Prophet, (Mṣb,) **وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ** meaning [And all good is in thy hands, and evil i. e.] *wrongdoing, or injustice, or corruptness, is not imputable to Thee*: (Mṣb, TA:) or *evil is not a means of advancement in thy favour, or of obtaining thine approval*: or *evil speech does not ascend to Thee*. (Nh, L.) — **شَرٌّ** also signifies † *Poverty*. (K.) — And † *Fever*. (K.) — It is also an epithet, applied to a man, (Yoo, S,) and so is **شَرِيرٌ**, (Akh, S, A, Mṣb, K,) meaning *Evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved*: (Yoo, *Akh, *S, *A, *Mṣb, K, *) [fem. of the former **شَرَّةٌ**, like as **خَيْرَةٌ** is fem. of its contr. **خَيْرٌ**; and **شَرِيٌّ**, fem. of **أَشْرٌ**, is used in the same sense, as will be shown in what follows:] the pl. of **شَرٌّ**, (Yoo, S,) or of **شَرِيرٌ**, (Akh, S, Mṣb, K,) is **أَشْرَارٌ**, (Yoo, Akh, S, Mṣb, K,) and of the former **شَرَارٌ**; (Ḥam p. 514;) and you say **قَوْمٌ أَشْرَاءٌ** [pl. of **شَرٌّ** or of **شَرِيرٌ**]. (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo-'Amir, (L,) is related to have said, **أُعِيدُكَ بِاللَّهِ مِنْ نَفْسِ حَرِيٍّ وَعَيْنِ شَرِيٍّ**, meaning [I charm thee by invoking God, against

a thirsty soul, and] an evil, or a malignant, eye : (S, L:) or an eye that looks at one with vehement hatred. (TA.) And الشَّرُّ [The evil one] is an appellation of Iblees. (K.) — [It is also used to denote the comparative and superlative degrees; like the contr. خَيْرٌ.] You say, هُوَ شَرُّ مِنْكَ [He is worse, or more evil or wrongdoing &c., than thou]. (K.) And هَذَا شَرُّ مِنْ ذَلِكَ [This is worse, &c., than that]. (Mṣb.) And فَلَانٌ شَرُّ النَّاسِ [Such a one is the worst, &c., of mankind]; (S;) and أَشْرُ; (S, Mṣb, K;) this latter being the original, (Mgh, Mṣb,) but rare, (K,) or bad, (S, K,) peculiar to the dial. of the Benoo-Amir, (Mṣb,) or unused. (Mgh.) The fem. [of شَرٌّ] is شَرَّةٌ, [like as the fem. of its contr., خَيْرٌ, is خَيْرَةٌ.] (K,) and (of أَشْرُ, S,* or of شَرٌّ, which is used for أَشْرُ, Kr) شَرِيٌّ. (S, Kr, K.) And [using the dim. form of شَرٌّ,] you say, هُوَ شَرِيرٌ مِنْكَ [He is a little worse, &c., than thou]. (Ibn-Buzurj, TA in art. خَيْرٌ. [See خَيْرٌ.] = مَا أَشْرُ مَا شَرٌّ: see 4.

شَرٌّ A vice, fault, defect, blemish, or something amiss : (TA:) a thing disapproved, disliked, or hated. (K, TA.) You say, مَا رَدَدْتُ هَذَا عَلَيْكَ مِنْ شَرِّهِ I did not give this back to thee on account of any fault &c., in it, but I preferred to give it to thee. (TA.) And مَا قُلْتُ ذَلِكَ لِشَرِّكَ I said not that on account of a thing that thou disapprovest, &c. : (K, TA:) or this has a different meaning, expl. above in the first paragraph. (TA.) — See also شَرٌّ, first sentence.

شَرَّةٌ: see شَرٌّ, first sentence. — Also The inordinate desire, or eagerness, (S,) and sprightliness, of youth : (S, K:) and in an absolute sense, inordinate desire, or eagerness; and [simply] desire; and sprightliness: (TA:) [and] sharpness, and angriness. (Har p. 35.) It is said in a trad., إِنَّ لِبُنْدِ الْقُرْآنِ شَرَّةً تُرْمِيَنَّ لِلنَّاسِ عَنْهُ فَتَوَّهَ [Verily there is an eagerness for this Qur-an: then men have a nearness of it]. (L.)

شَرٌّ; n. un. with ة: see what next follows. شَرَارٌ (S, A, O, Mṣb, TA,) accord. to the K شَرَارٌ, but this is a mistake, (MF,) and شَرَرٌ (S, A, O, Mṣb, K,) which is a contraction of شَرَارٌ, (Mṣb,) Sparks of fire : (S, O, Mṣb, K:) n. un. of each with ة. (S, A, O, Mṣb,* K.) See an ex. voce شَرَارٌ.

شَرِيرٌ: see شَرٌّ, in three places. — Also The side of the sea, or of a great river; (AHn, K;) the shore thereof: (Kr, TA:) or the part that is near to a sea or great river: pl. أَشْرَةٌ: (AA, TA:) which signifies also seas or great rivers [themselves]. (TA.) — And (as some say, TA) A kind of tree that grows in the sea, or in a great river. (K, TA.)

شَرِيرٌ dim. of شَرٌّ: see the latter, last sentence but one.

مَسَلَّةٌ A [large needle such as is termed] شَرِيرَةٌ (K, TA) of iron. (TA.)

أَبُوكَ [Emitting many sparks]. One says, نَارٌ شَرَارَةٌ وَأَتَتْ مِنْهَا شَرَارَةٌ [Thy father is a fire that emits many sparks, and thou art a spark from it]. (A.)

بَعُوضٌ Certain insects (K) resembling gnats, (S, K,) which cover the face of a man, but do not bite; sometimes called الأَدْيُ (S:) of the dial. of the people of Es-Sawád: (T, TA:) [it is with tenween; for] the n. un. is with ة. (K.)

شَرِيرٌ (S, A, K) Abounding in شَرٌّ [or evil or wrongdoing &c.; very evil &c.]; applied to a man : (S, A:) pl. شَرِيرُونَ (K) and أَشْرَارٌ, which latter is anomalous. (Ham. p. 699.)

شَرَشْرٌ (IAgr, S, K,) or (so in the S, but in the K “and”) شَرَشْرٌ, (Ibn-Ziyád, S, K,) A certain plant, (S, K,) which extends along the ground like ropes, (Ibn-Ziyád, AHn, K,) in the same manner as the قُطْبُ, but having no thorns that hurt any one: (Ibn-Ziyád, AHn:) Az says that it is a well-known plant, seen by him in the desert; that it fattens the camels, and makes their milk plentiful; and that it is mentioned by IAgr and others among the plants of the desert: شَرَشْرَةٌ is expl. in the K as though it were the name of another plant; but it is not so; for شَرَشْرٌ is the pl. [or rather coll. gen. n.] thereof: it is a herb smaller than the عَرَفَجُ, having a yellow flower, and twigs, or shoots, and large dust-coloured leaves: it grows in plain, or soft, ground; and spreads wide, as though it were ropes, by reason of length, of the measure of a man in a standing posture; and has berries (حَبٌّ), like those of the هَرَّاسُ. (TA.) = شَوَاءٌ شَرَشْرٌ Roasted flesh-meat, of which the grease, or gravy, drips; (S, K;) like شَلَشَلٌ and شَرَشْرَانٌ. (TA.)

شَرَشْرٌ: see the next preceding paragraph.

شَرَشْرَةٌ (Ináyeḥ, and so in some copies of the K,) or شَرَشْرَةٌ, (so in other copies of the K, accord. to the TA,) sing. شَرَشْرٌ, (K,) which signifies The fringe-like extremities of a tail; (S,* K,* A, TA;) and of wings. (TA.) — Hence, metaphorically, [or synecdochically,] the pl. is used as signifying † The whole: and hence the saying, أَلْقَى عَلَيْهِ شَرَشْرَهُ † He betook himself altogether to it; as though, says Ag, by reason of his eagerness, he threw himself altogether upon it: accord. to Esh-Shiháb, it means he betook himself [to it], openly or secretly: or شَرَشْرٌ signifies † the whole body; (K;) and أَجْرَانَهُ and أَلْقَى عَلَيْهِ شَرَشْرَهُ, provs. mentioned by Meyd, all signify the same [app. † he threw upon it the weight of his body: see Freytag's Arab. Prov., ii. 409 and 410: and see art. جَرَمٌ]: or the first of these means † he loved it so that he courted death, or destruction, in his love of it: (TA:) or he loved it with a love that he would not give up, because of his necessity: (Lth, TA:) or † he desired it inordinately, or eagerly, and loved it. (A.) [See also أَلْقَى عَلَيْهِ أَرْوَاقَهُ, voce رَوْقٌ. Accord. to different authorities,] شَرَشْرٌ also signifies † Burdens, or weights; (S, K;) sing. شَرَشْرَةٌ: (S:) and it is so

expl. as used in the saying mentioned above: or it there signifies † weight, and whole person: or the reduplication implies intensiveness; as though this word originally signified weight of evil: but F, in his comments on the Preface of the Ksh, objects to this, as the word does not imply the contr. of خَيْرٌ, but dispersion. (TA.) Also † Self: (K, TA:) and the saying mentioned above is expl. as meaning † He threw himself upon it, through inordinate, or eager, desire, and love. (S, TA.) And † Love: (K:) or † love of self. (Kr, TA.)

شَرَشْرَةٌ: see the next preceding paragraph.

شَرَشْرَةٌ A piece of anything. (K.) = See also شَرَشْرٌ.

شَرَشْرٌ A certain bird, (K, TA,) of small size; said by Ag to be thus called by the people of El-Hijáz; and by the Arabs of the desert, بَرَقَشٌ [a mistranscription for بَرَقَشٌ]: it is said to be dust-coloured; in elegance, like the حَمِيرَةٌ; and to be a little larger than the عَصْفُورُ [or sparrow]. (L, TA.) [Freytag, on the authority of Dmr, says that it is the same as is called اَبُو بَرَقَشِ: (but see بَرَقَشِ:) and describes it as being of an ashy colour, with some mixture of redness; and of the passerine kind.]

أَشْرٌ; and its fem., شَرِيٌّ: see شَرٌّ, latter half, in three places. — شَرِيٌّ is also applied to a woman as meaning A great imputer of vices, faults, or the like, to others. (AA, L.)

إِشْرَارَةٌ A خَصْفَةٌ (S, K,) i. e. mat, (TA,) upon which [the preparation of curd called] أَقَطُ (S, K) and other things (S) are spread (S, K*) to dry; (TA;) [as also مَشْرٌ or مَشْرٌ, as written in different copies of the S voce عَبَيْتٌ:] or a piece of cloth, of those whereof a tent is composed, used for that purpose: (TA:) or a tablet of stone or wood, upon which flesh-meat is dried: (Lth, IAgr:) pl. أَشَارِيرٌ: or this pl. signifies pieces of flesh-meat cut into strips and dried: (S:) or the sing. signifies also flesh-meat cut into strips and dried. (K, TA.) = Also A great herd of camels: (K:) because scattered. (TA.)

مَشْرٌ or مَشْرٌ: see the next preceding paragraph.

المَشْرَشْرُ The lion: (Sgh, K:) from الشَّرَشْرَةُ “the biting” a thing “and then shaking” it. (Sgh, TA.)

شرب

شَرِبٌ (S, A, K, &c.) aor. شَرَبَ, (A, K,) inf. n. شَرَبٌ 1. شَرِبٌ (S, A, Mṣb, K, &c.) and شَرَبٌ (S, A, K,) agreeably with three different readings of the Kurlvi. 55, (S, TA,) the first of which (with damm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaḥfar Ibn-Moḥammad, notwithstanding which the second form (with fet-h) is said by MF to be the most chaste as well as the most agreeable with analogy, (TA,) or the second (with fet-h) is an inf. n., and the first is a simple subst., (AO, S, Mṣb, K,) and so is the third, (AO, S, K,) and مَشْرَبٌ (S, K,) which is

also a n. of place [and of time], (S,) and تَشْرَابٌ, (S, K, TA,) a form used when muchness of the act is meant, (TA,) and تَشْرَابٌ, which is anomalous, (TA voce بَيْنَ q. v.,) *He drank*, (KL, P, T, K,) or *he swallowed*, syn. جَرَعَ, (A, K, [but the former meaning is evidently intended by this explanation, and such I shall assume to be the case in giving the explanations of the derivatives in the A and K &c.,]) water, &c., (S,) or a liquid, properly *by sucking in, or sipping*; and otherwise tropically; (Msb;) [generally, *gulping it*; for] you say, شَرِبَ الْمَاءَ فِي كَرَّةٍ [*He drank the water at once, or at a single draught*]; and فِي تَشْرِبَةٍ [*He drank it leisurely, or gently, or slowly*]: (Mgh:) شَرِبٌ signifies the conveying to one's inside, by means of his mouth, that in the case of which chewing is not practicable: (KT:) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ الْمَاءَ, but حَسَاهُ. (Msb.) In the saying of Aboo-Dhu-eyb, describing clouds,

شَرِبْنَ بِمَاءِ الْبَحْرِ ثُمَّ تَرَفَعَتْ

[which is evidently best rendered *They drank of the water of the sea, then rose aloft*, agreeably with what has been stated respecting ب in the sense of مِنْ in p. 143, it is said that] the ب is redundant, or, as رَوَيْنَ is rendered trans. by means of ب, [though I do not think that this is the case unless ب be used as meaning "by means of," and I do not remember to have met with an instance of it,] شَرِبْنَ is thus rendered trans. (TA.) [See a similar ex. in the 28th verse of the Mo'allakah of 'Antarah, EM p. 232. One says also, شَرِبَ فِي إِنَاءٍ, meaning *He drank out of a vessel*; agreeably with an explanation of مُشْرَبَةٌ, in the S and K, as meaning *إِنَاءٌ يُشْرَبُ فِيهِ*.] And one says, إِنِّي لَأَمْكُثُ الْيَوْمَيْنِ مَا أَشْرَبُهُمَا مَاءً, meaning *Verily I tarry the two days not drinking in them water*. (O.) — [شَرِبَ] in the conventional language of the physicians, as is indicated in the Mgh, voce بَنَجٌ (q. v.), on the phrase شَرِبَ الْبَنَجَ, and as is shown in many instances in the K &c., means *He took, i. e. swallowed, the medicine, whether fluid or solid*. — And in the present day, they say, شَرِبَ الدُّخَانَ, meaning *He inhaled, properly imbibed, smoke of tobacco; or he smoked tobacco, or the tobacco*. — One says of seed-produce, or corn, when its culms have come forth, قَدْ شَرِبَ الزَّرْعُ فِي الْقَصَبِ + [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (الماء) has come into it, شَرِبَ قَصَبُ الزَّرْعِ + [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, شَرِبَ السَّنْبُلُ الدَّقِيقَ + [The ears of corn imbibed the farina; or] became pervaded by the farina; (En-Nadr, A, O;) or had in them the alimentary substance; as though the farina were water which they drank. (TA.) And وَقَدْ شَرِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Ohod, (O, TA,) as some relate it, or شَرِبَ as others relate it, means

† [And the seed-produce, or corn, had imbibed, or had been made to imbibe, the farina, or] had become hardened in its grain, and near to maturity. (TA.) [And شَرِبَ means the same: for one says,] شَرِبَ الزَّرْعُ + [The seed-produce, or corn, was made to imbibe the farina; or] became pervaded by the farina: and in like manner, شَرِبَ الزَّرْعُ الدَّقِيقَ, i. e. † [The seed-produce, or corn, was made to imbibe the farina, or] its alimentary substance. (TA.) — One also says, أَكَلَ غَنِيٍّ وَشَرِبَهَا + [He ate the flesh of my sheep, or goats, and drank the milk of them]. (TA in art. اَكَلَ.) And [in like manner] أَكَلَ فُلَانٌ مَالِي + [Such a one fed upon, devoured, or consumed, my property]. (A.) And أَكَلَ عَلَيْهِ الدَّهْرُ وَشَرِبَ + [Time wasted him, or wore him away; as though it fed upon him]. (A.) — And مَا لَمْ أَشْرَبْ + [lit. Thou hast made me to drink what I have not drunk,] meaning † thou hast charged against me, or accused me of doing, what I have not done; (S, A, K;) like مَا لَمْ أَكُلْ. (S in art. اَكَلَ.) — شَرِبٌ also signifies *He was, or became, satisfied with drinking*: (TA:) and in like manner شَرِبَتْ is said of camels. (A'Obeyd, S, TA.) And *He was, or became, thirsty*; (K, TA;) thus having two contr. significations; (TA;) as also شَرِبَ. (K, TA.) — Also, and شَرِبَ, *His camels were, or became, satisfied with drinking*: and, i. e. both these verbs, *his camels were, or became, thirsty*: (K, TA:) or the former verb signifies, or signifies also, (accord. to different copies of the K,) *his camel was, or became, weak*. (K, TA.) — شَرِبَ بِهِ, and شَرِبَ بِهِ, *He lied against him*. (K.) — شَرِبَ, aor. شَرَبْتُ, (O, K, TA,) inf. n. شَرِبٌ, (O, TA,) *He understood*: (O, K, TA:) on the authority of AA. (TA.) [In a copy of the A, the verb in this sense is written شَرِبَ; and app. not through the fault of the transcriber, for it is there mentioned as tropical: but in the O, it is said to be like كَتَبَ, aor. كَتَبْتُ, inf. n. كَتَبٌ; and in the K, to be like نَصَرَ.] One says, شَرِبَ مَا أُلْقِيَ إِلَيْهِ, i. e. *He understood [what was told to him]*. (TA.) And one says to a stupid person, كُنْثِ ثَمَّ أَشْرَبْ, *Kneel thou; then understand*. (O, TA. See also 1 in art. حَلَبَ.)

2. تَشْرِبٌ, inf. n. تَشْرِبٌ, *He made him to drink water &c.*; and so, as is indicated in the S and K &c., and as is well known, أَشْرَبَهُ: and أَشْرَبْتُهُ + [I gave to drink the water; as also أَشْرَبْتُهُ]. (TA.) — [Hence,] one says, طَلَّ مَالِي يُؤْكَلُ وَيُشْرَبُ + [lit. My cattle passed the day made to eat and made to drink,] i. e. † pasturing as they pleased. (S, TA.) And شَرَبَ مَالِي وَأَكَلَهُ + [lit. He made people to drink my property, and made them to eat it; or to drink the milk of my cattle, and to eat the flesh thereof;] i. e. † he fed people, (S,) or gave people to drink and to eat, (TA,) [of] my property, or cattle. (S, TA.) — And شَرَبَ الْأَرْضَ وَالتَّخْلُ + *He gave drink to the land and the palm-trees*. (TA.) — And شَرَبَ نَعْمَةً + [He imbued, or soaked, a morsel, or

mouthful, with grease, or gravy]. (TA in art. رَوَعَ.) — And شَرَبْتُ الْقَرْبَةَ, (A'Obeyd, S,) inf. n. تَشْرِبٌ, (A'Obeyd, K,) + *I rendered the water-skin sweet*; (K;) *I put into the water-skin, it being new, clay and water, in order to render its savour sweet*. (A'Obeyd, S.) — And شَرِبَ الزَّرْعُ الدَّقِيقَ: see 1, in the latter half of the paragraph.

3. شَارِبَةٌ, (S, A, K, TA,) inf. n. مُشَارِبَةٌ and شَرَابٌ, *He drank with him*; namely, a man. (TA.) — [And *He watered his camels, &c. with his, i. e. with another's: or he drew water with him for the watering of camels &c.*:] see an ex. of the latter inf. n. in a verse cited voce شَرِبَ.

4: see 2, in two places. One says, أَشْرَبْتُ الْإِبِلَ حَتَّى شَرِبَتْ + [I made the camels to drink until they were satisfied with drinking; or I watered the camels, or gave them to drink, &c.]; (S, TA;) [for] أَشْرَبٌ is syn. with سَقَى. (K.) — [Hence,] التَّوْبُ يُشْرَبُ الصَّبْغَ: see 5. And أَشْرَبَ التَّوْبُ حُمْرَةً + [The garment, or piece of cloth, was imbued, or saturated, with redness]. (A.) And أَشْرَبَ اللَّوْنَ + [He saturated the colour [with dye]]. (K, TA.) And أَشْرَبَ لَوْنًا + [It was intermixed with a colour; as also أَشْرَابٌ]. (TA.) And أَشْرَبَ الْأَبْيَضَ حُمْرَةً + [The white was suffused, or tinged over, with redness]. (S, TA.) — [Hence, أَشْرَبَ] is also said of a sound, as meaning † *It was mixed with another sound*; as appears from the words here following: حَسَّ الصَّوْتُ فِي الْفَرِيمِ لَا إِشْرَابَ + [The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest]. (K in art. هَمَسَ.) — [Hence also,] أَشْرَبَ الزَّرْعَ: see 1, latter half. — And أَشْرَبَ فِي قَلْبِهِ حُبَّهُ, (S,) or أَشْرَبَ حُبَّ فُلَانٍ, (K,) or حُبَّ فُلَانَةٍ, (A,) † [He was made to imbibe into his heart the love of him, or of such a man, or of such a female;] meaning that the love of him, or of her, pervaded, or commingled with, his heart, (S, A, K, TA,) like beverage. (TA.) Whence, in the Kur [ii. 87], حُبَّ الْعَجَلِ, وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ, (S, TA,) i. e. † *And they were made to imbibe [into their hearts] the love of the calf*. (Zj, TA.) — And وَقَعَ يَدُهُ فَأَشْرَبَهَا الْهَوَاءَ ثُمَّ قَالَ بِهَا عَلَيَّ قَذَالَهُ + [He raised his hand, and made the air to swallow it up, (i. e. raised it so high and so quickly that it became hardly seen,) then gave a blow with it upon the back of his head]. (A, TA.) — And مَا لَمْ أَشْرَبْ: see 1, latter half. — And one says to his she-camel, لَا تُشْرِبَنَّكَ الْحَبَالَ + [I will assuredly put upon thee the ropes, or cords], and الْعَقَالَ [the cord, or rope, with which the fore shank and the arm are bound together]. (A.) [Or] أَشْرَبَهُ means † *He put the rope, or cord, upon his neck; namely, a man's, (K, TA,) and a camel's, and a horse's or the like*: (TA:) and أَشْرَبَ الْخَيْلَ *he put the ropes, or cords, upon the necks of the horses*. (K.) And أَشْرَبَ إِبِلَهُ + *He tied his camels, every one to*

another. (K, TA.) = اشرب as an intrans. verb: see 1, last quarter, in two places. — Also *He* (a man, TA) attained to the time for the drinking of his camels. (K, TA.) = اشرب به: see 1, near the end of the paragraph.

5: see 1, first sentence. — Hence one says, (Mgh,) تشرب الثوب العرق (S, Mgh, K,) and الصبغ (A, Mgh, L,) † *The garment, or piece of cloth, imbibed, or absorbed,* (S, A, Mgh, L, K,) *the sweat,* (S, Mgh, K,) and *the dye;* (A, Mgh, L;) as though it drank it by little and little: (Mgh:) and [in like manner] one says, الثوب يشرب الصبغ [app. يشرب] (like as one says يشرب حمرة, as shown in the next preceding paragraph,) meaning † *The garment, or piece of cloth, is made to imbibe, or absorb, the dye.* (TA.) [It is said that] the verb is not used intransitively in the [proper] language of the Arabs. (Mgh.) [But] one says, تشرب الصبغ في الثوب, meaning † *The dye pervaded the garment, or piece of cloth:* (K, TA.) and الصبغ يتشرب الثوب † *[The dye pervades the garment, or piece of cloth.]* (TA.) [See also the explanation of a verse cited voce تَسَقَى.]

10. استشرب لونه † *His, or its, colour became intense.* (K.) And استشربت القوس حمرة † *The bow became intensely red:* such is the case when it is made of the [tree called] شريان. (AHn, TA.)

11. اشرب: see 4, near the beginning.

Q. Q. 4. اشرب (S, A, O, K,) inf. n. اشرب, (S, O,) † *He raised his head like the camel that has satisfied his thirst on the occasion of drinking:* (A:) or *he stretched forth his neck to look:* (S, A, O, K:) not improbably, from الشرب in its well known sense, as though he did so when preparing to drink: (O:) or, as is said in the L, from مشرب as syn. with غرقة: (TA:) you say, اشرب (S, A,) or إليه (K,) or both; (TA:) [the former of which may be rendered *He raised his head at it, or he stretched forth his neck at it to look;* or, as also the latter, *he stretched forth his neck to look at it;*] namely, a thing: (S:) or اشرب originally means *he stretched forth his neck in preparing to drink water:* and then, in consequence of frequency of usage, *he raised his head, and stretched forth his neck, in looking;* and hence is trans. by means of إلى: (Har p. 152:) or *he raised, or exalted, himself.* (K, TA.) يشربون لصوته, occurring in a trad., means † *They will raise their heads at his voice to look at him.* (TA.) And اشرب التفاق وارتدت العرب, in another trad., means † *Hypocrisy exalted itself [and the Arabs apostatized, or revolted from their religion].* (TA.)

شرب an inf. n. of شرب [q. v.]. (S, A, Mgh, K, &c.) = And a pl., (S, Mgh,) or [rather] a quasi-pl. n., (ISd, TA,) of شارب, q. v. (S, ISd, Mgh, TA.) = [Golius assigns to it also the meaning of "*Linum tenue,*" as on the authority of Meyd.]

شرب an inf. n. of شرب [q. v.]; (S, A, Mgh, K, &c.) like شرب: (S, A, K:) or a simple subst. [signifying The act of drinking]; (AO, S, Mgh, K;) as also شرب. (AO, S, K.) = In the phrase شرب أخوك it is used as [an epithet,] meaning شرب [which may be regarded as virtually syn. with شارب or as similar to this latter but intensive in signification]. (Ham p. 194.)

شرب: see the next preceding paragraph, in two places. — Also *Water,* (K, TA,) itself; so some say; (TA;) as also مشرب (K, accord. to the TA,) with kesr, (TA,) or مشرب (so in the CK and in my MS. copy of the K,) i. e. *water that one drinks;* so says AZ: pl. of the former اشرب. (TA.) [See also شارب.] — [And *A draught of milk:* see an ex. in a verse cited in art. سلف, conj. 4.] — And *A share, or portion that falls to one's lot, of water:* (S, Mgh, Mgh, K:) or so شرب من ماء. (ISk, TA.) It is said in a prov., أَخْرَهَا أَقْلَهَا شَرِبًا [The last of them is the one of them that has the least share of water]: originating from the watering of camels; because the last of them sometimes comes to the water when the watering-trough has been exhausted. (S. [See also Freytag's Arab. Prov. i. 61.]) — As a law-term, it means *The use of water [or the right to use it] for the watering of sown-fields and of beasts.* (Mgh.) — Also *A watering-place;* syn. مَوْرِد: (AZ, K:) pl. as above. (TA.) — And † *A time of drinking:* (K:) but they say that it denotes the time only by a sort of tropical application; and they differ respecting the connexion of this meaning with the proper meaning. (MF, TA.)

شرب: see شربة, in two places. شربة *A single act of drinking.* (S.) — And *A single draught, or the quantity that is drunk at once, of water.* (S.) It is said in a prov., نَعْرَ مَعْلَقَ الشَّرْبَةِ هَذَا [Excellent, or most excellent, is the traveller's drinking-cup, or bowl, that will hold a single draught, namely, this!]: the مَعْلَق is said by Aṣ to be a drinking-cup or bowl which the rider upon a camel suspends [to his saddle]: (Meyd:) it is said in describing a camel: (TA:) and it means that, to the place of alighting to which he desires to go, he is content with a single draught, not wanting another: (Meyd, TA:) the prov. is applied to him who, in his affairs, is content with his own opinion, not wanting that of another person. (Meyd.) شربة أبي الجهم [The draught of Abu-l-Jahm] is said of a thing that is sweet, or pleasant, but in its result unwholesome: (MF, TA:) Abu-l-Jahm was a frequent visiter of the Khaleefeh El-Manṣoor El-'Abbāsee, who, finding him troublesome, ordered that a poisoned draught should be given to him, in his presence: which having been done, Abu-l-Jahm, pained by the draught, rose to depart; and being asked by the Khaleefeh whither he was going, he answered, Whither thou hast sent me, O Prince of the Faithful. (MF.) — In the Mo'allakah of Tarafeh, it is applied to *A draught of wine.* (EM p. 87.) — [In the conventional language of the physicians, it is a term applied to *A dose of medicine,*

such as is drunk and also such as is eaten.] = Also *A palm-tree that grows from the date stone:* (K:) pl. شربات. (TA.) [It seems to be there added that شرائب and شرائب are also its pls.: the former may be like ضرائر pl. of ضرة: the latter is app. a mistranscription, and should perhaps be شرائب, for شرائب; like محامير for محامير, &c.]]

شربة (K,) or شربة من ماء (S,) *The quantity of water that satisfies thirst.* (S, K.) — شربة is also syn. with اشرب [originally an inf. n.] meaning † *A colour tinged over with another colour;* as in the saying, فِيهِ شَرِبَةٌ مِنْ حُمْرَةٍ † *[In him is a colour tinged with redness]:* (S, TA:) [and] † *somewhat of redness;* as in the phrase, فِيهِ شَرِبَةٌ † *[In him is somewhat of redness]:* (A:) or † *a redness in the face:* (K:) or † *whiteness mixed with redness.* (IAar, TA voce حَسْبَةٌ.)

شربة [The act, or habit, of] much drinking. (K.) One says, إِنَّهُ لَذُو شَرِبَةٍ, meaning *Verily he is one who drinks much.* (AA, AHn, TA.) = It is also allowable as a pl. of شارب [q. v.]. (Mgh.) = Also *A small trough,* (S, K, TA,) made, (S,) or dug, (TA,) around a palm-tree, (S, K, TA,) and around any other kind of tree, and filled with water, (TA,) holding enough to irrigate it fully, (K, TA,) so that it is plentifully irrigated thereby: (S, TA:) pl. شرب [or rather this is a coll. gen. n., of which the former is the n. un.,] and [the pl. properly so termed is] شربات. (S.) — And *i. g. كَرْدٌ دَبْرَةٌ,* (K, TA,) which is syn. with مَسْقَاة: (TA:) [from a comparison of the explanations of all of these words, it seems to mean *A channel of water for the irrigation of a plot, or tract, of sown land:* or, if the explanation مَسْقَاة, in the TA, be conjectural, the meaning may be *a portion of such land, having a raised border to retain the water admitted upon it:*] pl. شربات and [coll. gen. n.] شرب [as above]. (TA.) = Also *Thirst.* (Lh, T, O, K.) One says, لَمْ تَزَلْ بِهِ شَرِبَةَ الْيَوْمِ, *He has not ceased to have thirst to-day.* (Lh, TA.) And جَاءَتْ شَرِبَةٌ الإِبِلَ وَبِهَا شَرِبَةٌ *The camels came thirsty.* (T, O.) And طَعَامٌ ذُو شَرِبَةٍ *Food wherewith one has not sufficient water to satisfy thirst.* (O, TA.) Accord. to the L, شربة signifies *The thirst of cattle after the being satisfied with fresh pasture;* because this invites to drink. (TA.) — And *Vehe- mence of heat.* (K.) One says, يَوْمٌ ذُو شَرِبَةٍ *A day of vehement heat, in which is drunk more water than at other times.* (TA.)

شربة One who drinks much; (ISk, S, K;) as also شروب and شراب. (S.) One says رَجُلٌ شَرِبَةٌ *A man who eats and drinks much.* (ISk, S.)

شرب, applied to herbage, i. g. غَمَلِي; (O, K;) i. e. *Tangled and dense, one part above another.* (O.)

شربة, [said to be] the only word of this form except جربة (K,) [but to this should be added بِعْتَةٌ, inf. n. of بعته,] *A way, mode, or manner,*

of being, or acting &c. (S, O, K.) One says, *مَا زَالَ فُلَانٌ عَلَى شَرْبَةٍ وَاحِدَةٍ* Such a one ceased not to be [employed] upon one affair. (S, O.) — And *A tract of land*, (K, TA,) soft, or plain, (TA,) producing herbs, but having in it no trees. (K, TA.) — [And] *The side of a valley*. (Mgh.)

شَرَابٌ *A beverage, or drink*, (Mgh, L, Mṣb, K,) of any of the liquids, (Mgh, Mṣb,) or of anything that is not cheved, (L,) or of whatever kind and in whatever state it be; thus in a copy of the K: (TA:) and syn. with **شَرَابٌ** are **شَرِبٌ** and **شُرُوبٌ**, (K,) accord. to a saying attributed to AZ: (TA:) or these two have another meaning, expl. in the next paragraph: (K:) the pl. of **شَرَابٌ** is **أَشْرِبَةٌ**; (Mgh, TA;) or it has no pl., as is said in the K in art. **نَهْرٌ** [accord. to one or more of the copies; but see **نَهْرٌ**, where it is shown that in copies of the K, as well as in the S, the word to which this statement relates is **سَرَابٌ**, with the unpointed س]. (TA.) The lawyers [and generally the post-classical writers, and sometimes others,] mean thereby [Wine, and] such beverage as is forbidden. (Mgh.) [Also *Sirup*: pl. **شَرَابَاتٌ**: so in the language of the present day.]

شُرُوبٌ and **شَرِبٌ** are syn. with **شَرَابٌ**, q. v.: or both signify *Water inferior to the عَذْبُ [or sweet]: (K:) or [brackish water; i. e.] water between the salt and the sweet: (AO, S:) or water drinkable, or fit to be drunk, but in which is disagreeableness: (Mṣb:) or the former signifies water that has some degree of sweetness, and is sometimes drunk by men notwithstanding what is in it; and the latter, water inferior to what is sweet, and not drunk by men save in cases of necessity, but sometimes drunk by cattle: (IKṭt, TA:) or the latter, the sweet: and the former is said to signify water that is drunk: (TA:) or the latter, water that has no sweetness in it, but is sometimes drunk by men notwithstanding what is in it; and the former, water inferior to this in sweetness, and not drunk by men save in cases of necessity: (AZ, T, M, TA:) or, accord. to Lth, **شَرِبٌ** and **شُرُوبٌ** signify water in which are bitterness and saltiness, but not abstained from as drink: and **شُرُوبٌ** and **مَاءٌ شُرُوبٌ** are syn.: and **مَاءٌ مُشْرَبٌ** is syn. with **شُرُوبٌ**: this last word is used alike as masc. and fem. and sing. and pl. (TA.) It is said in a prov., originally in a trad., **جُرْعَةٌ شُرُوبٌ أَنْفَعُ مِنْ عَذْبٍ مُوَبٍّ** [expl. in art. **وَبٍّ**]. (TA.) — Also, **شُرُوبٌ**, *A man who drinks vehemently*. (TA.) See also **شُرْبَةٌ**: and **شَرِبٌ**. — And † *A she-camel desiring the stallion*. (K.)*

شَرِبٌ: see **شَرَابٌ**: and **شُرُوبٌ**; the latter in five places. — Also *One who drinks with another: (S, K:) and one who waters his camels with those of another: of the measure فَعِيلٌ in the sense of the measure مَفَاعِلٌ: (S:) and one who draws water, or is given to drink, with another. (IAḡr, K.)* You say, **هُوَ شَرِيبِي** [He is my companion in drinking; or in watering his camels with mine: &c.]. (TA.) And a rājiz says,

* **رَبٌّ شَرِيبٌ لَكَ ذِي حَسَابٍ**
* **شَرَابُهُ كَالْحَزْرِ بِالْمَوَاسِي**

[*Many a one who waters his camels with thine, or who draws water with thee for the watering of camels, having an evil disposition, his watering &c. is like the cutting with razors*]: i. e., thy waiting for him at the watering-trough is [a cause of] killing to thee and to thy camels. (TA.)

شُرْبَةٌ is expl. in the S as meaning *A sheep, or goat, which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow*: but in some of the copies is a marginal note stating that the correct word is **سُرْبَةٌ**, with the unpointed س. (TA.)

شَرَابِيٌّ *A cup-bearer: or a butler: and a seller of wine or of sirup*. (MA.)

شُرَابِيَّةٌ a subst. (K) from **أَشْرَابٌ** [q. v.; as such signifying † *A raising of the head like the camel that has satisfied his thirst on the occasion of drinking: &c.*]: (S, K, TA:) like **طُمَأْنِينَةٌ** [from **أَطْمَأَنَّ**]. (K, TA.)

شَرَابٌ: see **شُرْبَةٌ**: and what here next follows.

شَرِبٌ *Addicted to شَرَابٌ [i. e. drink, or wine]*; (S, K, TA;) like **خَمِيرٌ**; (S;) as also **شَرَابٌ** and **شُرُوبٌ** and **شَرَابٌ**. (TA.) — See also **شُرُوبٌ**.

شُرَابَةٌ *A tassel: so in the language of the present day: probably post-classical: pl. شُرَابِيَّةٌ*.

شَارِبُونَ *Drinking, or a drinker: pl. شَارِبٌ* (Mṣb) and **شَرِبٌ**, like as **صَحْبٌ** is of **صَاحِبٌ**, (S, Mṣb,) or, accord. to ISd, (TA,) **شَرِبٌ**, which signifies *people drinking*, (K, TA,) and *assembling for drinking*, is a quasi-pl. n. of **شَارِبٌ**, being like **رَجُلٌ** and **رَجُلٌ**; and **شُرُوبٌ**, which is said by IAḡr [and in the S] to be pl. of **شَرِبٌ**, is pl. of **شَارِبٌ**, like as **شَبُودٌ** is of **شَاهِدٌ**; (TA;) **شُرْبَةٌ** also is allowable as a pl. of **شَارِبٌ**, like as **كَفَرَةٌ** is pl. of **كَافِرٌ**; (Mṣb;) and **أَشْرَبٌ** is pl. of **شَرِبٌ**, or it may be an anomalous pl. of **شَارِبٌ**: (MF:) the pl. **شُرُوبٌ** occurs in the saying of El-Aḡshà,

* **هُوَ الْوَاهِبُ الْمُسَبِّعَاتِ الشُّرُوبِ**
* **بَ بَيْنَ الْحَرِيرِ وَبَيْنَ الْكَتَنِ**

[*He is the giver of female singers to the drinkers, some clad in silk and some in linen*]. (S.) — See also **شَرِيبٌ**. — [Hence, *The mustache; i. e.*] the *defluent hair over the mouth*; (Mṣb;) or so **شَوَارِبٌ**, (Lḡ, A, K,) which is the pl., (Lḡ, S, Mṣb,) as though the sing. applied to every distinct part: (Lḡ:) the two [halves] are called **شَارِبَانِ**: (S, TA:) or, as some say, only the sing. is used, and the dual is a mistake: (TA:) accord. to Aḡhāt (Mṣb, TA) and AAF, (TA,) the dual is scarcely ever, or never, used; but accord. to AO, the Kilábees say **شَارِبَانِ**, with regard to the two extremities: (Mṣb, TA:) and the pl., (A, K,) or, accord. to the T &c., the dual, (TA,) signifies the *long portions [of the hair] on the two sides of the سَبَكَةٌ* [q. v.]: (T, A, K, TA:) or (K,

TA) **شَارِبٌ** signifies the *سَبَكَةٌ altogether*, (A, K, TA,) as some say; but this is not correct. (TA.) One says, **طَرَّ شَارِبُ الْغَلَامِ** [The mustache of the boy, or young man, grew forth]. (S.) — And hence, as being likened to the two long portions of hair on each side of the سَبَكَةٌ, the **شَارِبَانِ** of the sword, (T, TA,) i. e. † *Two long projections (أَنْفَانِ طَوِيلَانِ) at the lower part of the hilt, (A, * K, TA,) [extending from the guard,] one on one side and the other on the other side of the blade, (T, * TA,) the غَاشِيَةٌ [or leathern covering of the scabbard] being beneath them: so says ISh. (TA.) — The شَوَارِبُ also signifies † *The عُرُوقُ [or ducts] of the حُلُقُومُ [or windpipe]: (A:) or certain ducts (عُرُوقُ) in the حَلْقُ [i. e. fauces or throat], (K, TA,) that imbibe the water [or saliva?], being the channels thereof: (TA:) and, (K,) or, as some say, (TA,) the channels of the water [or saliva?]* (S, K, TA) in the حَلْقُ [i. e. fauces or throat] (S) or in the neck: (K, TA:) or certain ducts (عُرُوقُ) adhering to the windpipe, and the lower parts thereof to the lungs: so says IDrd: or rather, some say, the hinder part thereof [adhering] to the وَتِينُ [or aorta], having tubes from which the voice issues, and in which choking takes place, and whence the saliva issues: and those of the horse are said to be [certain ducts] by the side of the أَوْدَاجُ [or external jugular veins], where the veterinary surgeon draws blood by cutting the اوداج: the sing. seems by implication to be شَارِبٌ. (TA.) Hence the phrase **جَمَارٌ صَحْبُ الشَّوَارِبِ** † *An ass that brays vehemently*. (S, TA.) And **الشَّوَارِبُ** † [A man] having a disagreeable voice: thus likened to an ass. (A, TA.) — Accord. to IAḡr, **الشَّوَارِبُ** signifies [also] *مَجَارِي الْمَاءِ فِي الْعَيْنِ*, which AM supposes to mean *The channels of water in the spring, or source; not in the eye*. (L, TA.) — **سُنْبُلٌ شَارِبٌ قَبِجٌ** means † *Ears of corn becoming, or being, pervaded by the farina: (A, TA:) or, in which the grain has hardened, and nearly come to maturity*. (TA.) — Also † *Weakness, or feebleness, in any animal: (K, * TA:) or a strain (عَرَقٌ) thereof; as in the saying, نَعْمَ الْبَعِيرُ هَذَا لَوْلَا أَنْ فِيهِ شَارِبٌ خَوْرٌ* [Excellent, or most excellent, were the camel, this one, were there not in him a strain of weakness or feebleness]. (TA.)*

شَارِبَةٌ [a subst. from **شَارِبٌ**, made such by the affix **ة**] *A people, or party, dwelling upon the side (صَفَّةٌ, in some copies of the K صَفَّةٌ) of a river, (S, * A, K,) and to whom belongs the water thereof*. (S.)

إِشْرَابٌ as syn. with **شُرْبَةٌ**: see the latter.

مَشْرَبٌ is a noun of place, [and of time,] as well as an inf. n.: [i. e.] it signifies [A place, and a time, of drinking: or] the *quarter (وَجْهٌ) whence one drinks: (S, TA:) and a place to which one comes to drink at a river or rivulet: (TA:) and مَشْرَبَةٌ, (S, Mṣb, K, TA,) not, as is implied in the K, مَشْرَبَةٌ also, (TA,) signifies [the same, as*

is indicated in the A; or] a place whence people drink; (Msb, TA;*) i. q. مَشْرَعَةٌ; (K;) or like a مَشْرَعَةٌ. (S, TA.) One says, هَذَا مَشْرَبُ الْقَوْمِ and مَشْرَبُهُمْ [This is the people's, or party's, drinking-place, or place whence they drink]. (A.) And it is said in a trad., مَلْعُونٌ مَنْ أَحَاطَ عَلَى مَشْرَبَةٍ (S, TA.) i. e. [Cursed is he] who takes entirely to himself, debarring others from it, a place whence people drink. (TA.) — See also شَرِبَ.

مَشْرَبٌ حَمْرَةٌ † A man whose complexion is tinged over [or intermixed] with redness. (TA.) [See 4: and see also مَشْرَبٌ.]

رَجُلٌ مَشْرَبٌ A man whose camels have drunk [until satisfied with drinking: see أَشْرَبَ near the end of the first paragraph]. (TA.) And A man whose camels are thirsty, or who is himself thirsty. (TA.) فَاتْنِي مَشْرَبٌ is a saying mentioned by IAar, and expl. by him as meaning عَطْشَانٌ: it means [Give thou me to drink, for] I am thirsty or my camels are thirsty. (TA.)

مَشْرَبٌ: see شَرِبَ: and see also شَرِبَ.

مَشْرَبَةٌ: see مَشْرَبٌ, in three places. — Hence, (A, TA.) An upper chamber; syn. غُرْفَةٌ; (S, A, Msb, K, TA;) and عَلِيَّةٌ; (S, *K;) both of which signify the same; (MF, TA;) because people drink therein; (A, TA;) as also مَشْرَبَةٌ: (S, Msb, K, TA:) pl. مَشَارِبٌ, (TA,) syn. with عَلَائِيٌّ, (S,) and مَشْرَبَاتٌ. (TA.) — And the former, (K, TA,) not, as is implied in the K, the latter also, (TA,) A صَفَةٌ [i. e. roofed vestibule or the like]: (K, TA:) or the like of a صَفَةٌ in the front of a غُرْفَةٌ [expl. above]. (TA.) — Also the former, (K, TA,) not, as is implied in the K, both words, (TA,) Soft, or plain, land, in which is always herbage, (K, TA,) i. e. green and juicy herbage. (TA.) — See also مَشْرَبَةٌ. — [Also A cause of drinking: a word of the class مَبْخَلَةٌ &c.] One says طَعَامٌ مَشْرَبَةٌ Food [that is a cause of drinking, or] upon which one drinks much water: (T, TA:) or طَعَامٌ ذُو مَشْرَبَةٍ food upon which the eater drinks. (A.)

مَشْرَبَةٌ: see the next preceding paragraph.

مَشْرَبَةٌ (S, A, K,) and MF says that مَشْرَبَةٌ is allowable in the same sense, mentioning it as on the authority of Fei, [in my copy of whose lexicon, the Msb, I do not find it,] (TA,) A drinking-vessel. (S, A, K.)

مَشْرَبٌ حَمْرَةٌ † A man whose complexion is much tinged over [or much intermixed] with redness. (TA.) [See also مَشْرَبٌ.] — مَشْرَبَةٌ is an epithet applied to Certain letters the utterance of which, in pausing, is accompanied with a sort of blowing, but not with the same stress as the [generality of those that are termed] مَجْهُورَةٌ: they are زَايٌ and ظَاً and دَالٌ and ضَادٌ: [and Lumsden (in his Ar, Gr. p. 47) states that رَاءٌ belongs to the same class, likewise: and, as some say, نُونٌ when movent:] Sb says that some of the Arabs utter with more vehemence of voice than others. (TA.)

Bk. I.

شرح

1. شَرَجَ: see 4. — Also, (S, A, O, TA,) [aor. 2,] inf. n. شَرَجٌ, (S, O, K, TA,) He put, or set, together bricks (لَبِنٌ), in order, side by side, or one upon another, compactly; (S, A, O, K, TA;) and (O) so شَرَجَ, (O, Mgh, Msb,) with teshdeed, (Msb,) inf. n. تَشْرِيجٌ. (O, Mgh.) — And He collected together, (O, K,) or put together, or joined, (L,) any thing or things, one part to another, or one thing to another; (O, L;) as also شَرَجَ. (L.) — [And app. He wove palm-leaves: see شَرِيحَةٌ, below; and see also شَرِيطٌ.] — And He mixed (A, O, K) beverage, or wine: and in like manner شَرَجَ he mixed honey &c. with water. (O.) — And شَرَجَهُ فِي الْأَمْرِ, aor. 2, (TK,) inf. n. as above, (K, TK,) He was, or became, a partner, or sharer, (K, TK,) with him in the affair. (TK.) — Also, (O,) inf. n. as above, (K,) He lied; (O, K;) like سَرَجَ and سَدَجَ. (O.) — شَرَجَ, (O, TA,) with kesr to the ر, (O,) He was, or became, beautifully fat. (O, TA.)

2. تَشْرِيجٌ: see above, in three places. — Also, said of pasture, or herbage, It caused the flesh of an animal to be intermixed with fat. (L.) And شَرَجَ, said of the flesh of an animal, It was intermixed with fat: (S, O:) or was made to be of two colours by reason of the fat and the flesh: (TA:) and تَشْرِيجٌ بِالشَّحْمِ it (the flesh) became intermixed with fat. (S, O, K.) — And تَشْرِيجٌ also signifies The sewing with stitches far apart. (S, O, K.) — See also 4.

3. مَشَارِجَةٌ The being like, one to another. (O, K.) One says, شَرَجَهُ شَارِحُهُ He was like to him; or it, to it: and شَرَجَا شَارِحًا They two were like, each to the other. (TK.)

4. إِشْرَاجٌ (AZ, S, A, O, Msb,) inf. n. إِشْرَاجٌ; (K;) and تَشْرِيجٌ (AZ, O,) inf. n. تَشْرِيجٌ; (K;) and شَرَجَ (AZ, O,) inf. n. شَرَجٌ; (K;) He closed, or made fast, the [leathern receptacle called] خَرِيطَةٌ (AZ, O, K) or عَيْبَةٌ, (S, A, O, Msb,) by inserting its أَشْرَاجَ [or loops] one into another. (S, A, *O, Msb.) — [Hence,] اشْرَجَ صَدْرَهُ عَلَيْهِ † [He closed his bosom upon it]. (A, TA.)

5: see 2.

7. انْشَرَجَ (K,) or انْشَرَجَتْ, said of a bow, (ISK, S, O,) It split. (ISK, S, O, K.)

شَرَجٌ A place in which water flows from a [stony tract such as is termed] حَرَّةٌ to a soft, or plain, tract; (S, K;) as also شَرَجَةٌ: (TA:) or the latter signifies [simply] a place in which water flows; and some elide the ة, saying شَرَجٌ: (Msb:) pl. شَرَاجٌ (S, Mgh, Msb, K, expl. in the Mgh agreeably with the former explanation above, and said in the Msb to be pl. of شَرَجَةٌ,) and شُرُوجٌ. (S, K.) — Also A party, or distinct body or

class [of men]. (S, K.) One says, أَصْحَابُوا فِي هَذَا الْأَمْرِ شَرَجَيْنِ i. e. [They became, in this affair,] two parties. (S.) And it is said in a trad., أَصْبَحَ النَّاسُ شَرَجَيْنِ فِي السَّفَرِ [The people, or men, became two parties in the journey]; meaning, half of them fasting, and half of them breaking the fast. (TA.) — And The like of another; (S, K;) as also شَرِيحٌ: (O, K:) the latter from the same word as meaning "a piece of wood [or a branch] that is split into two halves;" each of which is the شَرِيح of the other. (O.) One says, هَذَا شَرَجٌ هَذَا This is the like of this. (S.) — And A sort, or species. (S, K.) One says, هُمَا شَرَجٌ وَاحِدٌ They two are one sort, or species. (S.) — And شَرَجَانِ Any two different colours: (S:) [and] شَرِيحَانِ signifies [the same, i. e.] two different colours (K, TA) of anything; or, accord. to IAar, two mixed colours, not black and white: (TA:) and this latter, also, the two lines of the نِيرَانِ [or two ornamental borders] of a [garment of the kind called] بُرْدٌ, (O, K,) one of which is أَخْضَرٌ [here meaning of a dark, or an ashy, dust-colour], and the other white or red. (O.) — And الشَّرَجُ, like فَلَسٌ [in measure, not to be confounded with الشَّرَجُ], signifies The [perinaeum, or] part between the anus and the testicles. (IK†, TA.)

شَرَجٌ The loops (S, Mgh, O, Msb, K) of the [leathern receptacle called] عَيْبَةٌ, (S, Mgh, O, Msb,) and of the [tent called] خَيْبَةٌ, (O, TA,) and the like, and of the مُصْحَفٌ [or copy of the Kur-án, &c.]: (TA:) [the loops here meant being such as are inserted one into another, to close a bag &c.: see 4:] pl. أَشْرَاجٌ. (S, Msb.) [And it seems also, from what here follows, to signify A single loop.] — † The anus: (Msb, TA:) or hence شَرَجُ الدُّبُرِ signifies † the anus. (Mgh.) — And † The vulva of a woman: (O, K:) pl. as above. (TA.) — And شَرَجُ الدَّرَاهِمِ [The purse for money]. (M and K in art. صر: in the CK, شَرَجٌ.) — Also A place of expanding of a valley: (S, O, K:) pl. as above. (S.) — And The Milky Way in the sky: (S:) or so الشَّرَجُ. (K.) — Also A splitting, or cracking, انْشِقَاقٌ, S, and so in some copies of the K, or شِقَاقٌ, so in other copies of the K and in the O,) in a bow. (S, O, K.) — And in a beast, The having one of the two testicles larger than the other. (S, O, K.)

شَرَجَةٌ: see شَرَجٌ. — Also A hollow dug in the ground, in which a piece of skin is spread, and from which camels are watered, (O, K,) water being poured upon the skin. (O.)

شَرِيحٌ A branch, or rod, that is split into two halves: and شَرِيحَةٌ, a bow that is made thereof: (S, O, K:) or the former, a branch, or rod, from which are split two bows: and either of the bows thus made: or a split bow: pl. شَرَايِحٌ: accord. to AA, a bow that is split from a branch, or rod, in two halves; also called فَلَسٌ: accord. to Lh, a

bow in which is a splitting (شُقُّ, used as an inf. n.), and [such as is] a شِقُّ, by which is meant the subst. [i. e. half of a branch or rod divided lengthwise]; شرح being used by him as an epithet: and some say that شَرِيحَةٌ signifies a bow that is not [made] from a sound, or whole, branch; like فُلُقُ. (TA.) — Also An arrow used in the game called الميسر belonging to the person who plays with it, not borrowed. (TA in art. شجر.) — See also شَرِيحٌ, in three places. — المَرَّةُ بَيْنَ شَرِيحِي غَمٌّ وَسُرُورٌ is a tropical saying [app. meaning † Man is between the two different conditions of grief and happiness]. (A, TA.)

شَرِيحَةٌ A thing (S, Mgh, Mṣb, K) that is woven (S, Mgh, Mṣb) of palm-leaves (S, Mgh, Mṣb, K) and the like, (Mṣb,) in which are carried melons and other things (S, Mgh, Mṣb, K) of the like kind: (S, Mgh, K:) pl. شَرَايِحُ. (Mṣb.) — A door, (Mgh,) or a thing like a door, (Mṣb,) made of reeds, or canes, for a shop. (Mgh, Mṣb.) — A cage, or coop, (جَدِيدَةٌ) of reeds, or canes, (O, K, TA,) made (TA) for pigeons. (O, K, TA. [The explanation in the K is strangely misunderstood and rendered by Freytag as meaning “Zona ex arundine facta, qua utuntur in balneo.”]) — And The sinew with which the feathers of an arrow are attached: (O, K:) if it is feathered by means of glue, the glue is called رُومَةٌ. (O.) — [Also, accord. to Golius, as on the authority of Meyd, The tie, or band, (“ligamentum”) of a book.] — See also شَرِيحٌ, in two places.

شَرِيحٌ (Mṣb, TA,) or شَرِيحٌ, (so in my copy of the Mgh,) or the latter is not allowable, (Mṣb, TA,) vulgarly pronounced سِيرِيحٌ, [q. v.,] with س and kesr, (TA,) an arabicized word, (Mgh, Mṣb, TA,) from [the Pers.] شِيرَةٌ, (Mgh, Mṣb,) Oil of sesame, or sesamum: (Mṣb, TA:) and white oil (Mgh, Mṣb, TA) is sometimes thus called: (Mṣb, TA:) and expressed juice (عَصِيرٌ), (Mgh, Mṣb, TA,) or [beverage of the kind called] نَبِيذٌ, (Mgh,) before it alters; (Mgh, Mṣb, TA;) as being likened to oil of sesame because of its clearness. (Mṣb, TA.)

أَشْرَحُ A beast having one of his testicles larger than the other. (S, Mgh, K.) — A man having one testicle. (A, TA.)

سَهْرٌ مُشْرَحٌ An arrow having cracks. (Freytag, from the Deewán of the Hudhalees.)

فَتَيَاتٌ مُتَشَارِحَاتٌ [in the CK, erroneously, مُتَشَارِحَاتٌ] Young women equals in age. (O, K.)

شرح

1. شَرَحَ, aor. ʿ, (K,) inf. n. شَرَحٌ, (S, O,) He uncovered, laid open, displayed, exposed to view, discovered, revealed, or disclosed. (S, O, K.) — [Hence,] one says, شَرَحَ أَمْرَهُ † He showed, discovered, disclosed, or made apparent, his affair,

or case. (A, TA.) And شَرَحَ مَسْأَلَةً (A, TA) † He explained a question; (TA;) he explained, or made manifest, the answer to a question. (A.) And شَرَحَ الْغَامِضَ † He expounded, explained, or interpreted, what was obscure, recondite, or abstruse. (S, O.) And شَرَحَ الْحَدِيثَ, inf. n. as above, † He expounded, explained, or interpreted, the tradition; showed, or made apparent, its meaning. (Mṣb.) — And شَرَحَ, aor. as above, (K,) and so the inf. n., (O, TA,) He opened (O, K, TA) a thing of any kind, of any substance or material. (TA.) — † He deflowered a virgin: (O, K, TA:) or † he compressed a woman, (A, L,) or a virgin, (K,) lying on her back; (A, L, K;) or he threw, or laid, upon her back, and then compressed, his female slave, or young woman. (O, L.) — He widened, or dilated, a thing. (K.) — Hence, (TA,) شَرَحَ اللَّهُ صَدْرَهُ, (S, A, Mgh, O, Mṣb, TA,) aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) † God dilated his bosom, (Mgh, O, Mṣb, TA,) لِقَبُولِ الْخَيْرِ [for the acceptance, or favourable acceptance, of what was good], (O, TA,) and لِلْإِسْلَامِ (Mgh, Mṣb, TA) for the acceptance, or favourable acceptance, [of El-Islám, or] of the truth, (Mṣb, TA,) as in the Kūr [xxxix. 23]. (TA. [Said in the TA to be tropical; but not so in the A, being mentioned in the latter as proper.]) [And hence, an objective complement being app. understood,] فَلَانٌ يَشْرَحُ † Such a one manifests desire for the things of the present world: (A:) or such a one becomes dilated in the bosom at the prospect of the things of the present world, and desirous of acquiring them, with large desire. (O,* L.) And مَا لِي أَرَاكَ تَشْرَحُ إِلَى كُلِّ وَبِيَةٍ † What aileth me that I see thee manifesting desire for everything occasioning doubt, or suspicion, or evil opinion? (A, TA.) — Also He cut; and so شَرَحَ. (K.) You say, شَرَحَ اللَّحْمَ, (A, O, Mṣb, TA,) inf. n. as above; (O;) and شَرَحَهُ, (A, O, Mṣb, TA,) inf. n. as above, (O,) the former meaning He cut the flesh-meat lengthwise [or into an oblong slice or into such slices]: and the latter, he so cut it much or into many [such] pieces [or slices]: (Mṣb:) or the former, he cut the flesh-meat from the joint or limb: or both signify he cut the flesh-meat upon the bone: (L, TA:) or شَرَحَ اللَّحْمَ signifies تَصْفِيفُهُ; and so تَشْرِيحُهُ: (O:) or تَشْرِيحُهُ is a kind of تَشْرِيحٌ; i. e. the cutting a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals. (TA.) — Also, (K,) inf. n. as above, (O,) He understood (O, K) speech, or language. (TK.) — And شَرَحَ also signifies The act of keeping, preserving, or guarding. (TA.) [And particularly The guarding of seed-produce from the birds; (see شَارِحٌ); as also شَرَاحَةٌ; (see 1 in art. خفر, fourth sentence;)] each an inf. n., of which the verb is شَرَحَ.]

2. The inf. n. تَشْرِيحٌ signifies The expounding, explaining, or interpreting, well, language, or

discourse. (KL.) — See also 1, latter half, in four places. — [Also The dissecting, or anatomizing, a body.]

7. انشَرَحَ صَدْرُهُ (S, A, O) His bosom became dilated, (O,) [with joy or the like, or] لِلْإِسْلَامِ [for the acceptance, or favourable acceptance, of El-Islám]. (S.)

10. اسْتَشْرَحَ He asked for language to be expounded, explained, or interpreted, to him: or for flesh-meat to be cut for him in the manner termed شَرَحٌ. (O.)

شَرَحٌ inf. n. of 1. (S, O, &c.) — [An exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds; distinguished from a حَاشِيَةٌ, which is a commentary only on particular words and passages: pl. شُرُوحٌ.]

شَرْحَةٌ: see شَرِيحَةٌ. — شَرْحَةٌ مِنَ الْغَبَاءِ Flesh-meat of gazelles cut in the manner termed شَرَحٌ [i. e. into oblong slices], (TA,) such as is brought in a dry state, just as it was, not مَقْدَدٌ [which means cut into strips and then dried by exposure to the sun]. (Ish, O, K, TA.)

شَرَاخٌ The discovery, disclosure, or explanation, of an affair or a case: so in the prov., التَّجَاحُ مَعَ الشَّرَاخِ [The accomplishment of one's want is with the discovery, or disclosure, or explanation, thereof]; meaning, discover thou, or disclose, or explain, to me my affair, or case, for the doing so is one of the means of accomplishing my want: thus expl. by Aṣ. (Meyd. [In the TA, من is put in the place of مع. See a similar prov. voce سَرَاخٌ.])

مَشْرُوحٌ, applied to flesh-meat, i. q. † مَشْرُوحٌ [i. e. Cut into oblong slices]. (O.) — See also شَرِيحَةٌ, in two places.

شُرَيْحٌ The vulva of a woman; (O, K;) and (K) so مَشْرُوحٌ: (A, Mgh, K:) or a proper name for the vulva of a woman; like as زَمِيحٌ is a proper name for “the penis.” (TA in art. رومح. [Golius appears to have found in the K الحُرُّ in the place of شُرَيْحٌ.])

شَرِيحَةٌ A cut piece of flesh-meat, (S, A, O, K,) as also شَرِيحٌ and شَرِيحَةٌ, (K,) such as is مَشْرُوحٌ [or cut into oblong slices]; (O;) [i. e. an oblong slice of flesh-meat:] or a thin piece, or slice, of flesh-meat: (L, TA:) and any extended piece of fat flesh-meat; (S, O;) as also شَرِيحٌ: (S:) pl. of the first شَرَايِحُ. (A.)

شَارِحٌ [An expositor, explainer, or interpreter, of a book or the like. — And] A keeper, or guardian. (TA.) In the dial. of El-Yemen, (O, TA,) A guardian of seed-produce from the birds (O, K, TA) &c. (O, TA.)

مَشْرُوحٌ: see شَرِيحٌ. — [Also] The سَافِلَةُ [i. e. podex, or anus,] of a man. (O.)

مَشْرُوحٌ: see شَرِيحٌ. — Also The سَرَاب [or mirage]: (K: [In the CK, السَّرَاب is put in the place of السَّرَاب:]) mentioned on the authority of Th: and مَسْرُوحٌ [q. v.] is a dial. var. thereof. (TA.)

شَرِخٌ

1. شَرِخٌ, (S, A, L, K,) aor. ʔ, (L,) inf. n. شَرِخٌ (S, K) and شَرُوحٌ, (L, K,) said of the نَاب [or tush] of a camel, *It clave the flesh,* (S, A, L, K,) and came forth. (L.) — And شَرِخٌ, inf. n. شَرُوحٌ (S, L) and شَرِخٌ, (L,) said of a boy, *He became a youth, or young man, such as is termed شَارِخٌ.* (S, L.)

شَرِخٌ The rising, protruding, prominent, or projecting, extremity or edge of a thing. (L, K.) [Hence,] شَرِخًا الفُوقِ, (ISh, S, A, TA,) or شَرِخًا السَّهْمِ, (Mṣb, TA,) both alike in meaning, (TA,) *The زَنْمَتَانِ*, (ISh, A, Mṣb, TA,) or *two edges or extremities [or cusps],* (S, TA,) of the arrow, (ISh, TA,) [i. e.] of the notch of the arrow, (S, A, Mṣb, TA,) between which is the place of the bow-string. (ISh, S, A, Mṣb, TA.) And in like manner, (S,) شَرِخًا الرَّحْلِ signifies *The آخِرَةُ and وَاسِطَةُ of the camel's saddle;* (S, L, Mṣb;) *the two extremities of the camel's saddle;* or, as some say, [more precisely,] *its two [upright] pieces of wood, [corresponding to the قَرَبَوَسَانِ of the horse's saddle, rising from it] behind and before [or at the fore and hind parts]:* (L, TA:) [whence] one says of him who journeys much, لَا يَزَالُ فَلَانٌ بَيْنَ شَرِخَيْ رَحْلِهِ [Such a one ceases not to be between the two uprights of his camel's saddle: for between them the rider sits: see آخِرَةُ الرَّحْلِ, voce آخر]. (A, TA.) — The نَاب [or tush] of a camel. (L.) — A sword-blade (نَصْلٌ) that has not yet been tempered (لَمْ يَنْسَقْ بَعْدَ), nor had its hilt affixed to it: (S, K:) pl. شَرُوحٌ. (S.) — The origin, source, or root, syn. عَرَقٌ and أَصْلٌ, (L, K,) of anything; like سِنْعٌ. (L.) — The beginning, commencement, or first period or state, (S, A, L, Mṣb, K,) of a thing, or an affair, and also, (S, A,) of youth; (S, A, L, Mṣb, K;) the prime and best part or period of youth, (A,) and its beauty and brightness, and its strength. (L. [See also شَخْرٌ.]) — A youth, or young man, such as is termed شَابٌ; and youths, or young men; originally an inf. n., and [therefore, when used as an epithet in which the quality of a subst. is predominant,] applied to one and to two and to a pl. number: (L:) or it is a pl. of شَارِخٌ in the sense of شَابٌ, (S, L, K,) or [rather] a quasi-pl. n., (L,) like as صَحْبٌ is of صَاحِبٌ, (S,) [i. e.] a noun used as a pl. in the sense expl. above: (Sh:) or, accord. to some, it signifies strong young men, profitable for service: and accord. to others, young children: (A'Obeyd, L:) it has also for pls. شَرُوحٌ and شَرِخٌ: (L:) and شَرُوحٌ شَرِخٌ is an expression used in an intensive sense. (L, K.) — The offspring of a man; (K, TA:) or the sperma by which offspring is produced. (TA.) — The increase, or offspring, or

brood, syn. نِتَاجٌ, (AO, S, L, Mṣb, K,) of camels, (Mṣb,) [i. e.] consisting of the young ones of camels, (S, K,) in any year, (S, Mṣb, K,) or of camels &c., of one year, while they continue small. (L.) One says, هَذَا مِنْ شَرِخِ فَلَانٍ *This is of the increase [نِتَاجِ] [of the camels &c.] of such a one.* (AO, L.) — An equal in age, a contemporary in birth; (S, A, K;) an equal, a match, fellow, peer, or compeer; pl. شَرُوحٌ. (S, K.) You say, هُوَ شَرِخِي *He is my equal in age,* (A, TA,) or my equal or match. (TA.) And هُمَا شَرِخَانٌ *They two are equals [in age,] or matches.* (S, K.) — [The pl.] شَرُوحٌ also signifies [Trees of the kind called] عَضَاهُ. (K.)

شَارِخٌ: see the next preceding paragraph. You say صَبِيٌّ شَارِخٌ, meaning *A young boy.* (A.)

شَرَدٌ

1. شَرَدٌ, aor. ʔ, inf. n. شُرُودٌ (S, L, Mṣb, K) and شَرَادٌ, (S, L, K,) or the latter is a simple subst., (Mṣb,) and شَرَادٌ (K) and شَرْدٌ, (L,) said of a camel, (S, A, L, Mṣb,) and of a horse or the like, (L,) *He took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random, or ran away, or broke loose, and went hither and thither by reason of his sprightliness;* syn. نَفَرٌ, (S, L, Mṣb, K,) and نَدٌّ: (Mṣb:) and [simply] *he fled, or ran away;* said of a camel &c. (Aboo-Bekr, TA.) The saying of the Prophet, أَمَا يَشْرُدُ بِكَ بَعِيرُكَ † [Does not thy camel take fright and run away with thee?], addressed by him to Khowwát, who answered, أَمَا مِنْذُ قَيْدِهِ الْإِسْلَامُ فَلَا, [As to the period since El-Islám shackled him, no], mentioned in the A, points to a story related of Khowwát Ibn-Jubeyr, (TA,) that, being found by the Prophet sitting by some strange women, he endeavoured to excuse himself by saying that he had a camel which took fright and ran away, and he was seeking for something wherewith to shackle him: the Prophet used afterwards to taunt him by inquiring of him respecting the running-away of his camel: what Kr says, and J in the S [in art. نَحْيٌ], is incorrect. (IAth, L.) You say also, شَرَدَ عَنِّي فَلَانٌ *Such a one fled, or went away or aside or apart or to a distance, from me;* syn. نَفَرَ. (A.) [Or] شَرَدَ said of a man, inf. n. شُرُودٌ, means *He departed, driven away.* (L.) And you say, شَرَدَ عَلَيَّ اللهُ, meaning *He departed from obedience to God, and seceded, or separated himself from the community [of the faithful].* (L.)

2. شَرَدَةٌ, (L, Mṣb,) inf. n. تَشْرِيدٌ, (S, L, Mṣb, K,) *He made him to take fright, and flee, or run away at random; or to become refractory, and to go away at random, or run away, or break loose, and go hither and thither by reason of his sprightliness; namely, a camel [and a horse or the like: see 1]:* (Mṣb:) or *he drove him away, or expelled him;* (S, L, K;) as also † اشْرَدَهُ; (L;) [and so شَرَدْتُ بِهِ; for] you say شَرَدْتُهُ عَنِّي and شَرَدْتُ بِهِ

[I drove him away from me]. (A.) And تَشْرِيدٌ signifies also The act of dispersing, or scattering. (K.) [Hence,] شَرِدْ بِهِمْ مَنْ خَلْفَهُمْ, in the Kur [viii. 59], means *Disperse thou, or scatter thou, by them, those [who shall come] after them:* (S, L:) or *terrify thou, by them, those [who shall come] after them: or make thou them notorious to those [who shall come] after them:* (L:) [for] — شَرِدْ بِهِ (inf. n. as above, TA) signifies *He rendered him notorious by exposing his vices or faults.* (L, K.)

4. اشْرَدَهُ *He made him to be driven away, or expelled,* (L, K,) and not received into a place of refuge, covert, or lodging. (L.) See also 2.

5. تَشَرَدَ الْقَوْمُ *The people, or party, went away, or departed.* (L.)

شَارِدٌ: see شَارِدٌ.

شَرَادٌ an inf. n. of شَرَدٌ [q. v.]: (S, L, K:) or a simple subst. from شَرَدٌ [and as such signifying *A taking fright, or shying, and fleeing, or running away at random; &c.: or a disposition thereto.*] (Mṣb.) You say, of a camel, بِهِ شَرَادٌ [He has a disposition to take fright, or shy, &c.]. (A.)

شُرُودٌ: see شَارِدٌ, in five places.

شَرِيدٌ *Driven away, or expelled:* (S, L, K:) or, accord. to Aboo-Bekr, when following طَرِيدٌ, it signifies *fleeing, or running away:* or, as Aṣ says, *alone, or solitary.* (TA.) — Also *A remainder of anything; as of water in a vessel, and as of property, or camels and the like; pl. شَرَائِدٌ, deviating from rule: or شَرِيدَةٌ is a syn. [or rather fem.] of شَرِيدٌ [and شَرَائِدٌ is its reg. pl.].* (L.)

شَارِدٌ and شُرُودٌ, (S, A, L, K,) applied to a camel, (S, A, L,) and to a horse or the like, (L,) *Taking fright, or shying, and fleeing, or running away at random; or refractory, and going away at random, or running away, or breaking loose, and going hither and thither by reason of sprightliness: or that takes fright, or shies, &c.:* (S, L, K:) [or] the latter [signifies *wont to take fright, or shy, &c.:* and] is applied to a male animal and to a female: (L:) [the fem. of the former is with ʔ:] pl. of the former شُرُودٌ (A, L) and شَرْدٌ, (S, L, K,) [or rather this is a quasi-pl. n.,] like as شَارِدَةٌ is of شَارِدٌ; (S, K;) [and the pl. of شَارِدَةٌ is شَرْدٌ and شَوَارِدٌ;] and the pl. of شُرُودٌ is شَرْدٌ, like as زَبْرٌ is of زَبْرٌ. (S, L, K.) You say † شَرَسَ شُرُودٌ *A horse, or mare, refractory towards the rider: and † نَاقَةٌ شُرُودٌ A she-camel that runs away, or breaks loose and goes hither and thither by reason of her sprightliness.* (L.) — [Hence,] † شُرُودٌ † *A rhyme, or verse, or poem, current through the countries, lands, or regions, or through the cities, or towns.* (S, A, K.) — And قَوَافٍ شَوَارِدٌ (S in art. اَبْد) and قَوَافٍ شَرْدٌ (K ibid.) [pls. of قَافِيَةٌ †] *Strange, unusual, unfamiliar, or extraordinary, rhymes or verses or poems; syn. اَوَابِدٌ.* (S and K ibid.) And [in like manner] لَفْظَةٌ شَارِدَةٌ (S and K ibid.)

in lexicology, signifies † *A barbarism; or a strange, or an uncouth, unusual, unfamiliar, or extraordinary, word or expression or phrase; as also لَفْظَةٌ غَرِيبَةٌ and وَحْشِيَّةٌ and حَوْشِيَّةٌ; opposed to لَفْظَةٌ فَصِيحَةٌ.* (Mz, 13th نوع.)

شردم

شردمة: see the art. here following.

شردم

شردمة *A party, or company, (طَائِفَةٌ) of men, or people: (S:) or a small company: (TA:) or a small number of men, or people: (K:) and so شردمة, with the unpointed د, on the authority of AA: (IB, TA:) the former occurring in the Kur xxvi. 54. (TA.) — A piece, or portion, (S, K,) of a thing, (S,) of a quince &c.: pl. شردم and شردمير. (K.) — [Hence,] ثوب شردمير (S,) or ثياب شردمير (K,) *A garment, or garments, old and worn out, (S, K,) much rent.* (K.)*

شرس

1. شرس, aor. شرس, (Msb, TA,) inf. n. شرس (Msb, TA, TK) and شرس and شرس (TK, the first and second also mentioned and explained, but not said to be inf. ns., in the S and O and K, and the third in like manner in the K,) or the second is a simple subst., (Msb,) or an inf. n. of which the verb is with damm [to the medial radical letter, as shown below], (TA,) *He was, or became, evil in disposition, or illnated, (S,* A,* Msb, K,* TA,) and very perverse or cross or repugnant, (S,* A,* K,* TA,) and averse.* (TA.) And شرس نفسه (Msb, TA,) inf. n. شرس; (TA;) and شرس (Msb, TA,) inf. n. شرس; (TA;) [His mind was, or became, evil in disposition, &c.:] ISd and others make this distinction [in respect of the inf. ns.] in the usages of the two verbs. (TA.) — And شرس *He showed, or manifested, or he made himself an object of, love, or affection, to men.* (IAqr, O, K.) [Thus it has two contr. meanings.] — Also, شرس, *He kept continually, or constantly, to the pasturing upon the trees called شرس.* (IAqr, O, K.) — And شرس الهامية (AZ, AHn, O, K,*) aor. -, (AZ, O, K,) or, as written by El-Umawee and AHn, -, (TA,) inf. n. شرس, *The cattle ate vehemently:* (AZ, AHn, O, K:) thus expl. without the particularizing of the شرس [as the pasture eaten]. (TA.) — And شرس (Ibn-'Abbád, O,) inf. n. شرس (K,) *He pained him, or distressed him, (Ibn-'Abbád, O, K,*) namely, his companion, (K,) with speech, (Ibn-'Abbád, O,) [i. e.,] with rough speech.* (K.)

3. شرسه (A, TA,) inf. n. شرس (A, O, K) and شرسه (O, K,) *He treated him, or behaved towards him, or dealt with him, with hardness, (A, O,* K,* TA,) or harshness, or illnature.* (A, TA.)

6. شرسوا *They treated one another [with hardness, or harshness, or illnature, (see 3,) or]*

with enmity, or hostility, (S, O, K,) and contrariety, or perverseness. (TA.)

شرس (S, O, TA,) and شرس (S, [both of these forms I find in my two copies of the S, the former in a poetical ex., and therefore it may perhaps be a contraction of the latter by poetic license,]) and شرس (TA,) *A place that is rugged, or rough, (S, O, TA,) and hard: or, as in the M, rough to the feel.* (TA.) And أرض شرس, and شراس, and شراس (O, K, TA, [the last written by Freytag شراس,]) *Land that is rugged, or rough, (O,) or hard, (K,) or hard and rugged or rough.* (TA.)

شرس *Such as are small, of thorny trees; (Mgh,* K;) as also شرس; (K;) the latter word thus expl. by AHn: (O:) or the عشاء of the mountain, which are the small kind of thorny trees, (S, O, TA,*) having yellow thorns, or, as some say, such as have slender thorns, growing in depressed tracts, and in the deserts (الصغاري), but not in the plain, or soft, tracts of valleys; (TA;) such as the شيرم and حجاج (S, O) and أشرس. (O. [See عيش.] See also أشرس.*

شرس: see next preceding paragraph.

شرس (S, A, O, Msb, K) and شرس (A, O, K) and أشرس (S, O, K) *A man (S, O) evil in disposition, or illnated, (S, A, O, Msb, K,) and very perverse or cross or repugnant, (S, A, O, K,) and averse: (TA:) and شرس and شرس [both fem.] abounding in evilness of disposition or illnature, and in excessive perverseness &c. (TA.) One says also شرس نفس *A mind evil in disposition, &c. (A, TA.)* And شرس (TA,) or ذات شرس (O,) or the latter also, (TA,) i. q. شرس [A she-camel evil in disposition, &c.]. (O.) See also أشرس. — شرس الأكل (O, K,) or, accord. to AHn, شرس الأكل (TA,) *Vehement in respect of eating.* (AHn, O, K.) — See also شرس. — شرس and شرس [A land abounding with شرس [or شرس, i. e. the trees thus called]; (TA;) [and] أرض مشرس *a land abounding with شرس.* (Yaqa'ob, S.)*

شراس: see شرس, in two places.

شراس: see شرس.

أشرس: see شرس, in six places: and أشرس.

أشرس: see شرس. Hence, (O,) الأشرس *The lion; (O, K;) as also الشرس (O,) or الشرس; (K;) because of his evil disposition. (O.) — And Bold, or daring, in fight: (O, K:) or this is a mistranscription for أشوس, mentioned in the T as having this meaning. (TA.) — Also i. q. أَفْظُ [More, and most, evil in disposition or illnated &c.]. (TA in art. فظ.) — عثر بأشرس الدهر meaning † [He stumbled upon, or chanced to meet with,] *hardship, calamity, or adversity: a prov. (O, K. [In Meyd (and so in Freytag's Arab.**

Prov., ii. 96,) عثرنا بأشرس الدهر, and expl. as lit. meaning the trees called شرس.] — See also شرس.

شرس *Whose camels pasture upon the [trees called] شرس.* (S.) — أرض مشرس: see شرس.

شرف

شرفة *Badness of natural disposition; illnature.* (Ibn-'Abbád, O, K.)

شرف *The غضروف [or cartilage] attached to each rib; (S, O, K;) like the غضروف of the scapula: (S, O:) or the extremity of the rib, projecting over the belly: (S, O, K:) or the head of the rib, next the belly: (IAqr, O:) or a rib having a غضروف [or cartilage] at its extremity: (ISd, TA:) pl. شراسيف. (S, O.) — A camel shackled. (IAqr, O, K.) — And A camel hocked, or hamstrung, in one of his legs. (IAqr, O, K.) — And A captive having his arms bound behind his back. (IAqr, O.) — Calamity, or misfortune: and the commencement of hardship. (K.) One says, أصابت الناس الشراسيف *The commencements of hardships befell the people.* (IF, O.)*

شرفة *A sheep, or goat, having in its sides a whiteness covering the شراسيف [pl. of شرف, q. v.] (Lth, O, K) and the شواكل [pl. of شاكلة, q. v.] (Lth, O.)*

شرط

1. شرط عليه كذا (S, Msb, K,) aor. - and - , (S, Msb,) inf. n. شرط; (Msb;) and شرط عليه (S, Msb, K,*) both signify the same; (S, Msb, K;) [He imposed such a thing as a condition, or by stipulation, upon him;] he made such a thing a condition against him. (TK.) And شرط عليه في البيع *He imposed a thing as obligatory upon him in the sale, and took it upon himself as such.* (TK.) — شرط, aor. - and - , (S, Msb, K,) inf. n. شرط, (Msb, K,) *He (a copper) scarified; syn. بزغ; (S, K;) as also شرط, inf. n. تشریط. (JK in art. بزغ, and TA,*) [Hence, and from the verb in the sense first mentioned, the saying,] رَبَّ شَرَطَ شَارِطٍ مِنْ شَرَطٍ شَارِطٍ [Many a condition of one making a condition is more painful than the scarifying of a scarifier]. (TA.) — He slit the ear of a camel. (TA.) — He slit, and then twisted, [or wove together, (see شريط,)] palm-leaves. (TA.) — شرط *He fell into a momentous, or formidable, case.* (O, K.)*

2: see the next preceding paragraph.

3. شرطه (K,) inf. n. مشارطة (TA,) *He made a condition, or conditions, or he stipulated, with him, mutually; each of them made a condition, or conditions, or each of them stipulated, with the other. (O, L, K.)* And شرط عليه is like شرط [app. meaning *He made a condition, or conditions, with another, or others; or they (a party of persons) made a condition, or conditions, together; against him.* (TA.)

4. اشْرط نفسه *He marked himself, and prepared himself, (S, K,) كَذَا (K) or لِأَمْرٍ كَذَا [for such an affair]. (S.) — He (a courageous man) marked himself for death. (TA.) — اشْرط نفسه* *He put forward, or offered, himself and his property in this affair. (TA.) — اشْرط إبله* *He made known that his camels were for sale. (K.) And اشْرطه* *من إبله وغنمه* *He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale. (TA.) And اشْرط من إبله* *and غنمه* *(S,) He prepared for sale some of his camels, (S, K,) and of his sheep, or goats. (S.) — اشْرطت فلاناً لِعَمَلٍ كَذَا* *I prepared such a one for such a work, or such an agency or employment, and made him to have the charge, or management, thereof. (AA.) — اشْرط إليه الرسول* *He hastened to him the messenger, (K, TA,) and sent him forward: from اشْرطُ* *signifying the "beginnings" of things. (TA.) = اشْرط بها* *and فيها* *He held it to be, or made it, a thing of mean account, and perilled, hazarded, or risked, it. (TA.) [It is not said to what the pronoun refers.]*

5. اشْرط في عمله *He acted, or performed, well, soundly and skilfully, or, nicely and exactly, in his work, (O, L, K,) and constrained himself to observe whatever conditions were imposed upon him. (L.)*

6: see 3.

8: see 1, first signification. — اشْرطت *It was made conditional, or a condition. And He, or it, was made to be conditionally intended, in, or by, a saying, دون غيره exclusively of any other.*

10. اشْتَرط المال *The camels, or the like, became in a bad state after having been in a good state. (Sgh, K.) [See شَرط.]*

شَرط [A condition; a term; a stipulation; said to signify] the imposition of a thing as obligatory [upon a person], and the taking it upon oneself as such, in a sale and the like; (K;) [but this is a loose explanation, as is observed in the TK; the meaning being a thing imposed upon a person as obligatory, and taken upon oneself as such: in the S, it is merely said to be well known:] and شَرِطَةٌ signifies the same: (S, Mṣb, K;) pl. of the former, شُرُوط: (S, Mṣb, K;) and of the latter, شَرَائِط. (Mṣb, TA.) It is said in a trad., لَا يَجُوزُ شَرَطَانِ فِي بَيْعٍ [Two conditions in a sale are not allowable]; as when one says, "I sell to thee this garment, or piece of cloth, for ready money for a deenár, and on credit for two deenárs." (TA.) And it is said in a prov., الشَّرْطُ أَمْلَكُ عَلَيْكَ أَمْ لَكَ (TA) *The condition is most valid, or binding, [whether it be against thee or in thy favour:] (Mgh in art. ملك.) relating to the keeping of conditions between brothers. (Sgh, TA.) [شَرطُ also relates to other things beside sales and the like: for instance, you say, شَرطُ المَصْدَرِ كَذَا وَكَذَا* *meaning What is required to justify the application of the term مصدر is such a thing, and such a thing.] = شَرطَا نَهْرٌ* *The two banks of a river.*

(TA.) — [The pl.] شُرُوط also signifies *Roads leading in different directions. (TA.) = See also شَرطُ* *in two places.*

شَرطٌ *A sign, token, or mark, (S, Mṣb, K,) which men appoint between them; (TA;) as also شَرطُ: (TA:) pl. of the former, أَشْرَاطُ. (Mṣb, K.) And hence, (Mṣb,) أَشْرَاطُ السَّاعَةِ* *The signs of the resurrection, or of the time thereof; (S, Mṣb, TA;) mentioned in the Kur [xlvi. 20]: or the small events prior thereto, which men deny: (El-Khattábee:) or the means thereof, exclusive of the main circumstances thereof, and of the event itself. (TA.) — [Hence also,] الشَّرطَانِ* *The two stars [α and β] which are the two horns of Aries; (S, K, Kzw;) the brighter whereof is called النَّاطِخُ; (Kzw;) [and the other, التَّنَاطُخُ:] the First Mansion of the Moon: (Kzw:) towards the north of them is a small star which some of the Arabs reckon with those two, saying that it (namely this mansion, K) consists of three stars, and calling them الأَشْرَاطُ: (S, K;) IAṣ mentions an instance of the use of the sing., الشَّرطُ; but the dual is more approved, and more commonly known: (TA:) the two stars above mentioned are the first asterism of the spring. (ISd, Z.) [See مَنَارِلُ القَمَرِ, in art. نزل.] Hassán Ibn-Thábit says,*

* فِي نَدَامَى بِيضِ الوُجُوهِ كِرَامٍ *
* تَبَّهَوْا بَعْدَ هَجْعَةِ الأَشْرَاطِ *

meaning [Among fair-faced, generous cup-companions, roused from sleep after] the setting of the اشْرط: though another meaning, which see below, has been assigned to the last word. (Sgh.) — And hence, (ISd, Z,) شَرطٌ also signifies † The beginning of a thing; (ISd, Z, K;) as also مَشْرَاطُ: (Ibn-'Abbád, K;) pl. of the former, أَشْرَاطُ, which is applied to the beginnings of any event that happens because the شَرطَانِ are the first asterism of the spring: (ISd, Z:) the pl. of مَشْرَاطُ in the sense here expl. is مَشَارِيطُ. (K.) Hence, accord. to some, أَشْرَاطُ السَّاعَةِ, expl. above. (TA.) = The refuse, (S, Mṣb, K, TA,) such as the galled in the back, and the emaciated, (TA,) and the young, (K,) and the bad, (A'Obeyd,) of camels or the like, (S, K,) or of goats, (Mṣb,) or of goats also: (S;) used alike as sing. and pl. and masc. and fem.: and applied particularly to the young of camels, as a pl. and as a sing.: also, to a she-camel and to a he-camel: and to such, of camels, as is brought, or driven, from one place to another for sale; as the aged she-camel, and the camel that is galled in the back: (TA:) also the same, not شَرطٌ as in the K, [without restriction of its application,] low, base, vile, or mean; (K, TA;) and so اشْرطُ: (TA:) pl. أَشْرَاطُ, (S, K,) and pl. pl. أَشَارِيطُ. (S, TA.) You say, الغنمُ اشْرطُ المَالِ [Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess]. (S.) And شَرطٌ is also applied to men; (S, TA;) شَرطُ النَّاسِ signifying *The refuse, or lowest or basest or meanest sort, of mankind or people. (TA.) In*

the verse of Hassán Ibn-Thábit cited above, الأَشْرَاطُ is said to mean *The guards, or watchmen, and the lowest or basest or meanest sort of people; (S, Sgh;) [so that هَجْعَةٌ must be understood in the sense of "a light sleep in the first part of the night;"] but the correct meaning is that expl. before. (Sgh.) — Also أَشْرَاطُ* *The noble, eminent, or honourable, sort of men: thus the word has two contr. significations. (Yaḥkoob, S, K.) = And A small water-course coming from a space of ten cubits: (AHn, O, K;) or what flows from even tracts of ground into the [larger water-courses called] شِعَاب. (TA.)*

شُرْطَةٌ *A single act of scarifying; a scarification. (Mṣb.)*

شُرْطَةٌ *A thing which one has made a condition. (Sgh, K.) You say, خُذْ شُرْطَتَكَ* *Take thou that which thou hast made a condition. (Sgh, K.) = Also, and شُرْطَةٌ, (Mgh,) or شَرطُ, (K,) which is the pl. (Mgh, K) of the former, (K,) The choice men of the army: (Mgh;) and such as compose the first portion of the army that is present in the war or fight, (Mgh, K,) and prepare for death; (K;) [the braves of an army,] they are the Sultán's choice men of the army; and the term شُرْطَةٌ is applied in a trad. to a party making it a condition to die, and not return, unless victorious: (TA:) or this appellation, and شُرْطَةٌ, which is a rare form, are applied to a body of soldiers; and the pl. is شَرطُ: and the pl. is applied to the aids (أَعْوَانُ [here app. meaning guards]) of the Sultán: (Mṣb:) شُرْطَةٌ, also, is applied to a well-known body of the aids (أَعْوَانُ [here meaning armed attendants, officers, or soldiers,]) of the prefects [of the police]; (K;) pl. شَرطُ: (TA:) the شَرطُ, (Aḥ, S, Mṣb,) or the شُرْطَةٌ, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (Aḥ, S, Mṣb, K) to the enemies: (Mṣb:) or the شَرطُ are so called because they were prepared: (AO, S;) or as being likened to the شَرطُ, or "refuse," of goats; because they were low persons: (Mṣb:) [or, probably, because they were prepared, or exposed, to be slain:] a single person of the شَرطُ is called شُرْطَةٌ (S, Mṣb) and شُرْطِيٌّ: (S;) or شُرْطِيٌّ and شُرْطِيٌّ are applied to a single person of the شُرْطَةٌ: (K;) شُرْطِيٌّ is a rel. n. from شُرْطَةٌ; and such also is شُرْطِيٌّ from شُرْطَةٌ; not from شَرطُ, because this is a pl. (Mgh.) صَاحِبُ الشَّرْطَةِ signifies *The governor, or prefect, (Mgh, Mṣb,) [of the police, or] of a town, or city, or district, or province; to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See رَدْفُ.]) [In later times, this title has been commonly applied to The chief, or prefect, of the police.] — Also The best, best part, or choice, of anything; as also شَرِيطَةٌ: the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.)**

شُرْطَةٌ: see شُرْطَةٌ, in two places.
شُرْطِيٌّ *Of, or relating to, [the asterism called]*

the *شَرَطَان* and the *أَشْرَاط*; as also *أَشْرَاطِي*; the latter being formed from the pl., (IB, TA,) because the stars thus called are regarded as composing one thing. (TA.) You say, *رَوْضَةٌ أَشْرَاطِيَّةٌ*, meaning [A garden, or meadow, &c.,] rained upon by the *نَوَى* [q. v.] of the *شَرَطَان*. (S, TA.) In the A we find *نَوَى شَرِاطِي*; but probably it should be *شَرِطِي*. (TA.)

شَرِطِي and *شَرِطِي*: see *شَرِطَةٌ*, in five places.

شَرِيطٌ A rope, or cord, of twisted palm-leaves: (S, Mṣb:) and threads of wool and of fibres of the palm-tree [twisted together]: (TA:) or palm-leaves twisted together, with which is woven (*يَشْرِطُ*, as in the K, or, as in the O, accord. to the TA, *يَشْرُحُ*, [app. a mistake for *يَشْرُحُ*]) a couch, or bier, [app. meaning the part thereof upon which a man or corpse lies,] and the like: (O, K:) so called because its palm-leaves are split, and then twisted together: if of fibres of the palm-tree, it is called *دِسَارٌ*: (TA:) or a wide rope [or flat plait] woven of fibres or leaves of the palm-tree: (Mgh in art. *قِمط*:) or a rope of any kind: pl. *شَرِاطٌ* and *شَرِطٌ*. (TA.) Also Threads of silk, or of silk and of gold, twisted together [or woven, so as to form a kind of flat lace, like tape]: so called as being likened to the threads of wool and of fibres of the palm-tree [twisted together]. (TA.) — Also The [sort of basket, or small box, called] *عَيْبِدَةٌ* in which a woman puts her perfumes (IAḡr, O, K) and her utensils or apparatus. (IAḡr, O.) And The [sort of receptacle called] *عَيْبَةٌ* [q. v.]. (IAḡr, O.)

شَرِيطَةٌ: see *شَرِطٌ*: — and see also *شَرِطَةٌ*, last sentence. — Also A she-camel having her ear slit: (K, TA:) of the measure *فَعَيْلَةٌ* in the sense of the measure *مُفْعُولَةٌ*. (TA.) — And A sheep or goat having a slight scar made upon its throat, like the scarification of the copper, without the severing of the [veins called] *أَوْدَاج*, and without making the blood to flow copiously: thus they used to do in the Time of Ignorance, cutting a little of the animal's throat, (K, TA,) and then leaving it to die; (TA;) and they considered it a lawful mode of slaughtering it; but the eating of such an animal is forbidden in a trad.: (K, TA:) or one scarified on account of some disease; and when such died, they said that they had slaughtered it. (TA.)

شَرِاطِي: see *شَرِطِي*.

شَرِوَاتٌ, applied to a man, *Tall*: (O, K:) and, applied to a camel, (Ibn-'Abbād, O,) or to a he-camel, (K,) *swift*: (Ibn-'Abbād, O, K:) or it is applied in the former sense to a man, and is also applied to a camel, male and female alike, ('Eyn, S,) as meaning *tall and slender*: ('Eyn:) or it means *tall, spare of flesh, slender*; applied to a man and to a camel, and to the female likewise, without *ة*. (L.)

الغَنَمُ أَشْرَطُ الْمَالِ Sheep, or goats, are the vilest sort of beasts that one possesses: an instance of a

noun of superiority without a verb; which is extr.: (K, TA:) this is from the "Iṣlāḥ el-Al-fāḍh" of ISk: but in some of the copies of that work, we find *أَشْرَاط* in the place of *أَشْرَط*. (ISd, TA.) See *شَرِطٌ*.

أَشْرَاطِي: fem. with *ة*: see *شَرِطِي*, in two places.

مَشْرِطٌ A lancet (S, K, TA) with which the copper scarifies; (TA;) as also *مَشْرَاطٌ*. (S, K, TA.)

مَشْرَاطٌ: [pl. *مَشَارِيطٌ*]: see *مَشْرِطٌ*: — and see *شَرِطٌ*, in two places. — *أَخَذَ لِلأَمْرِ مَشَارِيطَهُ* He took his apparatus, [or prepared himself,] for the thing, or affair. (Ibn-'Abbād, K.)

شرع

1. *شَرَعَتِ الدَّوَابُّ فِي الْمَاءِ*, (S, K,) aor. *شَرَعَتْ*, (S,) inf. n. *شَرَعٌ* and *شُرُوعٌ*, [the latter of which is the more common,] and *مَشْرُوعٌ*, (TA, [there said to be syn. with *شُرُوعٌ*, like as *مِينُورٌ* is with *بَيْتٌ*,]) *The beasts entered into the water, (S, K, TA,) and drank of it: (TA:) and شَرَعٌ*, aor. as above, and so the inf. ns., *he* (one coming to water to drink) *took the water with his mouth: (TA:) or شَرَعَتْ فِي الْمَاءِ*, inf. ns. as above, *I drank the water with my hands: or I entered into the water: and شَرَعَتِ الدَّابَّةُ* [if not a mistranscription for *شَرَعَتْ*] *the beast was, or became, at the watering-place. (TA.)* — [Hence,] *شَرَعٌ فِي الْأُمُورِ*, (S, Mṣb, K,) aor. as above, (Mṣb,) inf. n. *شُرُوعٌ*, (S, Mṣb, K,) *He entered into the affair; (S, K;) he entered upon, began, or commenced, the affair. (Mṣb.)* — *شَرَعُ الْبَابِ إِلَى الطَّرِيقِ*, inf. n. *شُرُوعٌ*, *The door, or entrance, communicated with the road. (Mṣb.)* And *شَرَعُ الْمَنْزِلِ* *The dwelling was upon, (S, K,) or had its door [opening] upon, (TA,) a road that was a thoroughfare. (S, K, TA.)* — *شَرَعٌ* said of a spear, *It pointed directly [towards a person: see an explanation of the trans. verb in what follows]. (S, K: but in the latter, شَرَعَتْ, said of spears.)* See also *شَرَعٌ*. — And, said of a road, (Mgh,) and of an affair, or a case, (TA,) *It was, or became, apparent, manifest, or plain. (IAḡr, Mgh, TA.)* — *شَرَعُ الْمَالِ*, aor. as above, [inf. n., app., *شُرُوعٌ*,] *He brought the cattle to the watering-place; as also اشْرَعَهُ*: (Mṣb:) and the former is trans. in this sense by means of *ب*: (Har p. 21:) or *شَرَعٌ* (TA) and *شُرُوعٌ*, inf. n. of the latter *تَشْرِيعٌ*, (S, TA,) *he made the beasts, (S,) or his camels, (TA,) to enter into the water [to drink]: (S, TA:*) and نَاقَتَهُ اشْرَعَهُ* *he made his she-camel to enter into the watering-place: (TA:) or تَشْرِيعٌ* signifies the bringing camels to the watering-place to drink without requiring in doing so to draw with the pulley and its appertences nor to give them to drink in a watering-trough or tank. (O, K.) It is said in a prov, (S,) *أَهْوَنُ*

التَّشْرِيعُ (S, K) *The easiest mode of watering is the making of the camels to enter into the water: applied to him who takes an easy way of performing an affair, and does not exert himself therein. (Meyd. [See Freytag's Arab. Prov. ii. 889.])* — *شَرَعُ الْبَابِ إِلَى الطَّرِيقِ* *He made the door, or entrance, to communicate with the road: (Mṣb:) and اشْرَعَهُ إِلَى الطَّرِيقِ* (S, Mṣb, K, TA) signifies the same; (Mṣb, TA;) or *he opened it* (i. e. the door, or entrance,) *to the road. (S, Mṣb, K, TA.)* And *اشْرَعُ الْجَنَاحَ إِلَى الطَّرِيقِ* *He put the جناح [meaning projecting roof] towards the road. (Mṣb.)* — And *شَرَعٌ* (K) and *اشْرَعٌ* (S, K, TA) and *شَرَعٌ* (TA) *He directed* (S, K, TA) a spear, (S, TA,) or spears, (K,) and a sword, (TA,) *قَبْلَهُ* (S) or *نَحْوَهُ* (TA) [i. e. towards him]: or *اشْرَعٌ* signifies *he inclined a spear. (Mṣb.)* — And *شَرَعٌ*, (Mgh, Mṣb, TA,) aor. as above, (Mṣb,) inf. n. *شُرُوعٌ*, (TA,) *He made apparent, manifest, or plain, (Mgh, Mṣb, TA,) a road; (Mgh, TA;) as also اشْرَعٌ*; and *شُرُوعٌ*, inf. n. *تَشْرِيعٌ*: (K, TA:) and in like manner, an affair, or a case; and religion. (TA.) Accord. to Az, this meaning of *شُرُوعٌ* is from *شُرُوعُ الْإِهَابِ* [which see in what follows]. (TA.) One says, *شَرَعَ اللَّهُ لَنَا كَذَا* *God made apparent, manifest, or plain, to us, such a thing. (Mṣb.)* And *شُرُوعٌ فَلَانٌ* *Such a one made apparent, manifest, or plain, the truth, or right. (TA.)* — And *شُرُوعٌ لِهَيْمٍ* i. q. *سَنَ* [i. e. *He instituted, established, or prescribed, for them, or to them, a religious ordinance, a law, &c.:*] (S, K:) whence [accord. to some,] *شُرُوعَةٌ* and *شُرُوعَةٌ*. (TA.) — *شُرُوعُ الْإِهَابِ*, (S, K,) aor. as above, inf. n. *شُرُوعٌ*, (S,) *He stripped off the hide: (S, K:) or, accord. to Yaḡkoob, as heard by him from Umm-El-Ḥomāris El-Bekreeyeh, he slit the hide in the part between the two hind legs, (S, TA,) and then stripped it off: or he slit the hide, [and then stripped it off,] not making of it a زَقٌّ [q. v.], nor stripping it off [entire] by commencing from one hind leg. (TA.)* — *شُرُوعُ الْحَبْلِ* *He loosed, or undid, the rope, or cord, or the slip-knot thereof, (أَنْشَطَهُ)* [then, app., doubled it in the middle, to put that part round something to be carried,] and inserted its two halves (فَطْرَبَهُ) into the loop. (O, K.) — And *شُرُوعُ الشَّيْءِ* *He raised, or elevated, the thing much; (K;) as also اشْرَعَهُ*. (TA.)

2: see 1, in six places. — *شُرُوعُ السَّفِينَةِ*, inf. n. *تَشْرِيعٌ*, *He made, or put, a sail (شِرَاعٌ) to the ship, or boat. (TA.)*

4: see 1, former half, in two places. — [Hence,] one says, *اشْرَعُ يَدَهُ إِلَى الْمِطْهَرَةِ* + *He put his hand [to and] into the مِطْهَرَةٌ [or vessel for purification]. (TA.)* And it is said in a trad. (respecting the [ablution termed] *وُضُوءٌ*), *حَتَّى اشْرَعُ فِي الْعَصْدِ* meaning *Until, or so that, he made the upper half of the arm to reach to* (lit. to enter) *the water. (TA.)* [This ex. is elliptical

and inverted; for *اشرع العَضَدُ فِي الْمَاءِ* [حتى اشرع العَضَدُ فِي الْمَاءِ] — And *اشرعني الرجلُ* † *The man sufficed me*; or *gave me what sufficed me*: and *اشرعني الشيءُ* † *The thing sufficed me*. (TA.) — And *اشرع* said of a plant, or of herbage, [app. for *الايبل*] † *It became full-grown, and satiated the camels*. (TA.) — See, again, 1, latter half, in six places.

8. *فَلَانٌ يَشْرَعُ شِرْعَتَهُ* [meaning *Such a one originates, or embraces, or follows, his way of religion*] is similar to the phrases *يَقْتَطِرُ فِطْرَتَهُ* and *مِلَّتَهُ*; from *شِرْعَةُ الدِّينِ* and *فِطْرَتُهُ* and *مِلَّتَهُ*. (TA.)

شَرَعٌ, originally an inf. n.: — then applied as a name for *A manifest, a plain, or an open, track, or road, or way*: — and then, metaphorically, to *The divine way of religion*; so says Er-Rághib; (TA;) syn. with *شِرْعَةٌ*, q. v. (Msb.) — In the saying *مَرَرْتُ بِرَجُلٍ شَرَعَكَ*, (so in the K,) or *مَررت* *بِرَجُلٍ شَرَعَكَ مِنْ رَجُلٍ*, (so in the S and O, [for *هُوَ شَرَعَكَ*],) with *kesr* and with *dam* to the ع [of *شَرَعَكَ*], (TA,) i. e. [*I passed by a man*] *sufficing thee [as a man]*, (S, O, K,) the meaning is, *of the sort to which thou directest thyself and which thou seekest* (تَشْرَعُ فِيهِ وَتَطْلُبُهُ): (S, O:) and the word in this sense is used alike as sing. and pl. (S, O, K) and dual, because it is [originally] an inf. n. (S, O.) You say, *هَذَا شَرَعَكَ* [and *هَذَا هُوَ شَرَعَكَ*] i. e. *Sufficient for thee [is this and are these two and are these]*. (S: and the like is said in the Mgh.) And it is said in a prov.,

• *شَرَعَكَ مَا بَلَّغَكَ الْمَحَلَّ* •

thus correctly, for it is a hemistich; not *المَحَلَّ*, as in the S and K; (TA;) i. e. *Sufficient travelling-provision for thee is that which will cause thee to reach the place [of alighting] to which thou repairst*: (K, TA:) applied to the case of being content with little. (S, K.) — See also *شَرَعٌ*, in two places. — And see *شِرْعَةٌ*.

شَرَعٌ [in the CK, erroneously, *شَرَعٌ*,] *The like of a thing*; as also *شِرْعَةٌ*: (K, TA:) [but the former is masc. and the latter is fem.; for] one says, *هَذَا شَرَعٌ هَذَا* *This is the like of this*; and so *هَذِهِ هَذِهِ شِرْعَةٌ*: and *هَذَانِ شِرْعَانِ* *these two are likes*. (S, O, TA.) [The pls., or rather coll. gen. ns. and pls., following this meaning in the K belong to *شِرْعَةٌ* and *شِرْعَةٌ* in another sense; as is shown by exs. in the O and TA.] — Also *The chords of the عود*, (O, K, TA,) which is the [Persian] *عود* [or *lute*]. (TA.) [In this sense, a coll. gen. n.:] see its n. un. *شِرْعَةٌ*. — And hence, as being likened thereto, (TA,) † *The [thong called] شَرَاكُ of a sandal*. (O, K, TA.) It is related in a trad. that a man said, *إِنِّي أُحِبُّ الْجَمَالَ حَتَّى فِي شِرْعِ نَعْلِي*, (O, TA) i. e. † [*Verily I love elegance, even*] *in the شَرَاكُ of my sandal*. (TA.)

شَرَعٌ: see *شِرْعَةٌ*. — One says, *النَّاسُ فِي هَذَا شَرَعٌ*

and *الأمرِ شَرَعٌ* and *شَرَعٌ*, (S, Msb, K,) the latter a contraction of the former, (Msb,) allowed by Kr and Kz, but disallowed by Yaakoob, (IDrst, TA,) *The people are in this affair equals*: (S, Msb, K:) in this sense, used alike as sing. and pl. and fem. (S, TA) and masc.: (TA:) [of *شَرَعٌ*] Az says that it seems to be pl. [or quasi-pl. n.] of *شَارِعٌ*, like as *خَدَمٌ* is of *خَادِمٌ*; i. e., [the phrase means] *the people enter into this affair together*. (TA.) One says also, *شَرَعٌ* *واحد* and *النَّاسُ شَرَعٌ وَاحِدٌ*, meaning *The people are one sort*. (K.)

شِرْعَةٌ: see the next paragraph, in two places.

شِرْعَةٌ: see *شِرْعَةٌ*, in two places. — Also *A custom*. (TA.) — See also *شَرَعٌ*, first sentence, in three places. — Also *A snare for the birds called قَطَا*, (Lth, O, K, TA,) *with which to capture them*, (O, TA,) *made of sinews*: (Lth, O, TA:) pl. *شِرْعٌ*. (O.) — Also, (S, O, K,) and *شِرْعَةٌ*, (K,) *A string, or chord*: (S, O, K, TA:) or *such as is slender: or while continuing stretched upon the bow*; (TA;) and so *شَرَاعٌ*; (Lth, O, K;) or *upon the lute*; and so *شَرَاعٌ*: (TA:) the pl. [or rather coll. gen. n.] (of *شِرْعَةٌ*, S, O, [i. e. of this n. un. meaning the “chord of a lute,” as is shown by exs. in the O and TA,]) is *شِرْعٌ* (S, O, K) and (that of *شِرْعَةٌ*, TA) *شِرْعٌ*, (O, K, TA,) like as *تَمْرٌ* is of *تَمْرَةٌ*, (O, TA,) and [the pl. properly so termed] (of *شِرْعَةٌ*, S, O) *شِرْعٌ*, and pl. *شِرْعٌ*: (S, O, K:) and the pl. of *شَرَاعٌ* as a sing. syn. with *شِرْعَةٌ* is *شِرْعٌ*. (TA.)

شِرْعَةٌ i. q. *سَقِيْفَةٌ* [i. e. *A roof, or covering, such as projects over the door of a house &c.; or a place roofed over*]: pl. *أَشْرَاعٌ*. (O, K.)

شِرْعِيٌّ *Of, or relating to, the religion or law*. — And *Accordant to the religion or law; legal, or legitimate*.

شَرَاعٌ *A plant, or herbage, full-grown*, (O, K, TA,) *that satiates the camels*. (TA.)

شَرَاعٌ: see *شِرْعَةٌ*. — *The شَرَاعُ of a ship or boat* (S, Mgh, O, Msb) is called in Pers. *بادبان* [i. e. *A sail*]; (MA, Mgh, KL;) i. q. *قَلْعٌ*; (MA, TA;) *a thing like a wide مَلَاةٌ* [q. v.], (O, K, TA,) *of cloth or of matting*, (TA,) [raised, or attached,] *upon a piece of wood* [i. e. *a mast or a yard*]; *which is beaten upon by the wind* (تُصَفِّقُهُ الرِّيحُ,) *and causes the ship, or boat, to go along*: (O, K, TA:) so called because it is raised (يُشْرَعُ) i. e. *يرْفَعُ* above the ship, or boat: (TA:) pl. *أَشْرَاعَةٌ* and *شَرَعٌ*; (O, K;) the former a pl. of pauc. (O.) — And hence, as being likened thereto, (TA, [and the same is implied in the S and O,]) † *The neck of a camel*. (S, O, K, TA.) Sometimes they said of a camel, *رَفَعَ شَرَاعَهُ*, meaning † *He raised his neck*. (S, O, TA.) — One says also *رَجُلٌ شَرَاعٌ الْأَنْفِ*, meaning † *A man having the*

nose extended, and long. (TA. [See *أَشْرَعٌ*].) — See also *شِرْعَةٌ*, in three places.

شَرَاعِيٌّ *Courageous*; (O, K, TA;) applied to a man. (O, TA.) — Also *Good, or excellent, flax*. (K.) — And *The ليف* [or *fibres that grow at the base of the branches of the palm-tree*] of which the *prickles* (شَوْكٌ) *are strong, and such as, by reason of their thickness, are fit for the sewing of leather thereon*. (TA.)

شَرَاَعَةٌ *Courage*; (O, K;) as an attribute of a man. (O.)

مَشْرَعَةٌ and *مَشْرَعَةٌ* (S, O, Msb, K) and *مَشْرَعَةٌ* (Msb, K) and *مَشْرَعٌ* (TA) and *شَرَعٌ* (O, TA*) and *مَاءٌ شَرَاَعٌ* (TA) *A watering-place; a resort of drinkers [both men and beasts]*; (S, O, K, TA;) *a place to which men come to drink therefrom and to draw water*, (Msb, TA,) *and into which they sometimes make their beasts to enter, to drink*: (TA:) but the term *مَشْرَعَةٌ*, (Az, Msb,) or *شِرْعَةٌ*, (TA,) is not applied by the Arabs to any but [a watering-place] *such as is permanent, and apparent to the eye*, (Az, Msb, TA,) *like the water of rivers*, (Msb,) *not water from which one draws with the well-rope*: (Az, Msb, TA:) the pl. of *شِرْعَةٌ* is *شِرْعَاتٌ*; and that of *مَشْرَعَةٌ* or *مَشْرَعٌ* [or of both] is *مَشَارِعٌ*; which is also expl. as meaning *gaps, or breaches, in the banks of rivers or the like by which men or beasts come to water*: (TA:) and [in like manner it is said that] *شِرْعَةٌ* signifies *a place of descent to water*: (Lth, TA:) or *a way to water*. (Bd in v. 52.) — And hence, (Lth, Kr, Msb, TA, and Bd ubi supra,) *الشِّرْعَةُ*, (Lth, Kr, S, Msb, K, &c.,) as also *الشَّرْعَةُ*, (Msb, K, &c.,) and *الشَّرْعُ*, (Msb,) signifies likewise *الدِّينُ*; (Msb, and Bd ubi supra;) because it is a way to the means of eternal life; (Bd ibid.) or because of its manifestness; (Msb;) [i. e.] *The religious law of God*; (Lth, Kr, S, O, K, TA;) *consisting of such ordinances as those of fasting and prayer and pilgrimage* (Lth, Kr, TA) *and the giving of the poor-rate* (Kr, TA) *and marriage*, (Lth, TA,) *and other acts* (Lth, Kr, TA) *of piety, or of obedience to God, or of duty to Him and to men*: (Kr, TA:) pl. as above. (Msb.) *شِرْعَةٌ* signifies also [A law, an ordinance, or a statute: and] *a religion, or way of belief and practice in respect of religion*: (Fr, TA:) and *a way of belief or conduct that is manifest* (Ibn-'Arafah, Mgh, K) *and right* (Ibn-'Arafah, K) *in religion*; (Mgh;) and so *شِرْعَةٌ*. (K.)

شَرَاَعِيٌّ, as an epithet applied to *A spear-head and a spear, of Shurā'a*, (TA,) which was the name of a certain man who made spear-heads and spears, (K, TA,) as they assert: but IAar says that it may be a reg. rel. n. from *شَرَاَعٌ*, or an irreg. rel. n. from some other name of which the radical letters are *شَرَعٌ*: and [SM says also that,] applied to a spear, it signifies *long*: (TA:) or *شَرَاَعِيٌّ*, thus applied, has this meaning, a rel. n. [from *شَرَاَعٌ*]. (S, O.) *شَرَاَعِيَّةٌ* and *شَرَاَعِيَّةٌ* [in the

CK without teshdeed], applied to a she-camel, signify † *Long-necked*: (O, K, TA:) thus expl. by ISh: but Az thinks the latter to be the more probably correct; the neck being likened to the شِرَاع of the ship or boat, because of the height thereof. (O.)

شِرَاعِي; and its fem., with ة: see the next preceding paragraph.

شِرَاع A seller of the flax called شِرَاع. (IAar, K.)

شِرَاعٌ Entering into water [to drink]: pl. شُرُوعٌ and شُرُوعٌ: (KL:) these pls. are applied in this sense to camels. (S, K.) — [Hence,] Entering into an affair (في أمر). (Az, TA.) See شِرَاعٌ. — And sing. of شِرَاعٌ in the phrase حَيْتَانُ شِرَاعٌ, (TA,) which means *Fishes lowering their heads to drink*: (Abou-Leylā, TA:) or *raising their heads*: (K, TA:) or *directing themselves, or repairing, (شَارِعَاتُ) from the deep water to the bank, or side*: (S, TA:) and حَيْتَانُ شُرُوعٌ signifies the same: (TA:) or شِرَاعًا in the Kur vii. 163, referring to fish, means *appearing upon the surface of the water*. (Bd, Jel.)* — Also, applied to a place of alighting, or an abode, (مَنْزِلٌ) Situate upon a road that is a thoroughfare: and شَارِعَةٌ applied to a house (دَارٌ) signifies the same; (K;) or *having its door [opening] upon such a road*: (TA;) or *near to the road and to the people [or passengers]*: (Mgh, TA:) and دُورٌ شَارِعَةٌ houses having their doors opening into the streets: or دُورٌ شَوَارِعٌ, as expl. by IDrd, *houses upon one open road*. (TA.) It is said in a trad., كَانَتْ الْاَبْوَابُ شَارِعَةً إِلَى الْمَسْجِدِ The doors were opening towards the mosque. (TA.) — And Anything near (K, TA) to a thing, or overlooking it: whence شَارِعَةٌ applied to a house (دَارٌ) near to the road and to the people, as expl. above. (TA.) [Hence,] شَوَارِعٌ Stars near to setting. (K.) — [Also Pointing directly towards a person; applied to a spear.] One says رِمَاحٌ شَارِعَةٌ and شَوَارِعٌ (K, TA) and شُرُوعٌ as in some of the copies of the S (TA) *Spears pointing directly*: and رِمَاحٌ مَشْرُوعَةٌ and مَشْرُوعَةٌ spears directed. (K, TA.) — Also [used as a subst.] A main road: (S, O:) or it signifies, (Mgh, TA,) or so طَرِيقٌ شَارِعٌ, (Msb,) † a road, or way, into which people enter (يَسْلُكُهُ النَّاسُ) Msb, or يَشْرَعُ فِيهِ النَّاسُ, Mgh, TA) in common, or in general; (Mgh, Msb, TA;) by a tropical attribution; (Mgh;) [i. e.] شَارِعٌ in this case has the meaning of مَشْرُوعٌ [or مَشْرُوعٌ فِيهِ]; (Msb;) or as meaning ذُو شُرُوعٍ مِنَ الْخَلْقِ [having an entering of people]: (TA:) or it signifies a manifest, plain, or conspicuous, road or way: (Mgh, TA:) [in the present day, شَارِعٌ commonly signifies any great street that is a thoroughfare:] the pl. is شَوَارِعٌ. (Msb.) — الشَّارِعُ also means *The learned man who practises what he knows and instructs others*: (K, TA:) or so الشَّارِعُ الرَّبَّانِيُّ. (O.) And hence it is applied to designate the Prophet: [or

as meaning *The legislator*: or *the announcer of the law*:] or because he made manifest and plain the religion, or religious law of God. (TA.)

أَشْرَعٌ A nose of which the end is extended (K, TA) and elevated, and long. (TA.)

مَشْرَعٌ: see شَرِيعَةٌ, in two places.

مُشْرَعٌ: see its fem., with ة, voce شَارِعٌ.

مَشْرَعَةٌ and مَشْرَعَةٌ: see شَرِيعَةٌ, in four places.

مَشْرَعٌ بَيْتٌ مُشْرَعٌ A high, or lofty, house or tent. (TA.)

مَشْرُوعٌ: see its fem., with ة, voce شَارِعٌ: — see also 1, first sentence.

شرف

1. شُرُوفٌ, (S, O, Msb, K,) aor. ʔ, (K,) inf. n. شُرُوفٌ (S, O, Msb, K, TA) and شُرُوفَةٌ, (TA,) said of a man, (S, O, TA,) *He was, or became, high, elevated, exalted, or eminent*, (S, O, Msb, K, TA,) [in rank, condition, or estimation,] in respect of religion or of worldly things: (K, TA:) [generally meaning *he was high-born, or noble*:] part. n. شَرِيفٌ [q. v.]. (S, O, Msb, K, TA.) [See also شُرُوفٌ, below.] — [Hence one says,] شُرُوفَتْ نَفْسُهُ عَنِ الشَّيْءِ *His soul was above the thing; disdained, or scorned, it*. (L in art. انْف.) — شُرُوفَتِ النَّاقَةُ, and شُرُوفَتْ, (O, K,) aor. of each ʔ, inf. n. شُرُوفٌ, (K,) reg. as of the former verb, and irreg. as of the latter, (TA,) *The she-camel was, or became, such as is termed شَارِيفٌ* [q. v.]. (O, K.) — شُرُوفَةٌ, aor. ʔ, (IJ, S, O, K, TA,) inf. n. شُرُوفٌ, (TA,) *He overcame him, or surpassed him, in شُرُوفٌ* [i. e. *highness, elevation, or eminence, of rank, condition, or estimation; or nobility*]; (IJ, S, O, K, TA;) and so شُرُوفٌ عَلَيْهِ: (Z, TA:) or *he excelled him (طَالَهُ) K, TA, in the CK [erroneously] طَاوَلَهُ, in the grounds of pretension to respect or honour (في الحسب) K, TA.)* See 3. — شُرُوفَ الْحَائِطِ, (K, TA,) aor. ʔ, inf. n. شُرُوفٌ, (TA,) *He put to the wall a شُرُوفَةٌ* [q. v.]. (K, TA.) [See also 2.] — شُرُوفَتِ الْأُذُنُ, and شُرُوفَ الْمَنْكَبِ, aor. ʔ, (K, TA,) inf. n. شُرُوفٌ, (TA,) *The ear, and in like manner the shoulder, was, or became, high, (K, TA,) and prominent*: or, as some say, *stood up*. (TA.) — And شُرُوفٌ, [from شُرُوفٌ signifying the “hump” of a camel,] (O, K,) said of a man, (O,) *He hept constantly, or continually, to the eating of the [camel’s] hump*. (O, K.)

2. شُرُوفَةٌ, inf. n. تَشْرِيفٌ, *He (God) rendered him high, elevated, exalted, or eminent, [in rank, condition, or estimation; or ennobled him:]* (S, KL, PŞ:*) and *he held him, or esteemed him, to be so*. (MA, PŞ.) ISd thinks that the verb may also mean *He regarded with more, or exceeding, honour*. (TA.) [And Golius explains it as meaning *He decked with a royal garment*; on the authority of the KL; in my copy of which I find no other meaning assigned to it than the first

mentioned above.] One says, شُرُوفَ اللَّهِ الْكَعْبَةَ, (O, K, TA,) inf. n. as above, (TA,) [*God rendered, or may God render, the Ka'abah an object of honour, or glorious,*] from الشُّرُوفِ, (O, K, TA,) i. e. الْمَجْدُ. (TA.) [تَشْرِيفٌ is also used as a subst. properly so called; and as such is expl. by itself in this art.] — Also *He put to it شُرُوفٌ* [pl. of شُرُوفَةٌ, q. v.]; (O, K;) namely, his house, (K,) or a [palace, or pavilion, or other building such as is called] قَصْرٌ, &c.; inf. n. as above. (O.) [See also شُرُوفَ الْحَائِطِ.] — شُرُوفَ الْمَرْبَأِ, expl. in the K as syn. with اَشْرَفَهُ and شَارَفَهُ, is a mistake for تَشْرِيفَهُ [q. v.]. (TA.) — شُرُوفَ النَّاقَةِ, inf. n. as above, means *He almost severed the teats of the she-camel by binding them [tightly] with the صِرَارٌ* [q. v.]: (IAar, O, TA:) this being done for the preservation of her [stoutness of] body, and her fatness, so that burdens may be put upon her in the coming year. (TA.) — [شُرُوفٌ, app. for شُرُوفٌ العُنُقِ, is also said by Reiske, as mentioned by Freytag in his Lexicon, to signify *He (a camel going along) raised the neck*: but his authority for this is not stated.]

3. شَارَفَهُ, (S, O, K,) inf. n. مُشَارَفَةٌ, (TA,) *He vied with him, or contended with him for superiority, in شُرُوفٌ* [i. e. *highness, elevation, or eminence, of rank, condition, or estimation; or nobility*]; (S, O, K, TA;) and he overcame, or surpassed, him therein. (TA.) — See also 5. — Also *He was, or became, near to it; he drew near to it, or approached it; namely, a thing: and he was, or became, near to attaining it, [and in like manner شَارَفَ عَلَيْهِ, as used in the S and K in the beginning of art. بَلِغٌ, he was, or became, at the point of reaching it, or attaining it, namely, a place,] or of obtaining it, or getting possession of it: [and he was, or became, at the point of experiencing it, (See Bd in lxxviii. 14,) and doing it; followed by أَنْ and an aor.:] and, as some say, he looked for it, or expected it; his mind told him of it; he looked for its coming to pass. (TA.)* See also 4, in two places.

4. اَشْرَفَ It rose; or it was, or became, high or elevated; [so as to overtop, or overlook, what was around it or adjacent to it: *overtopped, surmounted, overpeered, overlooked, overhung; was, or became, protuberant, prominent, or projecting: and rose into view, came within sight or view, or became within a commanding, or near, view*:] said of a place [&c.]. (Msb.) One says of a piece of ground, اَشْرَفَ عَلَى مَا حَوْلَهُ [It rose above, or overtopped, what was around it]. (Sh, TA.) And اَشْرَفَ لِي شُرُوفٌ فَمَا زِلْتُ اَرْكُضُ حَتَّى عَلَوْتُهُ [An eminence rose into view to me, and I ceased not to urge on my beast until I ascended, or mounted, upon it]. (TA.) — [Hence,] اَشْرَفْتُ اَشْرَفْتُ اَشْرَفْتُ I looked upon it, or viewed it, (S, O, Msb, K,*) from above; (S, O, K;) [I overlooked it, or looked down upon it: and I came in sight of it: got a view of it: and got knowledge of it; became acquainted with it; or knew it: all of which meanings may be intended to be conveyed by the explanation in the Msb, which is اَطَّلَعْتُ عَلَيْهِ:]

and أَشْرَفْتُ عَلَيْهِ signifies the same as أَشْرَفْتُ عَلَى الشَّيْءِ [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (S, O:) and أَشْرَفُوا عَلَيْهِمْ signifies the same as أَشْرَفُوا عَلَيْهِمْ (TA.) — And اشرف على الموت He (a sick man) was, or became, on the brink, or verge, or at the point, of death. (O, K.) And اشرف به على الموت [He made him to be on the brink, or verge, or at the point, of death]. (T and K in art. ذرف.) — And أَشْرَفْتُ نَفْسَهُ عَلَى شَيْءٍ His soul was vehemently eager for a thing. (Mgh. [See also 10.]) إِشْرَافٌ signifies The being eager, and the being vehemently eager: and hence the saying, in a trad., مَنْ أَخَذَ الدُّنْيَا بِإِشْرَافِ نَفْسِهِ [Whoso takes the enjoyments of the present world with eagerness, or vehement eagerness, of soul, he will not be blessed therein]. (TA.) — And اشرف عليه He regarded him with solicitous affection or pity or compassion. (O, K.) — [And اشرف لي He, or it, came within sight, or view, to me; or came within a commanding, or near, view of me: see an ex. voce أَجْهَدُ; and another voce رَبًّا.] — And [hence,] اشرف لك The thing became, or has become, within thy power or reach; or possible, practicable, or easy, to thee. (TA.) — See also 5, in two places.

5. اشرف, said of a man, is from الشرف (O,) and signifies صار مشرفاً [He became elevated, or exalted, in rank, condition, or estimation; or ennobled]. (K.) — اشرف به He became elevated, or exalted, in rank, condition, or estimation; or ennobled; by, or by means of, him, or it: (MA:) [or he gloried, or prided himself, by reason of it, or in it; i. e.] he reckoned it, (S,) or regarded it, (O,) as a glory or an honour [to himself], (S, O,) and a favour. (O.) — اشرف البرأء (S, O, TA,) in the K, erroneously, شرفه; (TA;) and اشرفه; (S, O, K;) and اشرفه, (K,) inf. n. اشرفه; (TA;) He (a man, S, O) ascended, or mounted, upon the elevated place of observation. (S, O, K.) And اشرف على الشيء and اشرف على الشيء signify the same as اشرفه [and اشرفه], i. e. He ascended, or mounted, upon the thing. (TA.) — It is said in a trad., with reference to certain future trials, or conflicts and factions, مَنْ (فتن) اشرف لَهَا تَشْرُفُهَا i. e. Whoso finds a place of refuge [for escaping, or avoiding them, let them invite him, or cause him, to seek, or take, refuge, virtually meaning] let him seek, or take, refuge therein. (O, TA.)* — اشرف القوم The people, or party, had their اشرف [or eminent, or noble, men, pl. of شريف,] slain. (O, K.)

8. اشترف He, or it, stood up, or upright, or erect; (S, O, TA;) and (TA) so اشترف [if this be not a mistranscription, which I incline to think it may be as the former verb (of which see the part. n. below) is not mentioned in the K]. (K, TA.)

10. اشترف الشيء (S, O, Mgh, K,) and اشترف الشيء (Mgh in art. طمح,) He raised his eyes (S, O, Mgh, K) towards the thing, (O, K,) or to look at Bk. I.

the thing, (Mgh,) or looking at the thing, (S,) and expanded his hand over his eyebrow like as does he who shades [his eyes] from the sun. (S, O, K.) A poet says,

تَطَالْتُ وَأَسْتَشْرِفْتُهُ فَرَأَيْتُهُ
فَقُلْتُ لَهُ أَنْتَ زَيْدُ الْأَرَامِلِ

[I stretched up myself, and raised my eyes towards him, expanding my hand over my eyebrow like him who is shading his eyes from the sun; and I said to him, Art thou Zeyd-el-Aramil?]. (O.) — Hence, (TA,) أَنْ أُمْرًا in a trad. (O, TA) relating to the sheep or goat to be slaughtered as a victim on the day of sacrifice, (TA,) means We have been commanded to pay much attention to the eye and the ear, and to examine them carefully, in order that there may not be any such defect as blindness of one eye or mutilation (Mgh, O, K, TA) of an ear: (TA:) or, (Mgh, O,) as some say, (O,) [in the K “that is,”] to seek that they be of high estimation, by being perfect (Mgh, O, K) and sound: (Mgh, O:) or, accord. to some, it is from الشرفه signifying “the choice ones,” or “best,” of cattle; and the meaning is, we have been commanded to select them. (TA.) — And يَشْتَرِفُ مَعَالِيَ الْأُمُورِ † He desires, or seeks, [or raises his eye to,] the means of attaining eminence. (Mgh in art. شوف.) — اشترف إبليس means He (a man) smote their camels with the [evil] eye; syn. تَعَيَّنَهَا: (S, TA:) or he looked at them (تعيَّنَهَا) to smite them with the [evil] eye. (TA.) — اشترفه حقه He defrauded him of his right, or due. (O, K.) — See also 5: — and 8.

Q. Q. 1. شَرَفْتُ الزَّرْعَ I cut off the شَرَفَاتِ [q. v.] of the seed-produce; (S, O;) and so شَرَفْتُهُ: (O and K* in art. شرف:) of the dial. of El-Yemen: but Az doubts whether the word be with ن; and the ي and ن are both held by him to be augmentative. (O.)

شرف: see the next paragraph, near the end.

شرف Highness, elevation, exaltation, or eminence, [in rank, condition, or estimation, in respect of religion or of worldly things: (see the first sentence of this art.):] (S, O, Mgh, K:) [generally meaning high birth:] glory, honour, dignity, or nobility; syn. مَجْدٌ: or not unless [transmitted] by ancestors: (K:) [for] accord. to ISk, شرف and مَجْدٌ may not be unless [transmitted] by ancestors; but حَسَبٌ and كَرَمٌ may be in a man though he have not ancestors [endowed therewith]: (O:) or, (K,) accord. to IDrd, (O,) it signifies highness of حَسَبٌ [which means grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying]: (O, K:) and اشرفه signifies the same as شرف; (TA;) or the same as فضل and شرف [meaning a favour and a glory or an honour]; as in the saying, أَعْدُ إِتْبَانَكُمْ شُرْفَةً [I reckon your coming a favour, and a glory or an honour]; (O, K;) and أَرَى ذَلِكَ شُرْفَةً [I

regard that as a favour, and a glory or an honour]: (O:) the pl. of شرف is أَشْرَافٌ, like as that of سَبَبٌ is أَسْبَابٌ. (TA.) أَشْرَافٌ شُرْفَةٌ means Spoil, or booty, of high value, at which men raise their eyes, and look, or which they smite with the [evil] eye: [see اشترف إبليس:] but the phrase is also related with س. (TA. See شرف.) — See also شريف, with which, or with the pls. of which, it is said to be syn. — Also An elevated place; an eminence: (S, Mgh, O, K:) accord. to Sh, any piece of ground that overtops what is around it, whether extended or not, only about ten cubits, or five, in length, of little or much breadth in its upper surface: (TA:) pl. أَشْرَافٌ: (TA voce وَطء:) and مَشَارِفُ الأَرْضِ signifies the high, or elevated, places, or parts, of the earth or ground: (S, Mgh, K:) sing. مَشْرِفٌ, with fet-h to the م and ر. (Mgh. [See also مَشْرِفٌ.]) A poet says,

آتَى النَّدَى فَلَا يُقَرِّبُ مَجْلِسِي
وَأَقْوَدُ لِلشَّرَفِ الرَّفِيعِ جِمَارِي

[I come to the assembly, and my sitting-place is not made near to the chief person or persons, and I lead to the high elevated place my ass]: he means, I have become unsound in my intellect in consequence of old age, so that no profit is gotten from my opinion, and I am not able to mount my ass from the ground, unless from a high place. (S.) — [Hence, † The brink, verge, or point, of some event of great magnitude, or of any importance: not well expl. as meaning] the being on the brink, or verge, or at the point, of some event of great importance, good or evil: (O, K:) one says in the case of good, هُوَ عَلَى شَرَفٍ مِنْ قَضَاءٍ [He is at the point of accomplishing the object of his want]: and in the case of evil, هُوَ عَلَى شَرَفٍ مِنَ الْهَلَاكِ [He is on the brink, &c., of destruction]. (O, TA.) — And † The hump of a camel. (O, K, TA.) — And app. sing. of أَشْرَافٌ in a sense expl. below: see the latter word. (TA.) — And A heat; a single run, or a run at once, to a goal, or limit: (O, K:) or, (K,) accord. to Fr, about a mile: (O, K:) or about two miles. (TA as from the K and on the authority of Fr.) One says, عَدَا شَرَفًا أَوْ شَرَفَيْنِ [He ran a heat, or two heats]: (O:) and [in like manner,] اسْتَنْتَّ اشْرَافًا [He ran a heat, or two heats, having a red dye]: (O, K,) occurring in a trad., said of a mare, or of horses. (O.) — Also, (O, TA,) accord. to IAg, (O,) A red clay or earth: and i. q. مَغْرَةٌ [i. e. red ochre]; as also اشرف: accord. to Lth, a kind of trees, having a red dye: and said to be the same as [the Pers.] دار بَرْنِيَان [i. e. دار بَرْنِيَان, meaning Brazil-wood, which is commonly called in Arabic بَعْرٌ]. (O, TA:* in the former of which, the Pers. word here mentioned is written without the points to the پ; and in the latter, الدابرنیان.)

شرفه: see the next preceding paragraph, first quarter. — Also The choice ones, or best, of مال [meaning cattle]. (S, O, K.) — The شرفه of a [palace, or pavilion, or other building such as is called] قَصْرٌ (S, O, Mgh, K) [and of a mosque] is

well-known; (K;) [An acroterial ornament, forming a single member of a cresting of a wall or of the crown of a cornice, generally of a fanciful form, and pointed, or small, at the top:] pl. شُرُف, (S, Mgh, O, Mṣb, K, TA,) a pl. of mult., and شُرُفَات and شُرُفَات and شُرُفَات, which are pls. of pauc., or, as some say, شُرُفَات [i. e. شُرُفَات] is pl. of شُرُفَة, with two dammehs: Esh-Shiháb says that شُرُفَات is expl. as meaning the highest portions of a قصر; but what are thus termed are only what are built on the top of a wall, distinct from one another, [side by side, like merlons of a parapet,] according to a well-known form: (TA:) the شُرُفَة is what is called by the [common] people شُرُفَة: (Ham p. 824:) the شُرُفَة of a mosque is a word used by the lawyers, and is one of their mistakes, as IB has notified: so says MF: its pl. is شُرُفَات. (TA.) — The شُرُفَات (thus with two dammehs, K) of a horse are The neck and قَطَاة [i. e. croup, or rump, or part between the hips or haunches,] thereof. (O, K.)

شُرُفَة: see the next preceding paragraph.

شُرُف High, elevated, exalted, or eminent, (S, O, * Mṣb, K, TA,) [in rank, condition, or estimation,] in respect of religion or of worldly things: (TA:) [generally meaning high-born, or noble:] possessing glory, honour, dignity, or nobility: or such, and having also [such] ancestry: (TA:) [using it as not implying highness, or nobility, of ancestry,] you say, هُوَ شُرُفُ الْيَوْمِ [He is high, or noble, to-day], and عَنْ قَلِيلٍ شُرُفٌ as meaning one who will be شُرُف [after a little while]: (Fr, S, K:) the pl. [of pauc.] is أُشْرَافٌ and [of mult.] شُرُفَاءُ (S, O, Mṣb, K) and شُرُفٌ, so in the K, app. denoting that this last is one of the pls. of شُرُف, and it is said in the O that شُرُفٌ is syn. with شُرُفَاءُ; but in the L it is said that it is syn. with شُرُف; and hence the saying هُوَ شُرُفٌ قَوْمِهِ meaning He is the شُرُف of his people, and كَرَمِهِم meaning the كَرِيم of them; and thus it has been expl. as used in a trad.: (TA:) [but both these assertions are probably correct; for it seems to be, agreeably with analogy, an inf. n. used as an epithet, and therefore applicable to a single person and to a pl. number, and also to two persons, and likewise to a female as well as to a male.] — [By the modern Arabs, and the Turks and Persians, it is also applied, as a title of honour, to Any descendant of the Prophet; like سَيِّد. And, with the article ال, particularly to the descendant of the Prophet who is The governor of Mekkeh; now always a vassal of the Turkish Sultan.]

شُرُفِي, applied to a [lizard of the kind called] ضَب, and to a jerboa, Large in the ears, and in the body: (TA:) and so شُرُفِيَة applied to a she-camel; (O, K, TA;) as also شُرُفَاءُ. (TA.) And شُرُفِيَة i. q. شُرُفِيَة [q. v.], (K, TA,) or An ear that is high, long, and having hair upon it.

(IDrd, O, TA.) See also أُذُنٌ شُرُفَاءُ, voce أُشْرَف. — Also A kind of white garments or cloths: (O, K:*) or a garment, or piece of cloth, that is purchased from a country of the foreigners adjacent to the land of the Arabs. (As, O, K:*)

شُرُفَة; pl. شُرُفَات: see شُرُفَة.

شُرُفَات (S, O, K) and شُرُفَات (O and K in art. شُرُف) [but see Q. Q. 1] The leaves of seed-produce that have become so long and abundant that one fears its becoming marred; wherefore they are cut off. (S, O, K.)

شُرُف: see شُرُفِيَة. — Applied to a she-camel, † High [app. meaning much advanced] in age: (A, TA:) or advanced in age; (S, O, K;) decrepit; (IAṣr, K;) as also شُرُفَة: (K:) [see عُوذٌ, in three places:] pl. شُرُف, like بَزَلٌ and عُوذٌ pls. of بَازِلٌ and عَائِذٌ, (S, O,) or شُرُف, like كَتَبٌ, (K,) or the latter is allowable in poetry, (O,) or the former is a contraction of the latter, (IAth, TA,) and شُرُفَات [also pl. of شُرُفَة] (O, K) and شُرُف and شُرُفَات: (K:) it is said that شُرُف is not applied to the he-camel; but it is so applied, as well as to the she-camel, accord. to the Towsheeh of El-Jelál. (TA.) Hence, as being likened to black decrepit she-camels, (Aboo-Bekr, TA,) الشُرُفُ الْجُونُ, with two dammehs, [which I think a mistake, unless it mean with a dammeḥ to each word,] (K,) or الشُرُفُ الْجُونُ, (O, IAth, TA,) occurring in a trad., meaning † [Trials, or conflicts and factions,] like portions of the dark night: (O, * K, * TA:) thus expl. by the Prophet: (O, TA:) but some relate it otherwise, with ق, (K,) saying الشُرُفُ الْجُونُ, pl. of شُرُفَات, (O, * TA,) meaning “ [trials, &c.,] rising (O, K, TA) from the direction of the east.” (O, TA.) — Also applied to an arrow, as meaning Old: (S, O, K:) and applied to a garment or a piece of cloth [app. in the same sense]: (A and TA voce طَرِيدٌ:) or an arrow long since laid by [expl. by بَعِيدٌ الْعَهْدُ بِالصَّيَانَةِ; but I think that the right reading is بَعِيدُ الْعَهْدِ بِالصَّيَانَةِ, and have assumed this to be the case in my rendering]: or of which the feathers and the sinews [wherewith they are bound] have become uncompact: or slender and long. (TA.) — دَنْ شُرُفٌ [A wine-jar] of which the wine is old. (TA.) — And شُرُفٌ [alone] A receptacle for wine, such as a خَابِيَة and the like thereof. (O, K.)

الشُّرُوفُ A kind of cord or rope; syn. حَبْلٌ: [so in the O, and in one of my copies of the S: in my other copy of the S, and in the K, حَبْلٌ, i. e. the name of a certain mountain:] a post-classical word. (S, O.) — And شُرُوفٌ also signifies A broom: (S, O, K:) a Pers. word, (S,) arabicized, from جَارُوبٌ, (O, K,) originally جَاي رُوبٌ, which means “ a place-sweeper.” (O.)

أَشْرَف [More, and most, high, elevated, exalted, or eminent, in rank, condition, or estimation; &c.; generally meaning more, and most, high-born or noble; (see شُرُفِيَة;)] surpassing in شُرُف. (S,

O.) — مَنكِبٌ أَشْرَفٌ A high shoulder; (S, O, K;) such as has a goodly rising; which implies what is termed إَهْدَاءٌ [inf. n. of أَهْدَأَهُ, and here app. meaning the “ being curved in the back”]. (TA.) And أُذُنٌ شُرُفَاءُ A long ear; (S, O, K;) standing up; rising above what is next to it: and so أُذُنٌ شُرُفِيَة. (TA.) — See also شُرُفِي. [أَشْرَفٌ also signifies Having a prominent, or an apparent, ear: opposed to أُسْكٌ, q. v. — Hence,] الأَشْرَفُ is an appellation of The bat; (O, K, TA;) because its ears are prominent and apparent: it is bare of downy and other feathers, and is viviparous, not oviparous: so in the saying of Bishr Ibn-El-Moqtemir,

• وَطَائِرٌ أَشْرَفٌ ذُو جُرْدَةٍ • وَطَائِرٌ لَيْسَ لَهُ وَكْرٌ •

[And a flying thing that has prominent and apparent ears and a denuded body, and a flying thing that has no nest]: (O, TA:) in the K is added, and another bird, that has no nest, &c.: but this is taken from an explanation of the latter hemistich of the verse cited above; which explanation is as follows: (TA:) the bird that has no nest is one of which the Bahránees [so in the TA, but accord. to the O “ the sailors,] tell that it does not alight save while it makes, of the dust, or earth, a place in which it lays its eggs, and which it covers over; then it flies into the air, and its eggs break open of themselves at the expiration of the term thereof; and when its young ones are able to fly, they do after the habit of their parents. (O, L, TA: and the same is said, less fully, in the K.) — مَدِينَةٌ شُرُفَاءُ A city having شُرُف, (Mgh, O, K, *) pl. of شُرُفَة [q. v.]: (O:) the pl. of أَشْرَفٌ and of شُرُفَاءُ, accord. to rule, is شُرُف. (Mgh. [In the copies of the K, الشُّرُفُ is erroneously said to be pl. of الشُّرُفَاءُ.] It is said in a trad. of Ibn-’Abbás, أَمَرْنَا أَنْ تَبْنِيَ الْمَدَائِنَ شُرُفًا وَالْمَسَاجِدَ جَمًّا i. e. We have been commanded to build cities with شُرُف and mosques without شُرُف. (Mgh, O, *)

أَشْرَافٌ The ears and nose of a man: (O, K, TA:) its sing. in this sense is not mentioned: it is app. شُرُف; like سَبَبٌ, sing. of أُسْبَابٌ. (TA.)

تَشْرِيفٌ inf. n. of 2 [q. v.]. (S &c.) — [And also a post-classical term applied to An honorary present, such as a garment &c.: and a letter, i. e. an epistle, considered as conferring honour: pl. تَشْرِيفَات.]

مَشْرَفٌ: see شُرُف, in the middle of the paragraph: and see also what here next follows.

مَشْرُفٌ (O, K,) like مَكْرُمٌ, (K,) or مَشْرُفٌ [q. v. voce شُرُف], (so in my two copies of the S,) A place from which one overlooks, i. e. looks upon, or views, [a thing] from above. (S, O, K.) — Hence the saying in a trad., مَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مَشْرُفٍ وَلَا سَائِلٍ فَخْذُهُ i. e. [What comes to thee of this property] thou not coveting nor looking for it [nor asking it, take it]. (O.)

مَشْرُفٌ [part. n. of 4;] High; (S, Mgh, Mṣb;)

[or *overtopping*; &c.;] applied to a mountain, (S,) or a place. (Mgh, Mṣb.)

سُيُوفٌ مَشْرِفِيَّةٌ Certain swords, (S, O, K,) so called in relation to مَشَارِفُ, (S,) or in relation to مَشَارِفُ الشَّامِ, (O, Mṣb, K,) i. e. certain towns, or villages, of the land of the Arabs, near to the ريف [q. v.]: (S, O, Mṣb, K:) so says AO: (S, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Mṣb:) [or, accord. to some, in relation to المَشَارِفُ, certain towns, or villages, near Howrân: (see De Sacy's Chrest. Ar., sec. ed., iii. 53:)] and it is said that مَشْرِفٌ was the name of a blacksmith who made swords: (TA:) one says سَيْفٌ مَشْرِفِيٌّ, (S, O, Mṣb,) not مَشَارِفِيٌّ, because a rel. n. is not formed from a pl. of the measure of مَشَارِفُ. (S, O.)

مَشْرِفٌ [Elevated, or exalted, in rank, condition, or estimation; or ennobled]; (K, TA;) an epithet applied to a man; from الشَّرْفُ. (TA.) — Also A garment, or piece of cloth, dyed with the red clay or earth [&c.] called شَرْفٌ. (IAḡr, TA.)

مَشْرُوفٌ (S, TA) and مَشْرُوفٌ عَلَيْهِ (Z, TA) Overcome, or surpassed, in شَرْفٌ [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]. (S, Z, TA.)

مُشْرِفٌ A horse high in mahe. (S, O, K.)

شرق

1. شَرَقَتِ الشَّمْسُ (S, M, Mgh, Mṣb, K,) aor. ʔ, (S, M, Mṣb,) inf. n. شَرُوقٌ (S, M, Mgh, Mṣb, K) and شَرُوقٌ, (S, Mṣb,) The sun rose; (S, M, Mgh, Mṣb, K;) as also أَشْرَقَتْ: (K:) the sun rose from the east; and in like manner one says of the moon, and of the stars: (M:) or the sun rose so that its light began to fall upon the earth and trees: (T and TA in art. ذر:) and أَشْرَقَتْ signifies, as distinguished from شَرَقَتْ, (S, M, Mgh, Mṣb,) or signifies also, (K, TA,) for both verbs are correctly expl. in the K as above, (TA,) it shone, or gave its light, (S, M, Mgh, Mṣb, K, TA,) and spread (M, TA) upon the earth, or ground: (TA:) or, as some say, شَرَقَتْ, and أَشْرَقَتْ are syn., (M, Mṣb,) as meaning it (the sun) shone: (M:) and شَرُوقٌ [as inf. n. of the former verb] signifies the shining of the sun. (K.) — And شَرَقَ النَّخْلُ, and أَشْرَقَ, The palm-trees showed redness in their fruit: (M, K:*) or showed the colours of their dates. (AHn, M.) [See also شَرُوقٌ in what follows.] — شَرَقَ الشَّاةُ (S, O, Mṣb, K,) aor. ʔ, (S, O, Mṣb,) inf. n. شَرُوقٌ, He slit the ear of the sheep, or goat, (S, O, Mṣb, K,) in the manner expl. voce شَرْقًا. (Mṣb.) — And شَرَقَ الثَّمَرَةَ (Az, K,) inf. n. شَرُوقٌ, (IAmb, Az, TA,) He plucked the fruit: (Az, K, TA:) or cut it. (IAmb, Az, TA.) One says in crying بَاقِلًا [or beans], شَرَقَ الغَدَاةَ طَرِيًّا The cutting of the morning, fresh! meaning what has been cut, and picked, in the morning. (IAmb, Az, TA.) — شَرُوقٌ [aor. ʔ,] inf. n. شَرُوقٌ, It (a place) was, or became, bright by reason of the sun's shining

upon it; as also أَشْرَقَ; (M, TA;) [whence,] upon it; as also أَشْرَقَتْ وَاشْرَقَتْ ۖ الأَرْضُ بِنُورِ رَبِّهَا [xxxix. 69 as meaning And the earth shall shine with the light of its Lord]: (M:) [in other instances,] أَشْرَقَتْ الأَرْضُ means The earth was, or became, bright with the sunshine. (TA.) — [Hence, perhaps, or, though not immediately, from what here next follows, some other applications of this verb, to denote redness.] — شَرُوقٌ بِرَبِيْعِهِ (S, M, Mṣb, K,) and بِالْمَاءِ, and the like, (M,) aor. ʔ, (Mṣb,) inf. n. شَرُوقٌ, (M, Mṣb,) He (a man, M, Mṣb) was, or became, choked with his spittle, (S, M, Mṣb, K,) and with water, &c. (M.) [And غَرَضٌ and غَضٌّ and شَجِيٌّ are sometimes used in the same sense in relation to spittle &c.] — [Hence,] شَرُوقُ الجُرْحِ بالدَّمِ + The wound became [choked or] filled with blood. (Mṣb.) — And شَرُوقُ المَوْضِعِ بِأَهْلِهِ + The place became [choked or] filled and straitened by its occupants. (TA.) — And شَرُوقُ الجَسَدِ بالطِّيبِ + [The body became choked in its pores with perfume]. (TA.) — [And شَرُوقُ الثَّوْبِ بِالْحَادِيّ + The garment, or piece of cloth, became glutted, or saturated, with the dye of saffron: see the part. n. شَرُوقٌ.] — And شَرَقَتْ عَيْنُهُ + His eye became red [being surcharged with blood]; as also أَشْرَقَتْ: (M, TA:) and so شَرُوقُ الدَّمْرِ فِي عَيْنِهِ: (K, TA:) or this last signifies the blood appeared in his eye: (M:) and شَرَقَتْ بِالدَّمِ it (the eye) had the blood apparent in it, [as though it were choked therewith,] without its running from it. (TA.) — And شَرُوقُ تَوْنُهُ, inf. n. شَرُوقٌ, + His colour, or complexion, became red, by reason of shame, or shame and confusion. (TA.) — And [hence, app.,] شَرُوقُ الشَّيْءِ, inf. n. as above, + The thing became intensely red, with blood, or with a beautiful red colour. (M, TA.) — And also + The thing became mixed, commingled, or blended. (M, TA.) — شَرَقَتِ الشَّمْسُ, inf. n. as above, means + The sun had a dusiness blended with it, and it [app. the dusiness] then became little: (TA:) or it was near to setting: (M, K:) or became feeble in its light; (O, K;) app. from شَرُوقٌ applied to flesh-meat as meaning “red, having no grease, or gravy,” and applied to a garment, or piece of cloth, as meaning “red, that has become glutted, or saturated, (شَرُوقٌ) with dye;” because its colour, in the last part of the day, when it is setting, becomes red. (O.) — The phrase يُؤَخِّرُونَ الصَّلَاةَ إِلَى شَرُوقِ المَوْتَى (S, M, O, K, [in the CK, erroneously, شَرُوقٌ]) occurring in a trad., (S, M, O,) in a saying of the Prophet, (O, K,) is expl. as meaning Who postpone, or defer, the prayer until there remains not, (S, M, O, K,) of the sun, (S,) or of the day, (M, O, K,) save as much as remains (S, M, O, K) of the life, (S,) or of the breath, (M, O, K, [but in the CK, نَفْسٌ is put in the place of نَفْسِ,]) of the dying who is choked with his spittle: (S, M, O, K:) or the meaning is, until the sun is [but just] above the walls, and [diffusing its feeble light] among the graves (M, O, K) as though it were a great expanse of water. (M, O.) AZ says, يَكْرَهُ الصَّلَاةَ

بِشَرُوقِ المَوْتَى means Prayer is disapproved when the sun becomes yellow: and فَعَلْتُ ذَلِكَ بِشَرُوقِ الشَّمْسِ I did that when the sun was becoming yellow. (TA.) — شَرَقَتِ الشَّاةُ (S, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. شَرُوقٌ, (S, Mṣb,) The sheep, or goat, had its ear slit (S, Mṣb, K) in the manner expl. voce شَرْقًا. (Mṣb, K.)

2. شَرَقَ (TA,) inf. n. تَشْرِيقٌ, (S, O, K,) He took to the direction of the east, or place of sunrise: (S, O, K, TA:) he went to the east: he came to the east: (M, TA:) and he directed himself to the east. (TA.) — And He prayed at sunrise: and hence, app., He performed the prayer of the festival of the sacrifice: (TA:) or this meaning is from شَرَقَتِ الشَّمْسُ. (Mgh: it is also mentioned in the M.) — شَرَقَتِ الأَرْضُ, inf. n. as above, The land became affected with drought, and dryness of the earth, being [parched by the sun and] not reached by water: whence the term شَرِاقِيّ [q. v.] in the dial. of Egypt. (TA.) — تَشْرِيقٌ also signifies The being beautiful, and [sunny or] shining in face. (Sh, O, K.) — شَرَقَ اللَّحْمَ (M, Mgh, Mṣb,) inf. n. as above, (S, M, Mgh, O, Mṣb, K,) He cut the flesh-meat into strips, and dried it in the sun, or spread it in the sun to dry: (S, M, Mgh, O, Mṣb, K:) or [simply] he cut it into pieces, and into strips. (Mṣb.) [In like manner also] تَشْرِيقُ السَّعِيرِ signifies The throwing barley in a sunny place in order that it may dry. (Mgh.) And one says of the [wild] bull, يُشْرِقُ مَتْنَهُ, meaning He exposes his back to the sun in order that what is upon it of the dew of night may dry: in this sense the phrase is used by Aboo-Dhu-eyb. (M.) — أَيَّامُ التَّشْرِيقِ is an appellation of The three days next after the day of sacrifice: (S, M, O, Mṣb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Hijjah:] these days were so called because the flesh of the victims was therein cut into strips, and dried in the sun, or spread in the sun to dry: (S, M, Mgh, O, Mṣb, K:*) or because the victims were not sacrificed until the sun rose: (IAḡr, S, O, K:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (S, M, O,) in the Time of Ignorance, (M,) أَشْرُقْ ۖ ثَبِيرٌ كَيْمًا نَغِيرٌ (S, M, O,) which means Enter thou upon the time of sunrise, Thebeer, (addressing one of the mountains of Mekkeh, M,* Mgh,) that we may push, or press, on, or forward, (M, Mgh, Mṣb,) to return from Minè: (M: [see also 4 in art. غور:]) Aboo-Haneefeh used to hold that التَّشْرِيقُ means التَّكْبِيرُ [i. e. the saying اللَّهُ أَكْبَرُ]; but none beside him has held this opinion. (TA.) It is said in a trad. that the days thus called are days of eating and drinking, and of celebrating the praises of God. (O.) — شَرَقَ الثَّوْبَ + He made [or dyed] the garment, or piece of cloth, yellow: (Ibn-'Abbád, O:) [or he dyed it red: (see the pass. part. n., below:)] or تَشْرِيقٌ signifies the dyeing with saffron, (M, L,) so that the thing dyed is saturated, (L,) or not so that the thing is saturated: (so in a copy of the M:) it is not with safflower. (M, L.)

[See also 4, last signification.] = شَرَقَ الحَوْضَ is sometimes said for صَرَّجَهُ, meaning *He plastered the watering-trough, or tank, with شَارُوق [q. v.], or صَارُوج. (M in art. صرح.)*

4. اشرق: see 1, in six places. One says also, اشرق وجهه, (S,) and لونه, (M,) *His face, (S,) and his colour, or complexion, (M,) shone, (S, M,) and was bright, with beauty. (S.)* — Some allow its being made trans.; [meaning *It caused, or made, to shine;*] as in the saying,

- ثَلَاثَةٌ تُشْرِقُ الدُّنْيَا بِبَسَجَتِهَا
- شَمْسُ الضُّحَى وَأَبُو إِسْحَاقَ وَالْقَمَرُ

[There are three things, with the beauty of which the world is made to shine; the sun of the bright early morning, and Aboo-Is-hāk, and the moon]: but there is no proof in this, because [the right reading may be تُشْرِقُ, and so] الدنيا may be an agent; therefore the making the verb trans. [in this sense] is said to be post-classical, though it is mentioned by the author of the Ksh. (MF, TA.) — It signifies also *He entered upon the time of sunrise:* (S, M, Mgh, Mṣb, K:) similarly to أَفْجَرَ, and أَصْبَحَ, and أَظْهَرَ. (TA.) See 2. =

اشرق عدوه *He caused his enemy to become choked [with his spittle, or with water, or the like: see 1]. (O, K.)* And أَشْرَقْتُ فَلَانًا بِرَيْقِهِ † [I choked the utterance, or impeded the action, of such a one;] I did not allow such a one to say, or to do, a thing. (Z, TA.) — اشرق الثوب بالصبيغ, (Moheet, A, O,) or فِي الصَّبِغِ, (K,) † *He exceeded the usual degree in dyeing the garment, or piece of cloth; [saturated it with dye;] or dyed it thoroughly. (K, TA.)* [See also 2, last signification but one.]

5. تشرق *He sat in a sunny place (S, O, K) [at any season, (see مَشْرُوقَة,) or particularly] in winter. (O, K.)* — And تَشْرُقُوا *They looked through the مُشْرِيقَ of the door, i. e. the chink thereof into which the light of the rising sun falls. (O.)*

7. انشرفت القوس *The bow split. (Ibn-'Ab-bād, O, K.)*

12. اشروقت عينه: see 1, latter half. — اشروقت بالدمع † *He became drowned in tears. (Ibn-'Ab-bād, O, K, TA.)*

شَرَق [an inf. n.: see 1, first sentence. — Also] The sun; (S, O, K;) and so شَرِق: (K, and thus in one of my copies of the S in the place of the former:) [or] شَرِقَة has this signification: (M, Mṣb:) and شَرِق signifies the rising sun; (M, TA;) as some say; (M;) thus accord. to AA and IAqr; (TA;) and so شَرِق, (M, Mṣb,) and شَرِقَة, and شَرِقَة, (M, K,) and شَرِقَة, (TA,) and شَرِق, (S, M, K,) and شَرِيق: (M, K:) one says, طَلَعَتِ الشَّرِيقُ *The sun rose;* (S, M, O; in one of my copies of the S; الشَّرِيقُ;) but not غَرِبَتِ الشَّرِيقُ: (M:) and كَلَّ شَارِقُ *I will come to thee every day that the sun rises:* or, as some say, شَارِقُ signifies the upper limb (قَرْن) of

the sun: (M:) and one says, مَا ذَرَّ شَارِقُ [I will not come to thee as long as a sun, or the upper limb of a sun, rises, or begins to rise]. (S, M.) — See also مَشْرِيقُ, in three places. — Also A place where the sun shines (حَيْثُ تُشْرِقُ الشَّمْسُ). (K.) See مَشْرِوقَة. — The warmth of the sun. (TA.) — The light that enters from the chink of a door; (IAqr, Th, K;) as also شَرِق. (K.) In a trad. of I'Ab, (TA,) it is said of a gate in Heaven, called المَشْرِيقُ [q. v.], قَدَرَدَ حَتَّى مَا بَقِيَ إِلَّا شَرِقُهُ (O, K, TA) i. e. *It had been closed so that there remained not save its light entering from the chink thereof:* so says I'Ab. (O, TA.) — And A chink, or fissure. (K, TA.) One says, مَا دَخَلَ شَرِقُ فَمِي شَيْءٌ: *Nothing entered the chink of my mouth. (Z, TA.)* — Also A certain bird, (Sh, M, K,) one of the birds of prey, (M,) between the kite and the hawk, or falcon, (Sh, K,) or between the kite and the [species of falcon called] شَاهِين [q. v.]: (O:) pl. شُرُوق. (M.)

شَرِق: see the next preceding paragraph.

شَرِق [inf. n. of شَرِق, q. v. — And also a subst.]: see شَرِق, in three places. — Also A thing [such as spittle and the like (see شَرِق)] obstructing, or choking, the throat, or fauces. (S, and Har p. 477.)

شَرِق A place bright by reason of the sun's shining upon it; as also مُشْرِيق. (M, TA.) — A man choked with his spittle, or with water, or the like. (M, TA.) — † A plant, or herbage, having plentiful irrigation; or flourishing and fresh, or juicy, by reason of plentiful irrigation; syn. رِيَان. (TA.) — † A garment, or piece of cloth, red; that is glutted, or saturated, [so I render شَرِقَ بِالْجَادِي,] with dye: (O:) and شَرِقَ بِالْجَادِي, applied to a garment, or piece of cloth, [app. signifies † glutted, or saturated, with the dye of saffron: see also مُشْرِوق, and see 4.] (TA.) One says also صَرِيعَ شَرِقَ بَدَمِهِ † [Prostrated,] dyed with his blood. (M, TA.) — † Flesh-meat (S, M, O, TA) that is red, (M, O, TA,) having no grease, or gravy. (S, M, O, TA.) — † A thing intensely red, with blood, or with a beautiful red colour. (M.) — And † A thing mixed, commingled, or blended. (M.)

شَرِقَة: see شَرِق, in two places: — and see مَشْرِوقَة, in two places.

شَرِقَة † Anxiety, grief, or anguish; syn. in Pers. أَنْدُوهُ. (KL.)

شَرِقَة: see شَرِق: — and see مَشْرِوقَة. — Also A brand with which a sheep, or goat, such as is termed شَرِقَاء, is marked. (O, K.)

شَرِقَة: see شَرِق.

شَاةٌ شَرِيقٌ A sheep, or goat, having its ear slit (S, Mgh, O, K) lengthwise, (K,) without its being separated: (TA:) or having the ear slit in two, (Aḡ, Mṣb, TA,) as though it were a زَنْمَة [q. v.]:

(Aḡ, TA:) or شَرِيقًا applied to an ear signifies cut at its extremities, without having anything thereof separated: and applied to a she-goat (مَعَزَة), having its ear slit lengthwise, without its being separated: and, as some say, applied to a شَاة, having the inner part of its ear slit on one side with a separating slitting, the middle of its ear being left sound: or, accord. to Aboo-'Alee in the "Tedhkireh," شَرِيقًا signifies having its ears slit with two slits passing through, so as to become three distinct pieces. (M.)

شَرِيقٌ [Of, or relating to, the east, or place of sunrise; eastern, or oriental]. — لَا شَرِيقًا وَلَا غَرْبِيَّةً. (K, TA,) in the Kur [xxiv. 35], (TA,) means *Not such that the sun shines upon it at its rising only (Fr, K, TA) nor at its setting only, (Fr, TA,) but such that the sun lights upon it morning and evening: (Fr, K, TA:)* or, accord. to El-Ḥasan, it means *not of the trees of the people of the present world, but of the trees of the people of Paradise:* Az, however, says that the former explanation is more fit and more commonly received. (TA.) And مَكَانٌ شَرِيقٌ signifies *A place, of the earth, or ground, in, or upon, which the sun rises, or shines. (TA.)* See also شَارِقُ [and شَرِق and مَشْرِوقَة]. — Also A certain red dye. (TA.)

شَرِيقٌ: see شَرِق. — Also A boy, or young man, goodly, or beautiful, (K, TA,) in face: (TA:) pl. شُرُوق, (K, TA, [in the CK شُرُوق, but correctly]) with two dammehs. (TA.) — And A woman small in the vulva: (Ibn-'Abbād, O, K:) or having her vagina and rectum united by the rending of the separation between them; syn. مُفْضَاة. (M, K.) — And الشَّرِيقُ is the name of A certain idol. (M, TA.)

شَرِيقَةٌ The first part of the rising sun. (Freytag, from the Deewān of the Hudhalees.) See also شَارِقُ, voce شَرِق.]

شَرِاقِي [The lands that are not reached by the water, or inundation, and that are consequently parched by the sun]: a word of the dial. of Egypt. (TA.) See 2.

شَارِق: see شَرِق, in two places. — Also The side that is next the east; (O;) the eastern side; (K;) of a hill, and of a mountain: you say, هَذَا شَارِقُ الْجَبَلِ and شَرِيقُهُ [This is the eastern side of the mountain], and هَذَا غَارِبُ الْجَبَلِ and شَرِيقُ [in the opposite sense]: (TA:) pl. شُرُوق. (O, K.) Hence, in a trad., as some relate it, الشَّرِيقُ الجُونُ [meaning † Trials, or conflicts and factions, like portions of the dark night, rising from the direction of the east]: but it is otherwise related, with ف [in the place of the ق: see شَارِف]. (TA.) — And الشَّارِقُ is the name of A certain idol, of the Time of Ignorance; (IDrd, M, K;) whence عَبْدُ الشَّارِقِ, a proper name [of a man]. (IDrd, M.) — Also [if not a mistranscription for شَارُوق, q. v., app. Clay, or some other

substance or mixture, with which a place is plastered,] مَا يُطَيَّنُ بِهِ مَكَانٌ. (Ibn-'Abbād, O.)

شَارُوقٌ signifies [The kind of plaster called] كِلْسٌ, [q. v.,] (Kr, M,) i. q. صَارُوجٌ. (K.) [See this last word: and see also the last sentence of the next preceding paragraph above.]

مَشْرُوقٌ: see what next follows.

مَشْرُوقٌ (S, M, O, Mṣb, K,) which by rule should be مَشْرُوقٌ (M, Mṣb,) but this latter is rarely used, (Mṣb,) The place, (M,) or quarter, or direction, (Mṣb,) of sunrise; (M, Mṣb;) [the east, or orient;] and مَشْرِيقٌ signifies the same; (S, M, O, Mṣb, K;) as also مَشْرِيقٌ: (Seer, M:) the pl. of the first is مَشَارِيقٌ; and the pl. of مَشْرِيقٌ is أَشْرَاقٌ. (M.) The dual, المَشْرِيقَانِ, means The place of sunrise of summer and that of winter [E. 26° N. and E. 26° S. in Central Arabia]. (S, O, TA.) And also The place of sunrise and the place of sunset; [or the east and the west;] (M, O;) the former being thus made predominant because it denotes existence, whereas the latter denotes non-existence: (M:) thus in the saying, (M, O,) in the Kur [xliii. 37], (O,) يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِيقَيْنِ [O, would that between me and thee were the distance of the east and the west]. (M, O.) And [in like manner] one says مَآ بَيْنَ الشَّرْقَيْنِ, meaning What is between the place of sunrise and the place of sunset. (M.) — See also مَشْرِيقَةٌ. — The saying, cited by IAḡr,

- قَلْتُ لِسَعْدٍ وَهُوَ بِالْأَزَارِقِ •
- عَلَيْكَ بِالْمَحْضِ وَبِالْمَشَارِقِ •

he explains as meaning [I said to Saqd, he being at El-Azāriḡ (a certain water in the بَادِيَةِ, TA in art. زَرَق)], Keep thou [to pure milk, and] to the sun [or the places of sunshine] in winter: but [ISd says,] in my opinion, المَشَارِقِ is here pl. of مَشْرِيقٌ applied to flesh-meat that is "[cut into strips and] spread in the sun [to dry];" and this is confirmed by his saying بِالْمَحْضِ, each of them being food. (M.)

مَشْرِيقٌ: see مَشْرِيقٌ. — Also Entering upon the time of sunrise: the pl. occurs in this sense in the Kur xv. 73 and xxvi. 60. (TA.)

مَشْرِيقَةٌ and مَشْرِيقَةٌ (S, M, O, K,) and مَشْرِيقَةٌ (M, O, K,) the last mentioned by Ks, (O,) A place of sitting in the sun; (S, O, K;) accord. to some, peculiarly, (TA,) in the winter; (O, K, TA;) and مَشْرِيقَةٌ and مَشْرِيقَةٌ (S, O, K,) and مَشْرِيقٌ (O, K,) signify the same: (S, O, K:) or a place upon which the sun shines; accord. to some, peculiarly, in the winter, (M,) as also مَشْرِيقَةٌ and مَشْرِيقَةٌ (M, TA) and مَشْرِيقٌ (M) and مشرق [app. مَشْرِيقٌ, of the pl. of which, or of one of the first three words in this paragraph, see an ex. in a verse cited voce مَشْرِيقٌ if the explanation of that verse by IAḡr be correct]. (TA.)

مَشْرِيقٌ (Mṣb, TA) and مَشْرِيقٌ both [applied

to a man] signify Of the east; or eastern: (Mṣb:) pl. مَشَارِيقَةٌ. (TA.)

مَشْرِيقٌ A place of prayer; syn. مَصَلًى; (Aḡ, S, M, Mgh, K;) i. e., in an absolute sense: (TA:) or the place of prayer of the festival (العِيد): (TA:) or the place of prayer of the two festivals: and المَشْرِيقُ is said to mean the place of prayer of the festival at Mekkeh: (M, TA:) and the mosque of El-Kheyf. (S, K.) — And The festival (العِيد) [itself]: because the prayer thereon is after the شَرْقَةٌ, i. e. the [rising] sun. (M.) — Also Flesh-meat [cut into strips and] spread in the sun [to dry: see its verb, 2]. (M.) See also مَشْرِيقٌ, last sentence. — And A garment, or piece of cloth, [dyed yellow: or with saffron: see, again, its verb: or] dyed with a red colour. (O, K.) — And a fortress [or a watering-trough or tank (see 2, last sentence,)] plastered with شَارُوقٌ. (O, K.)

مَشْرِيقٌ Taking to the direction of the east, or place of sunrise: one says, شَتَّانَ بَيْنَ مَشْرِيقٍ وَمَغْرِبٍ [Different, or widely different, are one going towards the east and one going towards the west]. (S.)

مَشْرِيقٌ: see مَشْرِيقَةٌ. — Also A man accustomed to make his enemy to be choked with his spittle. (Z, TA.)

مَشْرِيقٌ: see مَشْرِيقٌ: — and مَشْرِيقَةٌ. — Also, (M, O, K,) of a door, (M, K,) A chink into which the light of the rising sun falls. (M, O, K.) — And المَشْرِيقُ is the name of A gate for repentance, in Heaven. (I'Ab, O, K.) See شَرْقٌ.

شَرْقٌ

شَرْقٌ and its vars.: see art. شَرْقٌ.

شرك

1. شَرْكَةٌ (S, Mgh, Mṣb, K) and شَرْكَةٌ, the former a contraction of the latter, but the more usual, (Mṣb,) and شَرْكٌ (Mgh, Mṣb) and شَرْكٌ, the former of these two a contraction of the latter, but the more usual, (Mṣb,) or شَرْكٌ [q. v. infra] is a simple subst., (S, K,) [He shared, participated, or partook, with him in it;] he was, or became, a شَرِيكٌ [or copartner &c.] to him in it; (Mṣb;) namely, a sale or purchase, and an inheritance, (S, K,) or an affair; (Mṣb;) and شَارِكُهُ [signifies the same]. (Mgh, Mṣb, K.) [It is said in the TA, after the mention of شَرْكَةٌ with its inf. n. شَرْكَةٌ, that it is more chaste than اشْرِكُهُ; by which it is implied that this latter is sometimes used as syn. with the former; for which I do not find any express authority.] And He entered with him into it; [or engaged with him in it;] namely, an affair. (TA.) — شَرِكَةُ النَّعْلِ, aor. ʿ, The sandal had its شَرَاكٌ broken; (Ibn-Buzurj, K;) inf. n. شَرْكٌ. (TK.)

2: see 4. — [The inf. n.] تَشْرِيكٌ also signifies The selling a part [or share] of what one has purchased for that for which it was purchased.

(Mgh, K.) — شَرِكُ النَّعْلِ (S, Mgh, Mṣb, K,) inf. n. تَشْرِيكٌ, (S, K,) He put a شَرَاكٌ to the sandal; (S, Mgh, Mṣb, K;) as also أَشْرَكَهَا, (S, TA,) inf. n. إِشْرَاكٌ. (TA.)

3. مَشَارِكَةٌ (TK,) inf. n. شَارَكْتُ فَلَانًا, (S, TA,) [I shared, participated, or partook, with such a one;] I was, or became, the شَرِيكٌ [or copartner &c.] of such a one. (S, TA.) El-Jaadee says,

- وَشَارَكْنَا قُرَيْشًا فِي تَقَاهَا •
- وَفِي أَحْسَابِهَا شِرْكٌَ الْعِنَانِ •

[And we shared with Kureysh in their piety and in their several grounds of pretension to respect, with a sharing exclusive of other properties]. (S.) See also 1. [And see 8.]

4. أَشْرَكْتُهُ فِي الْأَمْرِ I made him a شَرِيكٌ [or copartner &c.] to me in the affair: and شَرَكْتُ شَرِيكًا لِمَنْ بَيْنَهُمْ فِي الْمَالِ [I made them copartners in the property; and شَرَكْتُهُمْ, occurring in this art. in the TA, on the authority of Esh-Shāfi'ee, means, in like manner, he made them copartners; and أَشْرَكْتُ بَيْنَهُمْ is used in this sense in the present art. in the K]. (Mṣb.) وَأَشْرَكْتُهُ فِي أَمْرِي in the Kur [xx. 33], means And make Thou him my شَرِيكٌ [or copartner, or associate, or colleague,] in my affair. (S.) And one says also, اشْرِكْهُ مَعَهُ فِي الْأَمْرِ He made him to enter [or engage] with him in the affair: and اشْرِكْ فَلَانًا فِي الْبَيْعِ He made such a one to enter [or share] with him in the sale or purchase. (TA.) — [Hence,] اشْرِكْ بِاللَّهِ He attributed to God a شَرِيكٌ [or copartner &c.] (Mgh, TA) in his dominion: (TA:) [or he attributed to God شَرْكًا i. e. copartners &c., such as the angels and the devils: (see Kur vi. 100, &c., and any of the expositions thereof:) i. e. he believed in a duality, or a plurality, of gods:] and [in a wider sense,] he disbelieved [or misbelieved] in God: syn. كَفَرَ: (S, Mṣb, K, TA:) used in this latter sense because الكُفْرُ is not free from some kind of شَرْكٌ. (Kull p. 49.) — See also 1: — and 2.

6: see the next paragraph, in three places.

8. تَشَارَكُوا and تَشَارَكُوا (Mgh, Mṣb,) and اشْتَرَكُوا and تَشَارَكُوا (K,) and اشْتَرَكْنَا and تَشَارَكْنَا (S,) [They, and they two, and we, shared, participated, or partook, one with another, and each with the other; or were, or became, copartners, &c.;] فِي كَذَا [in such a thing]. (S.) — [Hence,] الإِشْتِرَاكُ in lexicology signifies The being homonymous; lit. the being shared, or participated, in by several meanings: [used as a subst., homonymy:] (Mz, 25th نوع; and Intr. to the TA:) one says of a noun [or word] that is termed مُشْتَرِكٌ [q. v.], تَشْتَرِكُ فِيهِ مَعَانٍ كَثِيرَةٌ, [Many meanings share, or participate, in it]. (TA.) — And اشْتَرَكُ الْأَمْرُ † The affair, or case, was, or became, confused, and dubious. (TA.)

شَرْكٌ: see what next follows.

شَرْكٌ is an inf. n. of شَرْكَةٌ, as mentioned in the

first sentence of this art.: (Mgh, Mṣb:) or a subst. therefrom: (Ṣ:) and is *syn. with* شَرِكَةٌ, [signifying *A sharing, participating or participation, partaking, or copartnership, and mentioned before as an inf. n.,*] (K,) as also are شَرِكٌ and شَرِكَةٌ, [likewise mentioned before as inf. ns.,] and شَرِكٌ and شَرِكَةٌ, (MF, TA,) and so is شَرِكَةٌ, with ḍamm, (K,) this last said by MF to be unknown, but it is common in Syria, almost to the exclusion of the other dial. vars. mentioned above. (TA.) An ex. of the first occurs in a trad. of Mo'adh, أَجَارَ بَيْنَ أَهْلِ الْيَمَنِ الشَّرِكُ, meaning [He allowed, among the people of El-Yemen,] the sharing, one with another, (الإشْرَاقُ,) in land [and app. its produce], by its owner giving it to another for the half [app. of its produce], or the third, or the like thereof: and a similar ex. of the same word occurs in another trad. (TA.) See also an ex. in a verse cited above, conj. 3. And one says, رَغَبْنَا فِي شَرِكْتِكُمْ, meaning *We are desirous of sharing with you in affinity, or relationship by marriage.* (K, * TA.) — And *A share*: (Mgh, O, Mṣb, TA:) as in the saying, بَيْعَ شَرِكٍ مِنْ دَارِهِ [A share of his house was sold]: (Mgh:) and as in the saying, أَعْتَقَ شَرِكًا لَهُ فِي عَبْدٍ [He emancipated a share belonging to him in a slave]: (Mṣb:) pl. أَشْرَاكٌ. (O, Mṣb, TA.) [See a verse of Lebeed cited voce زَعَامَةٌ.] — It is also a subst. from أَشْرَكَ بِاللَّهِ; (Mgh, Mṣb, K, TA;) thus in the Qur xxxi. 12; (Mgh, TA;) meaning *The attribution of a شريك [or copartner &c., or of شُرَكَاءُ i. e. copartners &c., (see 4,)] to God*: (Mgh:) [so that it may be rendered *belief in a plurality of gods*:] and [in a wider sense,] *unbelief [or misbelief]*; *syn. كُفْرٌ*. (Ṣ, Mṣb, K, TA.) And it is also expl. as meaning *Hypocrisy*: (Mgh, TA:) so in the saying of the Prophet, إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي الشَّرِكُ [Verily the most fearful of what I fear for my people is hypocrisy]: (Mgh:) and so in the trad., الشَّرِكُ أَخْفَى فِي أُمَّتِي مِنْ ذَبِيبِ النَّهْلِ [Hypocrisy is more latent in my people than the creeping of ants]. (I Ath, TA.) — See also شَرِيكٌ, in two places.

شَرِكٌ The حَبَالَةٌ [properly a sing., meaning *snares*, but here app. used as a gen. n., meaning *snares*, as will be seen from what follows,] of the صَائِدٍ [i. e. sportsman, or catcher of game, or wild animals, or birds]; one of which is called شَرِكَةٌ: (Ṣ, O:) the meaning of the شَرِكُ of the صَائِدٍ is well known; and the pl. is أَشْرَاكٌ; like أَشْبَابٌ and أَشْبَابٌ: or, as some say, شَرِكٌ is the pl. of شَرِكَةٌ, [or rather is a coll. gen. n. of which شَرِكَةٌ is the n. un.,] like قَصَبٌ and قَصَبَةٌ: (Mṣb:) [i. e.,] شَرِكٌ signifies the حَبَائِلُ [or snares, or by this may perhaps be meant the cords composing a snare, for حَبَائِلُ is an anomalous pl. of حَبْلٌ,] for catching wild animals or the like; and what is, or are, set up for [catching] birds: (K, TA:) one whereof is said to be called شَرِكَةٌ [a term used in the K, in art. شبك, as the expla-

nation of شَبَكَةٌ, which means *a net*]: (TA:) and the pl. of شَرِكٌ is شَرِكٌ, with two ḍammehs, which is extr. [with respect to analogy, like فُلُكٌ pl. of فُلُكٌ]. (K.) Hence the trad., أَعُوذُ بِكَ مِنْ شَرِّ أَعوُذُ بِكَ مِنَ الشَّيْطَانِ وَشَرِّهِ, meaning *حَبَائِلِهِ وَمَصَائِدِهِ* [i. e. I seek protection by Thee from the mischief of the Devil, and his snares]. (TA.) — شَرِكُ الطَّرِيقِ means *The main and middle parts of the road*; (Ṣ, K;) *syn. جَوَادُهُ*: or the tracks that are [conspicuous and distinct,] not obscure to one nor blended together: (K:) pl. [or rather coll. gen. n.] of شَرِكَةٌ: (Ṣ:) or the أَنْسَاعُ of the road; (Aṣ, TA;) i. e. the furrows of the road, made by the beasts with their legs [or feet] in its surface, a شَرِكَةٌ here and another by the side of it: (TA:) or أَشْرَاكٌ [is its pl., and] signifies the small tracks that branch off from the main road and then stop, or terminate. (Sh, TA.) [See أَشْرَاسٌ.]

شَرِكٌ: }
شَرِكَةٌ: } see شَرِكٌ, first sentence.
شَرِكَةٌ: }

شَرِكَةٌ: see شَرِكٌ, first sentence. — Also *A piece of flesh-meat*; of the dial. of El-Yemen; originally, of a slaughtered camel, in which people share, one with another. (TA.)

شَرِكَةٌ: see شَرِكٌ, in six places.

شَرِكَةٌ: see شَرِكٌ, first sentence.

شَرِكِيٌّ and شَرِكِيٌّ *A quick, or swift, pace*: (K:) so says ISd. (TA.) And لَطَمَ شَرِكِيٌّ *A quick and consecutive slapping*, (Ṣ, O, K,) like the camel's slapping when a thorn has entered his foot and he beats the ground with it with a consecutive beating. (Ṣ, * O.) Ows Ibn-Hajar says,

• وَمَا أَنْ إِلَّا مُسْتَعِدُّ كَمَا تَرَى
• أَخُو شَرِكِيٍّ الْوَرْدِ غَيْرَ مُعْتَبِرٍ

[And I am none other than one who is ready, as thou seest; one in the habit of quick and consecutive coming to water; not one who is dilatory]: i. e., one coming to water time after time, consecutively: he means, I will do to thee what thou dislikest, not delaying to do that. (Ṣ.)

شَرَاكٌ The thong, or strap, of the sandal, (Mgh, Mṣb, K, TA,) that is on the face thereof, (TA,) upon the back [meaning upper side] of the foot, (Mgh, Mṣb,) [extending from the thong, or strap, that passes between two of the toes, towards the ankle, and having two arms (its عَضْدَانِ), which are attached to the أُذْنَانِ (q. v.), or pass through these and unite behind the foot: see also خِزَامَةٌ and فَرَصَةٌ, whence it appears to mean also each arm, and the two arms, of the شَرَاكُ properly so called: and see سَيْرٌ, where it appears to be used as meaning a thong or strap, absolutely:] the شَرَاكُ of the sandal is well known: (O:) pl. شَرَاكٌ, (O, K, TA,) and accord. to the K أَشْرَاكٌ also, but this is a mistake. (TA.) To this is likened, in a

trad., the shadow at the base of a wall, on the eastern side thereof, when very small [or narrow], showing that the sun has begun to decline from the meridian. (Mgh, Mṣb,) — [Hence,] + *A streak of herbage*: (Ṣ, O, K:) pl. شَرَاكٌ, (Ṣ, O, TA,) expl. by AHn as meaning *herbage in streaks; not continuous*. (TA.) One says, الْكَلْبُ الشَّرَاكُ فِي بَنِي فَلَانٍ شَرَاكُ + The herbage among the sons of such a one is composed of streaks. (Abou-Naṣr, Ṣ, O.) — [In the K voce بَنَى it is used as meaning + *A row of shoots, or offsets, cut from palm-trees and planted, such as are termed, when planted, مُبْنَقٌ and مُبْنَقٌ*.] — [Hence,] one says, أَجْعَلِي مِثْلَ شَرَاكِ وَاحِدٍ † [They went away in one uniform line or manner]. (TA.) And اجْعَلِي † الأَمْرَ شَرَاكًا وَاحِدًا + Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بَاج.)

شَرِيكٌ act. part. n. of شَرِكَةٌ; (Mgh;) i. q. مُشَارِكٌ [A sharer, participator, partaker, or partner, with another; a copartner, an associate, or a colleague, of another]; (K;) and شَرِكٌ signifies the same: (Az, K, TA:) a sharer in what is not divided: (K and TK in art. خَلَطَ:) or a sharer in the rights of a thing that is sold: (Mgh in that art. :) pl. شَرَاكٌ and أَشْرَاكٌ, (Ṣ, O, Mṣb, K, TA,) like شُرُوكًا and أَشْرَافٌ pls. of شَرِيكٌ; (Ṣ, O, TA;) or the latter is pl. of شَرِيكٌ: (Az, TA:) a woman is termed شَرِيكَةٌ; (Ṣ, O, K;) which is applied to a man's جَارَةٌ [i. e. wife, or object of love]; (TA;) and the pl. of this is شَرَاكٌ. (Ṣ, O, K.) Az mentions his having heard one of the Arabs say, فَلَانٌ شَرِيكٌ فَلَانٍ meaning *Such a one is married to the daughter, or to the sister, of such a one*; what people call the حَتْنُ [of such a one]. (TA.)

مُشَرِكٌ and مُشَرِكِيٌّ, (Ṣ, O, K,) like as one says دَوِّيٌّ and دَوِّيٌّ, and قَعَسَرِيٌّ and قَعَسَرِيٌّ, (Ṣ, O,) One who attributes to God a شَرِيكٌ [or copartner &c., or شُرَكَاءُ i. e. copartners &c. (see 4)]: (O:) [i. e. a believer in a duality, or a plurality, of gods:] and [in a wider sense,] a disbeliever [or misbeliever] in God. (Ṣ, O, K.) Abu-l-'Abbás explains [the pl.] مُشَرِكُونَ in the Qur xvi. 102 as meaning *Those who are مشركون by their obeying the Devil; by their worshipping God and worshipping with Him the Devil*. (TA.) — [In one place, in the CK, the former word is erroneously put for مُشْتَرِكٌ, q. v., last sentence.]

مُشَرِكِيٌّ: see the next preceding paragraph.

المَسْأَلَةُ المَشْرُكَةُ, (O, K, TA,) or المَسْأَلَةُ المَشْرُكَةُ, (Mṣb,) for المَشْرُكُ فِيهَا, (Mṣb, TA,) is *That [assigned portion of inheritance, or the question relating thereto (المَسْأَلَةُ المَشْرُكَةُ) being for المَسْأَلَةُ الفَرِيضَةُ المَشْرُكَةُ], in which the brothers by the mother's side [only] and those by [both] the father's and the mother's sides are made to share together*; (O, Mṣb, * K, TA;) also called المَشْرُكَةُ [that makes to share], tropically;

(Mṣb;) and called also **المُشْتَرِكُ** [for **المُشْتَرِكَةُ** † *for* **المُشْتَرِكُ** *فيها* i. e. *that is shared in*]: (Lth, K, TA:) this is the case of a husband and a mother and brothers by the mother's side and brothers by the father's and mother's sides: (O, K, TA:) for the wife is half; and for the mother, a sixth; and for the brothers by the mother's side, a third, and the brothers by the father's and mother's sides share with them: (O, TA:) 'Omar decided in a case of this kind by assigning the third to two brothers by the mother's side, and not assigning anything to the brothers by the father's and mother's sides; whereupon they said, **يَا أَمِيرَ الْمُؤْمِنِينَ هَبْ أَنْ** *O Prince of the Believers, suppose that our father was an ass, and make us to share by reason of the relationship of our mother*: so he made them to share together **فَأَشْرَكَ بَيْنَهُمْ** [thus in the O and K, but correctly **بِغَيْرِهِمْ**, or, as afterwards in the TA, **فَأَشْرَكَهُمْ**]: (O, K, TA:) therefore it (i. e. the **فَرِيضَةُ**, TA) was called **مُشْرَكَةٌ** [and **مُشْرَكَةٌ**] and **مُشْرَكَةٌ**, [in the CK, erroneously, **مُشْرَكَةٌ**] and also **حَجَرِيَّةٌ**: (K, TA:) and it is also called **حَجَرِيَّةٌ**, because it is related that they said, **هَبْ أَنْ أَبَانَا** *suppose that our father was a stone thrown into the sea*; and [therefore] some called it **يَمِيَّةٌ**: and it was called also **عَمْرِيَّةٌ**. (TA. [More is there added, explaining different decisions of this case.]

المُشْرَكَةُ: see the next preceding paragraph.

مُشَارِكٌ: see **شَرِيكٌ**. — **رِيحٌ مُشَارِكٌ** means *A wind to which the نَكْبَةُ [q. v.] is nearer than the two winds between which this blows.* (K.)

مُشْتَرِكٌ, applied to a road (**طَرِيقٌ**, Mgh, Mṣb, TA), is for **مُشْتَرِكٌ فِيهِ**, (Mṣb,) meaning [*Shared in: or*] *in which the people are equal [sharers]*. (TA.) — Hence, **الْأَجِيرُ الْمُشْتَرِكُ**, [in my copy of the Mgh, erroneously, **المُشْتَرِكُ**,] *The hired man [that is shared in; i. e.,] whose work no one has for himself exclusively of others, but who works for every one who repairs to him for work, like the tailor in the sitting-places of the markets; (Mṣb;) or who works for whom he pleases: as to أَجِيرُ الْمُشْتَرِكِ, it is not right, unless the word thus governed in the gen. case be expl. as an inf. n. (Mgh.) — See also الفَرِيضَةُ الْمُشْرَكَةُ, above. — **مُشْتَرِكٌ** [in like manner for **مُشْتَرِكٌ فِيهِ** *A noun shared in by several meanings; i. e. a homonym;*] *a noun shared in by many meanings, such as عَيْنٌ and the like*: (Mz, 25th نوع; and TA in the present art. and in the Intr. :) or **مُشْتَرِكٌ** signifies a word *having two, or more, meanings*; and is applied to a noun, and to the pret. of a verb as denoting predication and prayer, and to the aor. as denoting the present and the future, and to a participle: (Mz ubi suprà:) [**مُشْتَرِكٌ** used as a subst., meaning a homonym, has for its pl. **مُشْتَرِكَاتٌ**.] — **الحِسُّ الْمُشْتَرِكُ**, for **المُشْتَرِكُ فِيهِ**, signifies, in the conventional language of the philosophers, *The faculty of fancy*; so called*

because "participated in" by the five senses: but it is vulgarly used as meaning *common sense*.] — **مُشْتَرِكٌ** applied to a man, [for **مُشْتَرِكٌ فِيهِ**,] means † *Talking to himself, like him who is affected with anxiety*; (Aṣ, S, K, TA; [in the CK, erroneously, **مُشْرِكٌ**];) *his judgment being shared in; not one.* (TA.)

شرم

1. **شَرَمَهُ**, (S, K,) aor. **شَرَمَ**, (K,) inf. n. **شَرْمٌ**, i. q. **شَقَّ** [meaning *He slit it; or rent it; and perhaps also he clave it, split it, &c.*]. (S, K.) — It is also said in the K that **الشَّرْمُ** signifies **قَطْعٌ مَا بَيْنَ الْأَرْوِيَّةِ**: but **مَا بَيْنَ** should be struck out: and the passage, moreover, is defective: it should be, as in the M, **الشَّرْمُ** and **التَّشْرِيرُ** signify *The cutting of the end, or tip, of the nose, and of the ثَغْرُ [here meaning the vulva, or the orifice of the vagina,] of a she-camel: specially said of these two things.* (TA. [See also 2; and see **شَرِيمٌ**.]) — **شَرْمُ الثَّرِيدَةِ**, aor. and inf. n. as above, and the latter, by poetic license, **شَرَمَ**, *He ate of the sides, or of the edge, of the ثَرِيدَةُ [or mess of crumbled bread moistened with broth]*. (TA.) — **شَرَمَ لَهُ مِنْ مَالِهِ**, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) *He gave him little of his مال (i. e. property, or cattle)*. (S, K.) — **شَرِمَ**, aor. **شَرِمَ**, is quasi-pass. of **شَرَمَهُ**; [i. e. it signifies *It was, or became, slit, or rent*]; (TA;) as also **أَشْرَمَ**. (S, TA. [In the former it is implied that the meaning of the latter verb is **أَشْرَقَ**].) — Also, aor. as above, (Mṣb) inf. n. **شَرْمٌ**, (S, * Mṣb, K, *) *He (a man) had his nose slit: (Mṣb:) or he had the end, or tip, of his nose cut.* (S, * Mṣb, K, *)

2. **تَشْرِيرٌ** i. q. **تَشْقِيقٌ** [meaning *The slitting, or rending, and perhaps also cleaving, splitting, &c., much, or in several places*]: (S, K, TA: [see 2 in art. **خَرَمَ**];) one says, **شَرَمَهُ** [*he slit it &c.*], in relation to the ear &c.: (TA:) [it is used in relation to the end, or tip, of the nose; and to the orifice of the vagina of a she-camel; as shown above:] see 1, second sentence. **تَشْرِيرُ الظَّنَارِ** is [*The scaring of the vulva, or of the orifice of the vagina, for the purpose of] the making a she-camel to affect and suckle a young one not her own [by causing her to imagine, from the pain thus occasioned, that she has recently brought forth that young one]*; (TA;) **تَشْرِيرٌ** in this phrase signifying **تَشْقِيقٌ**. (T in art. **ظَنَارٌ**.) It is said in a trad. of Ibn-'Omar, that he purchased a she-camel, and, seeing in her what is thus termed, returned her: (S:) in this instance, **تَشْرِيرُ الظَّنَارِ** means *The laceration of the two edges of the vulva on the occasion of ظَنَارٌ*. (T and TA in art. **ظَنَارٌ**: see 1 in that art.) — **تَشْرِيرُ الصَّيْدِ** is *The wounding of the skin of the animal of the chase without piercing into the belly, or inside*, (L in art. **حَقٌّ**, [see 8 in that art.,]) *so that the animal escapes wounded.* (S, K, *)

5. **تَشَرَمَ**, (S, K,) said of the skin, (TA,) or of a thing, (S,) *It was, or became, rent, or slit, in*

several places; (S, K, TA;) quasi-pass. of **شَرَمَهُ**. (TA.) It is said in a trad. of Kaṣb, **أَتَى عَمْرٌ تَشَقَّقَتْ** [*meaning He brought to 'Omar a book of which the sides were slit, or rent, in several places*]. (TA.)

7: see 1, near the end.

شَرْمٌ *A canal, or cut, (خَلِيجٌ), from a بَحْرٌ [i. e. sea, or large river]*: (S, K:) [now applied to a creek of a sea:] or the **نَجْمَةُ** [i. e. *main body, or fathomless deep,*] of the **بَحْرٌ** [or sea]: (K:) or the *deepest part* thereof: (TA:) or a **غَمْرَةٌ** [or *submerging deep*] thereof: pl. **شُرُومٌ**. (IB, TA.) — And *Any fissure in a mountain or rock, not passing through.* (TA.) — Also *A certain kind of tree.* (K.) — Also, (K,) or **عُشْبٌ شَرْمٌ**, (S, [in one of my copies of the S, **شُرُومٌ**,]) *Abundant herbs or herbage, of which the upper parts are eaten, the middle parts not being required, (S, K,) nor the lower parts.* (S.)

شُرُومٌ: see what next follows.

شَرِيمٌ *A woman having her vagina and rectum united by the rending of the separation between them; syn. مَفْضَاةٌ*; (S, Mgh, K;) as also **شُرُومٌ**, (S, K,) and **شُرْمَاءٌ**; (K;) or the last of these in this sense has not been heard, though mentioned in the sense here following. (Mgh.) — Also *A she-camel having her ثَغْرٌ [here meaning the vulva, or the orifice of the vagina,] cut [or rather slit or rent]*; and so **شُرْمَاءٌ**, and **مُشْرُومَةٌ**: (M, TA:) or **شُرْمَاءٌ** applied to a she-camel and to a she-ass, accord. to the Tekmileh, means *having the vulva slit, or rent*: therefore the first-mentioned meaning of this epithet, applied to a woman, if correct, may be tropical. (Mgh.) — Also *The قَرْجُ [or vulva]*; (K;) because of its being cleft. (TA.)

شَارِمٌ *An arrow that slits, or rends, (يَشْرِمُ), the side of the target.* (S, K, TA.)

أَشْرَمٌ, applied to a man, (IAṣr, S, Mṣb, K,) i. q. **مُشْرُومٌ** **الْأَنْفِ**; (S, K;) [i. e.] *Having the nose slit*; (IAṣr, Mṣb, TA;) like **أَخْرَمَ**: (IAṣr, TA:) or *having the end, or tip, of the nose cut*: (Mṣb:) and *having the lower lip slit*; like **أَفْلَحَ**: and *having the upper lip slit*; like **أَعْلَمَ**: and *having the ear slit*; like **أَخْرَبَ**: and *having the eyelid slit*; like **أَشْتَرَّ**: it has all these meanings: (IAṣr, TA:) fem. **شُرْمَاءٌ**, applied to a woman. (Mṣb.) — For the fem., see also **شُرِيمٌ**, in three places. — The fem. is also applied to an ear (**أُذُنٌ**), meaning *Having a small portion cut from the upper part*; and so **مُشْرُومَةٌ**. (TA.)

مُشْرَمٌ *Slit, or rent, in several places*: so in a trad., where it is said, **فَجَاءَهُ بِمُصْحَفٍ مُشْرَمٍ** [*And he brought him a copy of the Kur-án having the extremities slit, &c.*]. (TA.) — See also **أَشْرَمٌ**, last sentence.

شُرِيمٌ: see **أَشْرَمٌ**: — and see also **مُشْرُومٌ**.

شرف Quasi

شَرَفْتُ الزَّرْعَ, mentioned under this head in the O and K: see Q. Q. 4 in art. شرف. The ن is held by Az to be augmentative, if not a mistake for ي. (O.)

شِرْفَانُ: see شِرْفَانُ, art. in شرف.

شرف

عَلَى الطَّعَامِ (MA, Mgh, Mṣb, K) شَرَفٌ (S, MA, Mgh, Mṣb, K) or إِلَى الطَّعَامِ (TA, Mgh, Mṣb) وَغَيْرِهِ (Mṣb,) or إِلَى الطَّعَامِ (TA, [perhaps a mistranscription,]) aor. ʔ, (Mṣb, K,) inf. n. شَرَفٌ (S, MA, Mgh, Mṣb,) said of a man, (S,) *He was vehemently desirous, or greedy; (MA;) or very vehemently desirous, or very greedy; (Mgh, Mṣb;) or overcome by vehement desire, or greediness; (S, K;) of the food (MA, Mgh, Mṣb) &c. : (Mṣb:) or, as some say, he was affected with the worst of vehement desire, or of greediness. (TA.)*

شَرَفٌ (S, Mṣb, K) and شَرَفَانٌ (Lth, K) [*Very vehemently desirous, or greedy; (see 1;) or very vehemently desirous, or very greedy; (Mṣb;) or overcome by vehement desire, or greediness: (K:) or, accord. to some, affected with the worst of vehement desire, or of greediness. (TA.)*]

شَرَفَانُ: see the next preceding paragraph.

أَهْيَا أَشْرَاهِيَا, with kesr to the ه in اهيا, and with fet-h to the ه in اشرا, and to the ش (K, TA,) and with the ر quiescent, (TA,) [mentioned in this art. in consequence of the supposing اشرا with اهيا after it to compose one word,] but this is not its proper place; (K, TA;) so says Sgh; (TA;) an ancient Greek expression, (K, TA,) or Syriac, or, more correctly, Hebrew; (TA;) [the truth is that it is a mode of writing the Hebrew words אֲנִי אֲנִי אֲנִי "I shall be that I am," in Exod. iii. 14, rendered in our Authorized Version "I am that I am;" said in prayer; (TA;) [virtually] meaning *The existing from eternity, that will not cease to be: (K:) Sgh says, thus one of the learned men of the Jews pronounced it to me in 'Adan Abyan: and some say شراھيا, as though abridging it, meaning يَا قَيُّوْمُ يَا قَيُّوْمُ [which may be rendered O Ever-living, O Self-subsisting by Whom all things subsist; but the latter epithet is variously explained]; so says Lth: (TA:) the people now say أَهْيَا أَشْرَاهِيَا, (so in some copies of the K,) with fet-h to the ه in اهيا, and dropping the ه in what follows this word, [which, however, probably means that they say أَهْيَا شَرَاهِيَا,] or, as in the handwriting of Sgh, with medd to the ه in the former; (TA;) [in my MS. copy of the K أَهْيَا شَرَاهِيَا; in the CK أَهْيَا شَرَاهِيَا;] which is said in the K to be a mistake accord. to the assertion of the learned men of the Jews: but this, which is said to be a mistake, is what commonly obtains in the books of the people, [i. e. of the Jews,] and they seldom, or never, pronounce it otherwise than thus: As says that the vulgar say يَا هِيَا, which is post-classical; correctly يَا هِيَا [or يَا هِيَا], with fet-h to the ه:*

AḤát says, I think it to be originally يَا هِيَا شَرَاهِيَا [which is inconsistent with the Hebrew]: and Ibn-Buzurj says, they said يَا هِيَا and يَا هِيَا in speaking to one from a near place. (TA.)

شرو

شَرُوْ Honey: (K:) or white honey: mentioned by Sgh: formed by transposition from شَوْرُ: (TA:) and also written شَرُوْ. (K.)

شَرُوْ: see what precedes.

شَرُوِي, originally شَرِيَا: } see art. شري.
شَرُوِي, originally شَرِيِي: }

شروال

شَرُوَال is [said to be] a dial. var. of شَرُوَال: (K:) I Amb says that Es-Sijistánee mentions his having heard some of the Arabs of the desert say شَرُوَال for شَرُوَال; but that it seems he heard them use the Pers. word, [which, it appears, is شَرُوَال as well as شَلُوَال,] and knew it not: (O, TA:*) شَرُوَال is a vulgar word, [now commonly pronounced شَرُوَال,] and some of the vulgar say شَلُوَال, with fet-h to the ش. (TA.)

شري

1. شَرَاهٌ (S, Mgh, Mṣb, K, &c.,) aor. ʔ, (S, Mṣb, K,) inf. n. شَرِي (S, Mgh, Mṣb, TA) and شَرَاهٌ (S, *Mgh, Mṣb, *TA,) the former inf. n. the more in repute, (Mṣb, TA,) and this is of the dial. of Nejd, the latter being of the dial. of El-Hijáz, or the latter may be said to be with medd for the purpose of assimilating it to a preceding word, accord. to El-Munádee, or it may be regarded as an inf. n. of شَرَاهٌ (TA,) i. q. بَاعَهُ [in the sense in which this is generally used, i. e. *He sold it*]; (S, Mgh, K;) *he gave it for a price: (Mṣb:) and i. q. اشْتَرَاهُ [in the sense in which this is generally used, i. e. *he bought it*]; (S, Mgh;) i. e. شَرَاهٌ signifies also *he took it, or acquired it, for a price: (Mṣb:) or this and اشْتَرَاهُ both signify بَاعَهُ [as meaning *he sold it*]; (T, *K, TA;) but the former is more used than the latter in this sense: (T, TA:) and both signify also [he bought it; i. e.] *he possessed it by sale; (K;) which is the more usual meaning of the latter: (T, TA:) thus the former has two contr. meanings, (S, Mṣb, K,) and the latter also: (K:) for the two persons selling and buying sell and buy the price and the thing upon which the price is put; so that each of the things given in exchange is sold in one point of view and bought in another. (Mṣb, TA.) It is said in the Kur [ii. 203], وَمَنْ آتَى مِنْ يَشْرِي, [And of men is he] who sells [himself in the endeavour to obtain the approval of God]. (S, *TA.) And in the same, [xii. 20], وَشَرَوْهُ بِمَنْ بَخْسٍ i. e. *And they sold him [for a deficient, or an insufficient, price]. (S, TA.)* And in the same [ii. 15], أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدْيِ [lit. *Those are they who have purchased error****

with right direction,] meaning, † *who have taken the الضلالة in exchange for الهدى: (Ksh, Bd, Jel:) or † who have preferred the الضلالة to الهدى: (Ksh, Bd:) [for] of any one who relinquishes a thing and lays hold upon another thing, one says اشْتَرَاهُ; (K, TA;) which is thus tropically used [as meaning † he took it in exchange بغيره by giving up another thing]; (TA;) and hence this saying in the Kur-an. (K, TA.) — [Hence,] شَرِي بِنَفْسِهِ † *He advanced before the people, or party, (K, TA,) to their enemy, (TA,) and fought in defence of them: or † he advanced to the Sultan, and spoke for the people: (K, TA:) [as though he sold himself for them; the ب in نفسه being app. redundant:] or, as in the Tekmileh, شَرِي إِلَى الْقَوْمِ † he advanced to the people, or party, and fought them. (TA.) — And شَرِي فَلَانًا (K,) inf. n. شَرِي (TA,) † *He mocked at, scoffed at, laughed at, derided, or ridiculed, such a one: (K:) [and] so شَرَاهُ. (TA voce جَدَّعَهُ [q. v.: thus there written, perhaps for the purpose of assimilating it to جَدَّعَهُ].) — And i. q. أَرْغَمَهُ † [He angered such a one; or did evil to him, and angered him]: (Lh, K, TA:) and so أَوْرَمَهُ, and غَطَّاهُ [or perhaps غَطَّاهُ, for both are expl. alike]: all said of God. (Lh, TA.) And فَعَلَ بِهِ مَا شَرَاهُ † *He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him; syn. سَاءَهُ. (TA.)* And لَعَنَهُ اللَّهُ وَشَرَاهُ † [*May God remove him far from good or prosperity, or curse him, and do evil to him, or displease or grieve or vex him*]. (TA.) — شَرِي اللَّهُ (K,) inf. n. شَرِي (TA,) also signifies *God smote him, or may God smite him, with the eruption termed شَرِي [q. v.]. (K, TA.) — And شَرَاهُ (K,) aor. ʔ, inf. n. شَرِي (TA,) i. q. شَرَاهُ (K, TA,) i. e. *He spread it [to dry]; (TA;) [in copies of the K, in art. شر, written, in this sense, شَرَاهُ;] namely, flesh-meat, and a garment, or piece of cloth, and [the preparation of curd called] أَلْفَط. (K.) — شَرِي, aor. ʔ, inf. n. شَرِي (S, K,) said of lightning, (S, K, &c.,) *It shone, or gleamed, much: (S:) or it shone, or gleamed, (K, TA,) and spread in the face of the clouds, or, as in the T, became dispersed in the face of the clouds: (TA:) and اشْرِي signifies the same; (K;) or it shone, or gleamed, consecutively: the latter verb mentioned by Sgh. (TA.) — And hence, (S,) said of the nose-rein of a camel, (S, TA,) *It was, or became, in a state of commotion, (TA,) or, of much commotion. (S, TA.) [See also 12.] — Also, (K,) aor. and inf. n. as above, (TA,) *He (a man) was, or became, angry: (K, TA:) or he was, or became, flurried by reason of anger. (S, TA.) — And, said of evil, or mischief, It spread, بَيْنَهُمْ among them: (K, TA:) or became great, or formidable; and in like manner said of an affair, or event. (Nh, TA.) [See also 10.] — Also, and اشْتَرِي, *He (a man, S) persisted, or persevered, (S, K,) in an affair, (S,) or in his error, and his corrupt conduct: and the former, said of a man, is like غَرِي in measure and meaning [i. e. he persisted, or persevered, in his anger]. (TA.) One says of a horse, شَرِي فِي سَبْرِهِ (S, K,) inf. n. as above, (TA,) *He per-**********

sisted, or persevered, in his pace, or going; as also **استشرى**: (S:) or he exceeded the usual bounds therein, (K, TA,) and went on without languor: (TA:) and **في عدوه** **استشرى** he (i. e. a horse) persisted, or persevered, in his running: (Mgh:) and **شرى في لجامه** he (a horse) strained his bridle. (A, TA.) And **شربت عينه بالدمع** His eye persisted, or persevered, in the shedding of tears, the tears pouring forth consecutively. (TA.) — And **شرى**, (S, K, TA,) aor. **ش**, inf. n. **شرى**, (K, TA,) He, (TA,) or his skin, broke out with the eruption termed **شرى** [q. v.]. (S, K, TA.)

2: see the preceding paragraph, in two places.

3. **شراهه**, inf. n. **مُشَارَاة** and **شراء**, i. q. **بايعه** [as signifying He sold and bought with him: and he bartered, or exchanged commodities, with him: that **شراهه** has both of these meanings (like **بايعه**) is shown by the fact that **مُشَارَاة** is also expl. in the TA, on the authority of Er-Rāghib, as signifying the same as **قباض**.] (K.) — Also, (Mgh,) inf. n. **مُشَارَاة**, (TA,) He persisted in contention, litigation, or wrangling: (Mgh:) one says, **هو يشاريه** (T, M, K) He persists in contention, litigation, or wrangling, with him: (M, TA:) or he contends in altercation, disputes, or litigates, with him; or does so vehemently, or obstinately; syn. **يُجَادِلُهُ**: (K, TA:) and it is said of the Prophet, in a trad., **كَانَ لَا يُشَارِي وَلَا يُبَارِي** [He used not to persist in contention, &c.]: (Mgh, TA:) meaning accord. to Th, **بِالشَّرِّ** **لَا يَسْتَشِرِي** [he used not to persist, or persevere, with evil conduct]: (TA:) from **استشرى في عدوه** [expl. above (see 1 near the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally **يُشَارِي**; one of the **ر**s being changed into **ي**. (K, TA.) [See 3 in art. **ش**: and see also 3 in art. **جرى**.]

4. **اشرى**, said of lightning: see 1, latter half. — Said of a camel, **He sped, or went quickly**. (IKt, TA.) — **اشرى بينهم** He excited discord, strife, or animosity, between them, or among them. (Az, K.) — **اشرى الحمل** (K accord. to the CK, [which, I think, evidently gives the right reading.] in the TA and in my MS. copy of the K **الجمل**.) i. q. **تَفَلَّقَتْ عَقِيْقَتَهُ** [i. e. The lamb had its wool cleaving open, or becoming cleft]: (K: [Freytag, following the TK, and reading **الجمل**, explains the verb as said of fruit, and meaning “diffissos habuit nucleos;” but I cannot find any authority for the signification that he thus assigns to **عقيقة**]) mentioned by Sgh. (TA.) — **اشرت الشجرة** The plant [crept upon the ground, or] was like the cucumber and the melon; as also **استشرت**. (TA.) — See also 5. — **اشراهه** He filled it; (S, K;) namely, a watering-trough: and in like manner **اشرى جفنة** he filled a bowl, (S,) or **جفانه** his bowls for the guests. (TA.) — And **He made it to incline**, (K, TA,) **في ناحية كذا** [in the direction of such a thing]. (TA.) Hence the saying of a poet,

* **وَأَتَيْتِ حَيْمًا يُشْرِى الْهَوَى بِصَرِي**
* **مِنْ حَوْنَمَا سَلَكُوا أَدْنُو فَاَنْظُرُو**

[And that I, wherever love makes my eye, or eyes, to incline, wherever they travel, approach and look: **فَانظُرُو** being for **فَانظُرُو**: or, as some relate it, **أَتَيْتِ فَاَنْظُرُو** [i. e. turn myself, or my eyes, and look]. (TA.) — [Also **He put it in motion; namely, a bridle**. (Freytag, from the Deewán of the Hudhalees.)]

5. **تشرى** It became scattered, or dispersed: (K:) accord. to the M, said in this sense of a company of men. (TA.) — Also, said of a man, (S,) or of a party, or company of men, (TA,) **He, or they, became like the شرة** [pl. of **ش** q. v.] in his, or their, actions; (S, TA;) and so **اشرى**. (IAth, TA.)

6. **تشاربا** They sued each other; or cited each other before a judge; syn. **تقاضيا**. (A, TA.)

8: see the first paragraph, in three places.

10. **استشرى**: see 1, latter part, in three places: and see 3. — Also **He persisted, or persevered, in consideration, or examination**. (TA.) — And **استشرى في دينه** He strove, or exerted himself, or was diligent, or studious, and was careful, or mindful, or regardful, in his religion. (TA.) — And **استشرت الأمور بينهم** The affairs, or events, were, or became, great, or formidable, between them, or among them. (K, TA.) [See also **شرى**.] — And see 4.

12. **اشروى** It was, or became, in a state of commotion. (K.) [See also **شرى**.]

شرى The colocynth: (S, K:) or it signifies, (K,) or signifies also, (S,) the plant thereof: (S, K:) n. un. with **ة**: (S:) and **شريان** also signifies the colocynth; as a dial. var. of **شرى**: or the leaves thereof. (TA.) One says, **هو أحلى من شرى** [He, or it, is sweeter than honey and more bitter than colocynth]. (TA.) And **فلان له طعمان ارنى وشرى** [Such a one has two flavours, that of honey and that of colocynth]. (S, TA.) — And **Any kind of plant that spreads upon the ground, running [or creeping] and extending; such as the melon and the cucumber**. (AHn, O voce **سطاخ**, q. v., and TA* in the present art.) — And **Palm-trees that grow from the date-stones**: (K:) and with **ة** [as the n. un.] one of such palm-trees. (S.) — And, accord. to IJ, **A kind of tree of which bows are made**. (L voce **حش**, q. v. [See also **شريان**].) — See also **شرى**. — And see **شروى**.

شرى A road, (K, TA,) in a general sense. (TA.) And, (K,) with the article **ال**, [particularly] **A road of Selmà**, (S, K, TA,) the mountain so called, (TA,) abounding with lions: (S, K, TA:) whence they say of courageous men, **ما هم إلا أسود الشرى** [They are no other than the lions of Esh-Shard]. (TA.) — And i. q. **ناحية** [as meaning An adjacent tract or region]; (S, K;) as also **شراهه**: (K:) accord. to some, of the right hand: (TA:) pl. **أشراهه**. (S, K.) Hence, **شرى الفرات** The adjacent tract (ناحية) of the Eu-

phrates: (TA:) and **أشراهه الحور** the adjacent tracts of the Sacred Territory; syn. **نواحيه**. (S.) — And **A mountain**. (K.) — Also **The bad, or worse, or worst, of cattle**: accord. to J, [in the S,] **شرى**, [said in the S to be like **شوى الهال**,] which is [said to be] a mistake: (K:) but El-Bedr El-Karāfee questions it being so: (TA:) and the good, or better, or best, thereof; as also **شراهه**: thus having two contr. significations: (K:) and so says ISk: but ISd says that **إبل شراهه**, like **سراهه**, means choice camels. (TA.) — And **A certain eruption upon the body, resembling dirhems**: (TA:) or small pimples or purulent pustules, having a burning property: (S:) or small pimples or purulent pustules, red, itching, and distressing, generally originating at once, (K, TA,) but sometimes gradually, (TA,) and becoming [more] severe by night in consequence of a hot vapour breaking forth at once upon the body: (K, TA:) thus in the “**Kānoon**” of Ibn-Seenà [or Avicenna]. (TA.) — **ذو الشرى** A certain idol of [the tribe of] **Dows** (دوس), (K, TA,) in the **Sardh** (السرد): so says Nasr. (TA.)

شرى Having the eruption termed **شرى**, described in the next preceding paragraph. (S, K.)

يشرى, (S, TA,) an inf. n. of **شرى**, aor. **يشرى**, (TA,) [when used as a simple subst., signifying A sale and also a purchase,] has **أشريته** for its pl., which, as pl. of a sing. of the measure **فعل**, is anomalous. (S, TA.)

شراهه: see **شرى**, in two places.

شراهه: see **شرى**.

شرى Sold: and also bought: applied in this sense to a male slave; and **شريته** to a female slave. (Msb.) — Also **A horse that persists, or perseveres, in his pace, or going**: (S:) or that exceeds the usual bounds therein, (K, TA,) and goes on without languor: (TA:) or a choice horse: (A, TA:) or an excellent, choice horse. (TA.)

شريته A way, course, mode, or manner, of acting or conduct or the like: and a nature; or a natural, a native, or an innate, disposition or temper or the like. (K.) — Also, of women, **Such as bring forth females**. (K.) One says, **تزوج في شريته نساء** He married among women such as bring forth females. (TA.)

شروى, in which the **و** is a substitute for **ي**, as it is in **تقوى** and the like, (TA,) The like (S, K) of a thing: (S:) because a thing is sometimes bought with the like thereof: (TA:) [used alike as sing. and pl.: and, accord. to the TA, it seems that **شرى** signifies the same.] It is said of Shureyh, **كان يصن القصار شروى الثوب الذى أهلكه** [He used to make the washer responsible for the like of the garment, or piece of cloth, that he destroyed]. (TA.) And it is said in a trad. of 'Omar, relating to the [collecting of the] poor-rate, **فلا يأخذ إلا تلك السن من شروى إبله**, [i. e. And he shall not take any save of that age, of the likes of his camels]. (TA.)

شُرُوِي, in which the و is a substitute for ی, and شُرَائِي, [both signifying *Of, or relating to, selling, and also of, or relating to, buying,*] are rel. ns.; the former, of the inf. n. شُرِي; and the latter, of the inf. n. شَرَاء. (Mgh, TA.)

شُرِيَان see شُرِي: — and see what next follows.

شُرِيَان and شُرِيَان (S, K,) the former of which is the more in repute, (TA,) the former said to be quasi-quadrilateral, like جُرِيَال, [and therefore mentioned also in the TA in art. شَرِن,] but held by IB to be of the measure فَعْلَان, (TA in art. شَرِن,) *A kind of tree, (S, K, TA,) of the عَصَاهُ [q. v.] of the mountains, (TA,) of which bows are made: (S, K, TA:) n. un. with ة: the tree thus called grows in the manner, and of the height and width, of the [species of lote-tree called] سِدْر, and has a yellow, sweet نَبَقَةٌ [or drupe]: so says AHn: and he adds, Abou-Ziyád says, bows are made of the شُرِيَان, and the bow made thereof is good, but black tinged with redness; its wood being of those woods of which good bows are [commonly] made; and they assert that it seldom, or never, becomes crooked: Mbr says that the شَوْحَطُ and نَبَعٌ [q. v.] and شُرِيَان are one kind of tree, but differing in name and estimation according to the places of growth; such thereof as is upon the summit of the mountain being the نَبَع; and such as is at the base, or foot, or lowest or lower part, thereof, the شُرِيَان. (TA. [But see شَوْحَطُ.]) — Also sing. of شُرِيَان signifying The arteries; i. e. the pulsing veins; (S, K;) which spring from the heart: (S:) but the anatomists assert that they spring from the liver, and pass by the heart. (TA.) — شُرِيَان, with kear, signifies also *A crack, or fissure, [in a rock,] such as is termed كَثْتُ. (Az, TA.)**

شُرَائِي see شُرُوِي.

شَارِ Selling, or a seller: (Mgh, TA:) and buying, or a buyer: as also مُشْتَرِي [in both senses, but generally in the latter sense; whereas شَارِ is generally used in the former sense]: (TA:) pl. of the former شَرَاءَةٌ. (Mgh.) — Also, (S, TA,) and شَارِي, in which latter the ي is not the ي of a rel. n. but is an affix corroborative of the epithet, as in the cases of أَحْوَرٌ and أَحْوَرِي [or أَحْمَرٌ and أَحْمَرِي] and صَلْبٌ and صَلْبِي, (TA,) *One of the people to whom is applied the appellation الشَّرَاءَةُ, (S, TA,) which means the [heretics, or schismatics, commonly known by the name of] خَوَارِج [pl. of خَارِجِي, q. v.]: (S, M, Mgh, K, &c.): so called because they said, We have sold ourselves in obedience to God, i. e., for Paradise, when we separated ourselves from the erring Imáms: (S:) or because they sold themselves for the sake of what they believed: or because they said, Verily God has purchased us and our possessions: (Mgh:) but ISk says, because of their vehement hatred of the Muslims: and the author of the K says that it is from شُرِي signifying “he was*

angry,” and “he persisted, or persevered;” and he charges J with error in his explaining it as above, from their saying “we have sold ourselves” &c.; but this charge is senseless, for J has followed herein more than one of the leading authorities: the author of the K has followed ISd, who, however, adds, as to themselves, they say “We are the شَرَاءَةُ” because of the saying in the KUR ii. 203 [cited in the first paragraph of this art.], and the saying [in ix. 112] “Verily God hath purchased, of the believers, themselves” [&c.]; and the like is said in the Nh, with this addition, that شَرَاءَةٌ is the pl. of شَارِ; i. e., it is from شُرِي, aor. يَشُرِي; or it may be from المَشَارَاةُ meaning المَلَاجَةُ: moreover, the part. n. of شُرِي is شَرِ; and this has not شَرَاءَةٌ for its pl. (TA.)

شَارِي see the next preceding paragraph.

مُشْتَرِي see شَارِ. — المَشْتَرِي *A certain star, (S, K,) well-known; (K;) [Jupiter;] one of the Seven Stars. (TA.) — And A certain bird. (K.)*

شَرِب

1. شَرَبَ (S, A, O, K,) and شَرَبَ (O, K,) aor. of each ٢, (K,) inf. n. شَرُوبٌ (S, A, O, K) and شَرِبَ (K,) *He was, or became, such as is termed شَارِبٌ meaning as expl. below: (S, A, O, K:) [mostly] said of a horse. (S, A, O, TA.)*

2. شَرَبَهُ (O, K,) inf. n. تَشْرِيبٌ (K,) *He, or it, caused it (a rod, O) to wither: (O, K, TA:) and he, or it, made him to become lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.)*

شَرَبَةٌ see what follows.

شَارِبٌ *Lean, or light of flesh; slender, and lean; or lean, and lank in the belly; applied to a horse: (S, O:) [or] شَرَبَةٌ signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and شَارِبٌ, lean, &c., as above; and tough; (A, K;) applied to a horse, (A, TA,) and to a man, &c.: (TA:) or lean, or light of flesh, though not emaciated: (Aq, TA:) and, applied to a man, very slender or slim or spare: (A:) pl. شَرَبٌ (S, A, O, K,) applied to horses, (S, A, O,) and [as also of شَارِبَةٌ] شَوَابِ (K.) And شَارِبَةٌ *A she-gazelle lean, or light of flesh; or slender, and lean; or lean, and lank in the belly; in consequence of her having come from afar: pl. شَوَابِ. (TA.) — And Rough; (S, K, TA;) applied to a place. (S, TA.)**

شَزْر

1. شَزَرَ, and شَزَرَ إِلَيْهِ, aor. ٢, (K,) inf. n. شَزْرٌ, (TA,) *He looked askew, or sideways, at him, (IAmb, K,) not turning his face towards him, (TA,) [or with a slight turning of the face, (see لَحَظَهُ,)] by reason of hatred or of awe: (IAmb:) or he looked at him with a look of aversion: or he looked at him from the right and left: (K:) or from the outer angle of the eye: generally, in anger: or with hatred and anger: (TA:) or,*

(K,) as also نَظَرَ إِلَيْهِ شَزْرًا (S, A, Mgh, Mgh,) *he looked at him from the outer angle of the eye, (S, A, Mgh, K,) with anger, (S, K,) or with aversion, like as one looks who hates another, (A, Mgh,) or like one who is averse and angry: (Mgh:) or شَزْرَةٌ signifies he looked at him with the look of an enemy. (TA.) The saying of 'Alee, اَلْحَطُّوا الشَّزْرَ وَالطَّعْنَوا الْبَسْرَ, is expl. as signifying *Look ye from the right and left [and thrust ye straight forward]. (TA.) — Also شَزْرَةٌ, (Fr, K,) aor. and inf. n. as above, (Fr,) He smote him with the [evil] eye. (Fr, K.) — Also شَزْرَةٌ He thrust him, or pierced him, (K,) with a spear-head. (TA.) And طَعَنَهُ شَزْرًا He thrust him, or pierced him, sideways. (A.) — شَزْرَ الْحَبْلِ, aor. ٢, and ٤, (K,) inf. n. شَزْرٌ, (TA,) *He twisted the rope, or cord, from the left [by rolling it against his body from left to right]: (ISd, K:) or he twisted it upwards [by rolling it upwards against his thigh or body]: (Aq, AM:) or he twisted it from without [by rolling it against his thigh], and turned it towards his belly [contrarily to the usual manner, which is termed يَسْرٌ, and which is the twisting downwards, by rolling the rope or cord downwards either against the body or against the thigh]: (ISd, K;) as also ٥ استَشَزْرَهُ. (K.) [See also شَزْرٌ, below.]***

3. شَاذَرَهُ, inf. n. مُشَاذَرَةٌ, *He treated him, or regarded him, with enmity, or hostility: whence [the manner of looking termed] الشَّزْرُ. (AA.)*

4. اَشَزْرَهُ اللهُ *God cast him into an evil case from which he could not extricate himself. (TA.)*

5. تَشَزَّرَ *He was angry. (K.) [See also تَشَذَّرَ.] — He prepared himself, لِلْقِتَالِ for fight, (K,) and لِلسُّجُودِ [for prostration in prayer]. (Mgh.)*

6. تَشَاذَرُوا *They looked, one at another, in the manner termed شَزْرٌ, (S, K,) from the outer angle of the eye. (TA.) [See 1.]*

10. استَشَزَّرَ: see 1, last sentence but one. — Also *It (a rope or cord) was twisted in the manner described above, in the explanation of شَزْرٌ الْحَبْلِ. (K.)*

شَزْرٌ طَعْنٌ شَزْرٌ *A thrusting, or piercing, from the right and from the left: (S, M, TA:) or with the right hand and the left. (TA.) — قَتَلَ شَزْرًا A twisting upwards, contrarily to the manner in which the spindle [usually] turns. (S.) [See 1.] — غَزَلَ شَزْرًا Spun thread [app. twisted in a manner the reverse of that which is usual: (see 1; and see also رَدْنٌ) or] that is uneven. (K.) — طَحَنَ شَزْرًا [in which شَزْرًا appears to be an inf. n., though its verb is not mentioned,] *He ground with the hand-mill turning it from his right: [i. e., making it to revolve in the same course as do the hands of a watch:] (S, A, K:*) the contrary [which is the common way] is termed بَتًّا. (A, TA.) — And مَا زَالَ شَزْرًا He ceased not to be taking the wrong way. (IAq, TA.) — شَزْرٌ also signifies Difficulty (K) in an affair. (TA.)**

فِي لَحْظِهِ شَزْرٌ [In his glance is a sidelong and

angry look, from the outer angle of the eye: see 1]. (S, K,*) شَزْرُ signifies [also] *Disquietude*. (Mgh.)

أَتَاهُ الدَّهْرُ بِشَزْرَةٍ لَا يَنْحَلُّ مِنْهَا [Time, or fortune, brought him a calamity from which he was not to be extricated;] meaning, *destroyed him*. (TA.)

شُرَّةٌ † *Redness in the eye, and, or with,* (so in the K accord. to the TA, but in the CK "or,") *what is termed شُرٌّ in the glance thereof*. (K.)

عَيْنٌ شُرَّاءٌ † *Red milk*. (TS, K.) — عَيْنٌ شُرٌّ † *An eye that is red, and* (so in the K accord. to the TA, but in the CK "or,") *with what is termed شُرٌّ in the glance thereof*. (K.)

حَبْلٌ مَشْرُورٌ *A rope, or cord, twisted from the left*; (Lth, A, Mṣb, TA;) which is the stronger way: (Lth, A:) or *upwards*: (Aṣ, T, S:) [see 1:] and † *مَشْرُورَاتٌ*, (S, TA,) and † *مَشْرُورَاتٌ*, (TA,) [*Pendent locks of hair*] so twisted. (S, TA.)

مَشْرُورٌ: see the next preceding paragraph.

شع

1. شَعَّ النَّعْلُ, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. شَعَّ, (O, K,) *He put a شع [q. v.] to the sandal*; (S, Mṣb, K;) as also † *شَعَّهَا*, and † *أَشَعَّهَا*. (S, O, K.) = شَعَّتِ النَّعْلُ, aor. ʿ, *The sandal had its شع broken*. (Ibn-Buzurj, O, K.) — شَعَّ الْفَرْسُ, aor. as above, inf. n. شَعَّ, *The horse had a gap, or space, between his central incisor and the tooth next to it*. (Abou-Málik, IDrd, O, K,*) = شَعَّ, aor. as above, inf. n. شَعَّ and شَعَّوْعٌ, *It was, or became, distant, or remote*; said of a place of alighting, or abode. (K.) And, said of anything, *i. q. تَنَاءَى* [*It was or became, far from another thing*]: and شَخَّصَ [*it rose, &c.*]. (TA.) — شَعَّ بِهِ *He put, or sent, or removed, him, or it, away, or far away*; as also † *أَشَعَّهُ*. (TA.)

2: see the preceding paragraph.

4: see 1, first and last sentences.

شَعَّ (S, O, Mṣb, K, &c.) and شَعَّ (K) and † شَعَّنَ, so in some of the copies of the K, (TA,) [thus in my MS. copy of the K, and also in the O,] with an augmentative ن, (O, TA,) *The قَبَالُ of the sandal*; (K;) [i. e.] *the appertenance of the sandal that is attached, or tied, to its زَمَامٌ*; (S;) [meaning] *one of the thongs, or straps, or strips of leather, of the sandal, being that which passes between two toes, of which the [lower] end enters the hole, or perforation, that is in the fore part of the sandal, and which is attached [at its upper end] to the زَمَامٌ [or, as it is also called, the شِرَاكُ, a thong, or strap, or strip of leather, extending towards the ankle, and having two arms, (its عَضْدَانِ,) which are attached to the أُذُنَانِ (q. v.), or pass through these and unite behind the foot*]: (IAth, TA:) a poet says, referring to camels,

أَحْدُو بِهَا مُنْقَطِعًا شِعْتِي

[I urge them on by singing to them, with the interdigital thong of my sandal broken]: (Lth, O, TA:) the pl. of شِعُّ is شِعْوَعٌ (S, O, Mṣb, K, TA) and أَشْعَاعٌ: (O, K, TA:) ISd and Z affirm that it has only the former pl.; but AHei contradicts this: (TA:) the latter pl. [a pl. of pauc.] occurs in the saying of 'Obeyd Ibn-Eiyoub El-'Amberee,

يُدِيرُ تَعْلِيهِ تِلًّا تَعْرَقَا

يَجْعَلُ أَشْعَاعَهَا نَحْوَ الْقَفَا

[He turns round his sandals, in order that they may not be known by their prints upon the ground; putting the interdigital thongs thereof in the direction of the back of the neck]. (O, TA.) — [Hence,] قِبَالُ الشَّيْخِ signifies † *The serpent*; mentioned by IAqr with الشُّبُرُ. (TA.) — And شِعُّ also signifies † *The extremity of a place*. (O, K.) One says, *حَلَلْنَا شِعَّ الدَّهْنَاءِ* † [We alighted in the extremity of the sandy desert, or of the desert called Ed-Dahnâ]. (O.) — And † *A narrow tract of land*. (O, K.) — And † *Somewhat remaining of property or cattle*. (IAqr, O, K, TA.) And (K) † *A small quantity or number of property or cattle*. (Moḥárib, O, K, TA.) One says, *لَهُ شِعُّ مَالٍ* † *He has a small quantity of property, or a small number of cattle*; (Moḥárib, O, K, TA;) or *a small collection of camels and of sheep or goats*: (K, TA:) and Fr adds *مَالٍ شَعِيْعٌ* [app. in the same sense: but see another explanation of مَالٍ شِعُّ in what follows]. (O.) — And † *The greater portion or number of property or cattle*. (El-Mufáddal, O, K, TA.) Thus it has two contr. [?] significations. (K.) One says, *ذَهَبَ شِعُّ مَالِهِ* † *The greater portion of his property, or the greater number of his cattle, went, or passed, away*. (El-Mufáddal, O, TA.) — And *فَلَانٌ شِعُّ مَالٍ* † *Such a one is a good manager of cattle or camels &c.*; (S, O, K, TA;) *one who keeps assiduously to the tending, or pasturing, thereof*: (A, TA:) and Fr says, *هُوَ شِعُّ مَالٍ*, as syn. with مَالٍ شِعُّ. (TA: [but see above.])

شِعْنٌ: see شِعُّ, in two places.

شَاعِيْعٌ: see شَاعِيْعٌ.

شَاعِيْعٌ مَالٍ: see شِعُّ, in two places.

شَاعِيْعٌ *A man having his شع broken*. (O, K.) — Also *Distant, or remote*; and so † شَعْوَعٌ: (S, O, K:) both applied to a place of alighting, or abode: (O, K:) pl. [of either, irreg.], شَعْوَعٌ. (K.) One says *بِلَادٌ شَاعِيْعَةٌ* [*Distant countries or towns*]. (Mṣb.) And *رَجُلٌ شَاعِيْعٌ الدَّارِ* *A man whose house, or abode, or country, is distant*. (TA.) And *سَفَرٌ شَاعِيْعٌ* *A far journey*. (TA.)

ششب

شُوشِبٌ, mentioned in the K under this head and in art. شِب: see the latter art.

شصر

1. شَصَّرَ, (A'Obeyd, O,) aor. ʿ, (O,) inf. n. شَصَّرَ, (A'Obeyd, S, O, K,) *He sewed (a garment, or piece of cloth, A'Obeyd) with wide stitches, or with stitches far apart*, (S, O, K,) *as in the manner termed بَشْكٌ*. (A'Obeyd.) — شَصَّرَ عَيْنَ الْبَازِي, (S, O,) aor. and inf. n. as above, (S,) *He sewed up the eye of the hawk*. (S, O.) — شَصَّرَ النَّاقَةَ, (M, O, K,) aor. ʿ and ʿ, (O, K,) inf. n. as above, (S, M, O, K,) *He transfixed the sides of the she-camel's vulva with small sharp-pointed pieces of wood, or prickles*, (M, O, K,*) *and twisted round behind them sinews*, (M,) *or a string made of hairs from her tail*, (M, O, K,*) *on account of the protruding of her womb on the occasion of her bringing forth*; (M, O, K;) syn. of the inf. n. تَزْنِيْدٌ. (S.) See also شَصَّارٌ, below. — And شَصَّرَ النَّاقَةَ, (K,) inf. n. as above, (TA,) signifies also *He inserted the piece of wood called شَصَّارٌ between the nostrils of the she-camel*; and so † *شَصَّرَهَا*, (K,) inf. n. تَشَصِيْرٌ. (TA.) — شَصَّرَتْهُ شَوْكَةٌ, (O, K,) inf. n. as above, (K,) *A thorn pricked, or pierced, him*. (O, K.) — شَصَّرَهُ بِالرُّمْحِ, (O,) inf. n. as above, *He pierced him (O, K,*) with the spear*. (O.) شَصَّرَتْ also signifies *A bull's*, (O, K,) and *a gazelle's*, (TA,) *smiting* (O, K, TA) *a man* (O, TA) *with his horn*. (O, K, TA.) = And شَصَّرَ, (IAqr, O,) inf. n. as above, (K,) *He leaped, or leaped upwards*; syn. طَفَّرَ. (IAqr, O, K,*) — شَصَّرَ بَصْرَهُ, aor. ʿ, (O, K, in the L ʿ,) inf. n. شَصْوَرٌ, *His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed*, (syn. شَخَّصَ,) *and the eye became inverted*; at the time of death: (O, K:) thus, nearly in the same words, expl. by Lth and IF and Ibn-'Abbád: (O:) or the correct word is شَصَّأَ, or شَطَّرَ; (so accord. to different copies of the K, the latter being the reading in the TA;) or both; for Az says that this explanation of شَصَّرَ بَصْرَهُ is in his opinion a mistake, and that it is correctly شَصَّأَ بَصْرَهُ and شَطَّرَ, meaning that he was as though he looked at thee and at another. (O, TA.)*

2: see the preceding paragraph.

شَصَّرَ, and its dual: see شَصَّارٌ.

شَصَّرَ (A'Obeyd, S, K) and شَصَّرَ (Lth, S, K) and شَصَّرَ (K) *The young one of the gazelle, when he has become strong and active*: (A'Obeyd, S, L, &c. in the K, when he has become strong, but not active; but this is a mistake: (TA:) or that has become old enough to smite with his horn: or that has become a month old: or that has not yet cropped the herbage [but only sucked his mother]; expl. by الذِّي لَمْ يَحْتَنِكْ: (K:) A'Obeyd states that it is said by more than one of the Arabs of the desert that the young one of the gazelle is called طَلًّا; then, حَشْفٌ; and when his horns come forth, شَادِنٌ; and when he has become strong and active, شَصَّرَ, of which the fem. [as is also said in the K] is شَصَّرَةٌ; then, جَدْعٌ; and

then, **ثَنِي**, which name he continues to have until he dies: (S:) [perhaps correctly corresponding to our six terms which are as follows: a fawn (applied to a buck or doe of the first year), a pricket (to a buck of the second year), a sorel (to a buck of the third year), a sore (to a buck of the fourth year), a buck of the first head (to one of the fifth year), and a great buck (to one of the sixth year):] or **شَاصِرٌ** is applied to a young gazelle when his horn has come forth: (Lth:) pl. [of **شَصْرٌ**,] **أَشْصَارٌ**. (K.) — **شَصْرٌ** also signifies A certain bird, smaller than the **عَصْفُورٌ** [or sparrow], (AA, O, K,) of the colour thereof. (AA, O.)

شَصَارٌ The small sharp-pointed piece of wood, or prickle, (K,) or the small sharp-pointed pieces of wood, or prickles, (IDrd, S,) with which the operation termed **تَرْزِيدٌ** [which is that described above in the explanation of **شَصْرَ النَّاقَةِ**] is performed; (IDrd, S, K;) as also **شَصْرٌ**: (K:) or **شَصْرَانٌ**, or **شِصَارَانٌ**, is a term applied to two pieces of wood, which are thrust through the edge of the rectum of a she-camel, and then bound with a strong string of the fibres of the palm-tree, behind them: this is done when they desire to make a she-camel affect the young one of another: they take a stuffed **دُرْجَةٌ** [q. v.], and insert it into her rectum, and transfix the rectum with two sharp-pointed pieces of wood, which they bind as above described: this operation is termed **شَصْرٌ** and **تَرْزِيدٌ**. (ISh.) [See also 1.] — Accord. to the T, A piece of wood, which is bound between the two edges of a she-camel's vulva. (TA.) — And A piece of wood, which is inserted between the nostrils of a she camel. (K.)

شَصِيرٌ A prick of a thorn. (O, K.)

شَاصِرٌ: see **شَصْرٌ**, in two places.

شَوْصِرٌ: see **شَصْرٌ**.

شَاصِرَةٌ One of the snares with which beasts of prey are caught. (O, K, TA.)

شصى and شصو

1. **شَصَا بَصْرَهُ**, (S, K,) aor. **شَصَا**, (S, TA,) inf. n. **شَصُو**, (S, TA, and so in copies of the K, accord. to the CK **شَصُو**, [and this, though wrong, is agreeable with a rule generally observed in the K, as it is not there followed by any indication of the form,]) like **عَلُو**, (TA,) His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed, syn. **شَخَصَ**, (S, K, TA,) [at the time of death, (see **شَصْرٌ**),] as though he looked at thee and at another. (TA.) — And **شَصَا السَّحَابُ** The clouds rose, or rose high, (T, S, K,) in their first appearing. (T, TA.) And **شَصَا** said of anything, It rose, or rose high. (T, TA.) — [Hence,] **شَصَّتِ الْقَرْيَةُ**, (K,) inf. n. as above, (TA,) The water-skin being filled with water, (K, TA,) and in like manner, being inflated, (TA,) its legs became raised, or raised high. (K, TA.) And thus also, **شَصَا الزَّرْقُ**,

The wine-skin being filled with wine, its legs became raised, or raised high. (TA.) — And **شَصَى**, aor. **شَصَا**; (Ks, S, TA;) or **شَصَا**, aor. **شَصَا**; and **شَصَى** aor. **شَصَا**; (K;) but this last requires consideration, differing as it does from what is in the S [without any allusion to the latter's being wrong]; (TA; [see also **شَكَى**];) said of a corpse; (Ks, S, K;) Its arms and legs rose, or rose high; (K;) or it became inflated, or swollen, and its arms and legs rose, or rose high. (Ks, S.) — And **شَصَى بِرِجْلِهِ** He raised, or raised high, his leg. (TA.)

4. **اشصى بَصْرَهُ** [He made his eye, or eyes, to become fixedly open, or raised, &c.: see 1, first sentence: or] he raised, or he raised high, his eye, or eyes. (S, K, TA.)

شَصُو i. q. **شِدَّةٌ** [app. as meaning Hardship, distress, or adversity]. (Az, K.) — And **سَوَاكٌ** [or piece of stick with which the teeth are cleansed]. (IAar, Az, TA. [See also **شَوْصٌ**].)

شَاصٍ; fem. **شَاصِيَةٌ**, pl. of the latter **شَاصِيَاتٌ** and **شَوَاصٍ**; part. n. of 1 (S, TA) as said of the eyes [i. e. Fixedly open, or being raised, &c.]: (TA:) and of a water-skin, meaning Filled, or inflated, so that its legs are raised; and of a wine-skin, meaning filled, so that its legs are raised: and of a corpse, meaning Inflated, &c. (S, TA.) It is said in a prov.,

* **إِذَا أَرَجَحَنَ شَاصِيًا فَارْتَفَعَ يَدَا** *
[expl. in art. **رَجَحَنَ**, q. v.]. (S, TA.)

شط

1. **شَطَّ**, aor. **شَطَّ** and **شَطَّ**, (S, Mṣb, K,) [the latter contr. to analogy,] the pret. like **ضَرَبَ** and **قَتَلَ**, (Mṣb, [and the like is said in the TA,]) inf. n. **شَطٌّ** and **شَطُوطٌ**, (S, K,) It (a house, or dwelling, S, Mṣb, TA, and a place of visitation, TA) was, or became, distant, remote, or far off. (S, Mṣb, K.) — **شَطَّ فِي السَّوْمِ**, (Mṣb, K,) aor. **شَطَّ** and **شَطَّ**, (Mṣb,) inf. n. **شَطٌّ** and **شَطُوطٌ**; (TA;) or **أَشَطَّ** **فِيهِ**; (S;) or both, (Mṣb, K,) but the latter is the more common; (K;) and **أَشَطَّ**; (S;) He went far, (S, K,) or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing: (S, Mṣb, K:) the verb in this phrase is also followed by **عَلَيْهِ** [against him]. (TA.) IB says that **شَطَّ** signifies **بَعَدَ** [meaning He, or it, was, or became, distant, &c.]: and that **أَشَطَّ** signifies **أَبْعَدَ** [meaning he went far, &c.]. (TA.) You say also, **أَشَطُّوا فِي طَلْبِي** They went far, or very far, or to a great or an extraordinary length, in seeking me. (S, K,*) And **أَشَطَّ الْقَوْمُ فِي طَلْبِنَا** The people, or company of men, sought us walking and riding. (TA.) And **أَشَطَّ فِي الْمَهَاوِرَةِ** He went away in the desert: (K:) as though he went far in it. (TA.) And **شَطَّ فِي سَلْعَتِهِ**, inf. n. **شَطُوطٌ**, He exceeded the due bounds, and went far from what was right, in respect of his commodity, or article of merchandise. (K.) And **شَطَّ فِي حُكْمِهِ**, (Mṣb, K,) aor. **شَطَّ**,

(K, TA,) only, (TA,) or **شَطَّ** and **شَطَّ**, (Mṣb,) the latter aor. is mentioned in the L, (TA,) inf. n. **شَطُوطٌ**, (Mṣb, TA,) in the K, erroneously, **شَطِيطٌ**, (TA,) and **شَطُوطٌ** also; (Mṣb;) and **أَشَطَّ**; (Mṣb, K;) and **أَشَطَّ فِي الْقَضِيَّةِ**; (K;) or **أَشَطَّ فِي الْقَضِيَّةِ**; (S;) He acted unjustly, wrongfully, injuriously, or tyrannically, (S, Mṣb, K,) in his judging, or exercising jurisdiction or rule, or passing sentence, (Mṣb, K,) or in judging, &c., (S,) **عَلَيْهِ** against him. (K.) And **شَطَطْتُ عَلَيْهِ**, (S, L,) aor. **شَطَطْتُ**, (L,) and **أَشَطَطْتُ**; (S, L;) I acted unjustly, wrongfully, injuriously, or tyrannically, against him: mentioned by A'Obeid. (S, L.) It is said in the Kur [xxxviii. 21], **وَلَا تَشَطُّطْ**, or **تَشَطُّطْ**, or **تَشَطُّطْ**, accord. to different readings, And go not thou far from what is right: (K, TA:) all having this meaning: (TA:) or exceed not the due bounds. (Bd.) **شَطَطٌ** signifies The exceeding the due bounds (AA, S, Mgh) in selling, and in demanding or seeking, and in exercising jurisdiction, &c., (AA,) or in everything. (S.) It is said in a trad. **لَهَا مَهْرٌ وَلَا تَشَطُّطْ** [She shall have the dowry of her like:] there shall be no falling short nor exceeding. (S.) And you say of a just sale, **وَلَا بَخْسَ فِيهِ وَلَا شَطَطًا**, (S in art. **بَخَسَ**), or **وَلَا شَطُوطًا**, (T and TA in that art.,) [There is no deficiency in it nor excess.] You also say **شَطَّ فِي الْقَوْلِ**, aor. **شَطَّ** and **شَطَّ**, inf. n. **شَطَطٌ** and **شَطُوطٌ**, He was rough, harsh, or coarse, in speech. (Mṣb.) — **شَطَّ** used transitively, [aor. **شَطَّ**,] He passed, or passed beyond, [or, probably, passed far away from,] a place. (TA.) — **شَطَّ فَلَانًا**, (K,) aor. **شَطَّ**, (TA,) inf. n. **شَطٌّ** and **شَطُوطٌ**, (K,) He distressed, or afflicted, such a one, and treated him, or used him, unjustly, wrongfully, injuriously, or tyrannically: (K:) so say AZ and Aboo-Malik. (TA.) — **شَاطَهُ فَشَطَّهُ**: see 3.

2. **شَطَطَ**, inf. n. **تَشَطُّطٌ**, He strove, laboured, exerted himself, or did his utmost, in acting unjustly, wrongfully, injuriously, or tyrannically, and exceeding the due bounds. (K, TA.) See also 1, in the latter half of the paragraph.

3. **شَاطَهُ**, (K,) inf. n. **مُشَاطَةٌ**, (TA,) He vied with him in **أَشْتَطَاطٌ** [i. e. going far, or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing; or acting unjustly, wrongfully, injuriously, or tyrannically, in judging, &c.]. (K.) You say, **شَاطَهُ فَشَطَّهُ** [He vied with him in so doing, and surpassed him, or overcame him, therein]. (TA.) See also 1, in the latter half of the paragraph.

4: see 1, in nine places.

8: see 1, in two places.

شَطٌّ The bank, or side, of a river: (S, Mṣb, K:) and of a valley: (S, Mṣb:) or, of the latter, the rising ground next the bottom: (AHn:) pl. **شَطُوطٌ** (Mṣb, K) and **شَطَّانٌ**; (K;) the latter occurring in a verse, accord. to one relation; but

accord. to another relation, it is شَطَانٌ, pl. of شَاطِئٌ, which is syn. with شَطٌّ. (TA.) — † The side of a camel's hump; (S, K;) any side thereof: (S;) or the half thereof: (K;) pl. شَطُوطٌ. (S, K.)

شَطَّةٌ: see شَاطٌ.

شَطَّةٌ: see شَطَاطٌ, in two places.

قَوْلٌ ذُو شَطَطٍ, (Mgh,) and أَمْرٌ ذُو شَطَطٍ, (Bd in lxxii. 4,) An action, or affair, (Mgh,) and a saying, (Bd,) that is extravagant, or exorbitant, or exceeding the due bounds. (Mgh, Bd.) [See 1, of which it is an inf. n.]

شَطَاطٌ Distance; remoteness; (S, K, TA;) as also شَطَاطٌ and شَطَّةٌ, with kesr, (K,) and مَشَطَّةٌ. (TA.)

It is said in a trad., اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ اللُّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَسْوَةِ الْمُنْقَلَبِ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الشَّيْطَانِ وَسْوَةِ الْمُنْقَلَبِ i. e. [O God, verily I seek protection by Thee from trouble of travel, and grievousness] of distance of the space to be journeyed over, [and evilness of return to my home.] (TA.) — And Distance, or farness, between the two extremities of a man; as also شَطَاطٌ and شَطَاطَةٌ. (K.) And Tallness, and beauty of stature: (K;) or justness of stature: (IDrd, S, K;) as also شَطَاطٌ, (S, K,) in either sense. (K.) — Also, and شَطَاطٌ, Fragments of baked bricks. (K.) — [Freytag erroneously assigns the first and last meanings in this paragraph to شَطَّةٌ: and he adds, from Reiske, a meaning belonging to شَطَاطٌ.]

شَطَاطٌ: see شَطَاطٌ, in four places.

شَطُوطٌ A she-camel having a large hump; (As, S, K;) as also شَطُوطِيٌّ: (K;) or large in the two sides of the hump: (TA;) pl. شَطَايِطٌ. (K.)

شَطَاطَةٌ: see شَطَاطٌ.

شَطُوطِيٌّ: see شَطُوطٌ.

شَطَشَاطٌ A certain bird: (K;) IDrd says that it is asserted to have this meaning; but is not of established authority. (O.)

شَاطٌ Anything Distant, remote, or far. (TA.) — A man whose two extremities are far from each other. (K.) — جَارِيَةٌ شَاطَةٌ, (S, K,) and شَطَّةٌ, (K,) A girl tall, and of beautiful stature: (K;) or of just stature. (S, K.) — إِنَّكَ لَشَاطِيٌّ Verily thou art acting unjustly, wrongfully, injuriously, or tyrannically, towards me in judging: occurring in a trad. (A'Obeyd, Az, S.)

مَشَطَّةٌ: see شَطَاطٌ. — Also Difficulty, distress, affliction, trouble, or inconvenience. (TA.)

شط

1. شَطٌّ: see 4. — Also He walked on the شَاطِئِ, i. e. bank, or side, of the river. (K, TA.) — And He cut lengthwise [into slices, or strips,] the hump of a camel, and a skin, or hide. (TA.) — He subdued, overcame, overpowered, or mastered, a man. (K.) — He compressed his

wife. (K.) [And سَطًا and سَطًا signify the same.] — شَطًّا الشَّاقَّةَ, (AA, S, K,) aor. 2 [as in other senses], (TA,) inf. n. شَطٌّ, (AA, S,) He bound the saddle upon the she-camel. (AA, S, K.) — And شَطًّا بِالْحِمْلِ He burdened heavily, or overburdened, the camel with the load; (K;) inf. n. as above. (TA.) [But see what follows.] — Accord. to ISk, (TA,) this last phrase signifies also, (K,) or شَطَّاتٌ بِالْحِمْلِ, as in the L, (TA,) He, (a man, K,) or she, (a camel, L, TA,) had strength, or power, to bear the load. (L, K, TA.) — شَطَّاتٌ بِهِ She (his mother) cast him forth [from her womb]. (K.) One says, نَعَنَ اللَّهُ أُمَّا فَطَّاتُ بِهِ, and so فَطَّاتُ بِهِ, May God curse a mother who cast him forth [from her womb]. (TA.)

2. شَطًّا, inf. n. تَشَطُّيٌّ, It (a valley) had its two sides (شَاطِئَاهُ, TA) flowing [with water]. (IAgr, K.)

3. شَاطِئُهُ I walked upon one شَاطِئِ [i. e. bank, or side, of a river or valley,] while he walked upon the other شَاطِئِ. (S, K,*)

4. اشْطَأَ, (S, Mṣb;) or شَطًّا, aor. 2, inf. n. شَطٌّ and شَطُّوٌّ; (K;) or both; (TA;) It put forth its شَطُّ [or sprouts, &c.]; (S, K;) syn. فَرَّخَ; (Mṣb;) said of seed-produce; (S, Mṣb, K;) and in like manner said of palm-trees (نَخْلٌ); and the former verb, said of trees (شَجَرٌ), they put forth sprouts around their bases, or stems. (K.) And اشْطَأَتِ الشَّجَرَةَ بِغُضُونِهَا The tree put forth its branches. (TA.) — And the former verb, + He (a man) had a son who had attained to manhood and become like him; (AHn, K;) like أَصْحَبَ. (TA.)

Q. Q. 1. شَطِيًّا, (K, TA,) said of a man, (TA,) i. q. رَهِيًّا, (K, TA,) meaning He was weak (TA) in his opinion, or judgment, (K, TA,) and in his affair. (TA.)

شَطٌّ (S, Mṣb, K, &c.) and شَطًّا (TA as from the K [but not in the CK nor in my MS. copy of the K, though a known dial. var. of the former as will be shown in what follows,]) The فُرَاخُ [or sprouts] of seed-produce, (IAgr, S, Mṣb, K,) and of plants, or herbage, (S,) and of palm-trees: or the leaves thereof; (K, TA;) i. e. of seed-produce: (TA;) and the shoots that come forth (Mṣb, K) from, (Mṣb,) or around, (K,) the bases, or stems, (Mṣb, K,) of plants, or herbage, (Mṣb,) or of trees: (K;) pl. أَشْطَاءُ, (S,) or شَطُوءٌ. (K.) أَخْرَجَ شَطًّا, in the Kur xlvi. last verse, means That has put forth its فُرَاخُ [or sprouts]: (Bd, Jel:) or, accord. to Akh, its extremity: (S;) or its ears, (Mṣb, TA,) accord. to Fr; each grain, he says, producing ten, or eight, or seven: or, accord. to Zj, its plants: (TA;) and some read شَطَّاهُ, (Bd, Jel,) which is a dial. var.; and شَطَّاهُ, and شَطَّاهُ, and شَطُّهُ, and شَطُوهُ. (Bd.) — [See also شَطَّاهُ.] — And see شَاطِئٌ.

شَطًّا: see the next preceding paragraph, in two places.

شَطَّاءَةٌ [app. a n. un. of شَطٌّ, q. v. — Also] A green palm-branch: one says, نَبَا قَدْ كَالشَّطَّاءَةِ She has a figure like the green palm-branch. (A, TA.) — And A slice, or strip, i. e. a piece cut lengthwise, of a camel's hump, and of a skin, or hide. (A, TA.)

شَاطِئِ (S, Mṣb, K) and شَطُّوٌّ (K) The bank, or side, (شَطٌّ, S, K, and جَانِبٌ, S, Mṣb,) of a valley (S, Mṣb, K) and of a river: (K;) and some say that the former signifies the extremity, or edge, or side, (طَرَفٌ,) of a river; and the shore of the sea: the pl. of the latter is شَطُوءٌ; and of the former, شَاطِئٌ and شَطَّانٌ; (K, TA;) or this last, as is said in the M, may be pl. of شَطُّوٌّ. (TA.) Accord. to the S, one says also شَاطِئِ الأودِيَةِ [meaning The sides of the valleys]; not assigning to شَاطِئِ any pl.: but the truth is that the pl. is as stated above. (TA.)

شطب

1. شَطَّبَ, (K, TA,) aor. 2, (TA,) inf. n. شَطْبٌ, (AZ, TA,) He cut (K, TA) into oblong pieces, or strips, flesh-meat, and a camel's hump, and a hide, or leather: (TA;) or he cut into strips, but without separating them, a camel's hump. (AZ, TA.) — And شَطَّبَتِ الجُرَيْدَ, [aor. 2,] inf. n. شَطْبٌ, She (a woman) split the palm-sticks, or palm-branches stripped of their leaves, to make of them mats: which being done, says A'Obeyd, [or when they have been peeled,] the شَاطِئَةُ [q. v.] throws them to the مُنْقِيَّةُ. (S.) [Or] شَطَّبَتِ, aor. 2, inf. n. شَطُوبٌ, She removed the upper peel of the شَطْبِ, or [fresh, green] palm-branches. (ISk, TA.) — شَطَّبَ also signifies It inclined, or declined, turned aside or away, deflected, or deviated, and became distant, or remote; (As, O, K;) and so شَطَّفَ; and both signify it went away. (As, TA.) One says, شَطَّبَ عَنْهُ It turned aside or away, and became distant, or remote, from him, or it. (K.) Thus, in a trad., شَطَّبَ الرَّمْحَ عَنِ مَقْتَلِهِ The spear deflected from, and failed to reach, his vital part. (O, TA.)* And one says also, شَطَّبَتِ الدَّارُ The dwelling was, or became, distant, or remote. (O.)

7. انشطب It flowed; (S, K;) said of water, &c. (K.)

شَطْبٌ pl. of شَطْبَةٌ, (S, Mṣb,) [or rather a coll. gen. n., of which the latter is the n. un.,] like as تَمْرٌ is of تَمْرَةٌ; (Mṣb;) Fresh, (A,) or green, (Mṣb,) or green and fresh, (S, K,) palm-branches (S, A, Mṣb, K) stripped of their leaves: (A;) or they are less than what are termed شَطَائِبٌ, of which the sing. is شَطْبِيَّةٌ; and the شَطَائِبُ are less than the كَرَانِيفُ: [i. e. the كَرَانِيفُ is the thickest part of the palm-branch; next is the شَطْبِيَّةٌ; and next to this, the شَطْبَةُ:] or شَطْبِيَّةٌ signifies a green palm-branch. (K.) كَمَسَلِ

شَطْبَةٌ, in a trad. of Umm-Zarā, [as expl. in art. *سَل*, q. v.] means *Like a green palm-stick drawn forth from its skin: or like a sword drawn forth [from its scabbard]: (TA in art. *سَل*:) [for] —*

شَطْبَةٌ signifies also *A sword*. (Aboo-Sa'eed, K.) — [Hence, app.,] شَطْبٌ is used also as an epithet, meaning † *Tall, and well made*; (A, K, TA;) applied to a man and to a horse. (TA.) And, applied to a boy, or young man, † *Plump*; or *fat, soft, thin-skinned, and plump*: and so شَطْبَةٌ applied to a girl, or young woman: (A:) or the former, applied to a boy, or young man, *well made, and neither tall nor short*: (TA:) or, so applied, *light, or active, in body, and sharp-headed*: (IAḡr, TA in art. *عَضْب*, voce *عَضْبٌ*;) or it means, so applied, *long and even (سِبْطٌ) in the bones, light of flesh*; likened to the palm-stick that is split: but this epithet is mostly used with *ة*, i. e. شَطْبَةٌ, which is applied to a mare: (Ḥam p. 298:) or this epithet, شَطْبَةٌ, applied to a mare, means *lank (سِبْطَةٌ) in flesh*; (K, TA;) or *tall*; (TA;) as also شَطْبَةٌ in the former sense, (K, TA,) or in the latter; and the masc. is not thus used, applied to a horse: (TA:) and شَطْبَةٌ, (S,) or شَطْبَةٌ, (K,) or both, but the former is the more approved, (TA,) *beautiful; plump*; or *fat, soft, thin-skinned, and plump*; (K, TA;) and *tall*: (K:) or simply *tall*; (S, TA;) as also شَطْبٌ and شَطْبَةٌ applied to a man. (TA.)

شَطْبَةٌ: see the next preceding paragraph, in seven places: — and see what next follows.

شَطْبَةٌ (S, K) and شَطْبَةٌ (K) and شَطْبَةٌ (TA) and شَطْبَةٌ (K), which last is said by some to be a n. un. of شَطْبٌ [mentioned in what follows as a pl.], (MF,) *A [raised] line (طَرِيقَةٌ, S, O, or طَرِيقٌ, K, [meaning a ridge, and sometimes also a depressed line, as shown voce مُشَطَّبٌ, i. e. a channel,]) in the مَتْن [i. e. broad side, or middle of the broad side, of the blade] (S, O) of a sword*: (S, O, K:) pl. شَطْبٌ and شَطْبٌ, (S, O,) or شَطْبٌ and شَطْبٌ: (K:) [in which it is said that the pl. is شَطْبٌ and شَطْبٌ like غُرْفٌ and كُنْبٌ: but I think that شَطْبٌ is a mistranscription, and that the right reading is شَطْبٌ and شَطْبٌ like غُرْفٌ and كُنْبٌ:] hence it would seem that شَطْبٌ and شَطْبٌ are pls. of one sing.; but Ibn-Hishām El-Lakhmee expressly states that the former is pl. of شَطْبَةٌ; and the latter, of شَطْبَةٌ; (MF;) of which شَطْبَاتٌ also is a pl.; (L in art. *عَمَد*;) and which signifies [the same as شَطْبَةٌ, i. e.] the rising *عَمُود [i. e. the ridge] in the مَتْن of a sword*. (Ish, TA.) [See also مُشَطَّبٌ: and see *عَمُودٌ* and *مَبِينٌ*.]

شَطْبَةٌ: see شَطْبٌ (near the end) in two places: — and see also شَطْبَةٌ: — and شَطْبَةٌ, in three places.

شَطْبَةٌ: see شَطْبَةٌ.

شَطْبٌ The instrument with which a *بَرْدَعَةٌ [or cloth put beneath a camel's saddle] is quilted*. (K.)

شَطْبَةٌ *A slice, or strip, of flesh-meat*: (TA:) or *a piece cut lengthwise of a camel's hump*; (S, O, K, TA;) as also شَطْبَةٌ: (O, K:) or *a piece cut in the form of a strip, but not separated, of a camel's hump*; and so † the latter word: pl. of the former شَطْبَاتٌ. (AZ, TA.) — And *A piece cut lengthwise of a hide or of leather*; (S, O;) as also شَطْبَةٌ. (O.) — And *A piece of [the tree called] نَبْعٌ of which a bow is made*. (S, O.) — See also شَطْبٌ. — And see شَطْبَةٌ. — Also, applied to a she-camel, *Tough*; syn. *يَابِسَةٌ*. (K.) — And [the pl.] شَطْبَاتٌ *Different, or various, parties, sects, or classes*, (K, TA,) and *sorts, of men &c.* (TA.) — And *Difficulties, or distresses*; (Abu-l-Faraj, O, K;) as also شَطَابٌ. (Abu-l-Faraj, O, TA.)

شَطْبَةٌ, (as in the TA,) or شَطْبَةٌ, (as implied in the K,) *A quilted بَرْدَعَةٌ [or cloth that is put beneath a camel's saddle]*. (K, TA.)

شَطْبٌ *A butcher*. (Fr, TA in art. *سَطْر*.)

شَطْبٌ [act. part. n. of the trans. verb شَطَبَ]. — [Hence,] شَوَاطِبٌ [the pl. of شَاطِبَةٌ] signifies *Women who cut skin, or leather, into strips, after having shaven it or measured it: so accord. to different copies of the K; i. e. بَعْدَ مَا يَحْلِقْنَهُ or يَحْلِقْنَهُ*. (TA.) — And *Women who split palm-leaves, and peel the [palm-branches stripped of their leaves, or the portions thereof termed] عَسِيبٌ, to make of them mats, and then throw them to the مُنْقِيَات*: (TA:) or the sing., شَاطِبَةٌ, signifies a woman who *peels the عَسِيب*, (Aḡ, TA,) or who *splits the palm-sticks, to make of them mats*, (S,) and then throws them to the *مُنْقِيَةَ*, (Aḡ, S, TA,) who removes all that is upon them with her knife until she has made them slender, when she throws them back to the شَاطِبَةَ: (Aḡ, TA:) or a woman who makes mats of شَطْبٌ, i. e. [green, fresh] palm-branches [stripped of their leaves]: (ISK, TA:) the pl. occurs in a verse cited voce تَدْرَعٌ. (S, TA.) — Also, [from the intrans. verb شَطَبَ,] طَرِيقٌ شَاطِبٌ *A road inclining, declining, or turning aside or away*. (S, K.) — And *رَمِيَةٌ شَاطِبَةٌ A shot, or throw, that deflects, or deviates, from a vital part*; as also شَاطِفَةٌ. (TA.) — And *رَجُلٌ شَطْبٌ i. q. شَاطِنٌ [i. e. A man remote, or distant, in respect of the place of alighting or abode]*. (TA.)

مُشَطَّبٌ *A sword (S, A, K) having شَطْبٌ [pl. of شَطْبَةٌ], (A, K,) i. e. (A, TA) having طَرَاتِق [here meaning ridges, as expl. above, voce شَطْبَةٌ], (S, A, TA,) in its مَتْن; [or ridges and channels,] these being in some cases elevated and depressed [lines]; (TA;) as also مُشَطَّبٌ: (K, TA:) said by some, [but not so accord. to the A,] to be tropical, as being likened to pieces of a camel's hump cut in strips. (TA.) And in like manner, *A garment, or piece of cloth, having طَرَاتِق [as meaning lines, or streaks, or stripes]*. (S, TA.) And *أَرْضٌ مُشَطَّبَةٌ † Land that is furrowed (A,**

Mḡb, K) *a little, (K,) not much, (Mḡb,) by a torrent*. (A, Mḡb, K.) — And † *Flowing [water &c.; because of the streaks, or lines, with which its surface is diversified]*. (TA.) — See also شَطْبِيَّةٌ. — And see شَطْبٌ, last sentence.

مَشْطُوبٌ: see the next preceding paragraph. — *فَرَسٌ مَشْطُوبٌ المَتْنِ وَالكَفْلِ* means *A horse swollen with fat in the two portions of flesh and sinew next the back bone, on each side, [and in the rump,] (O, K,) and whose creases of the skin are far apart*. (O.) — See also شَطْبٌ, last sentence.

شطر

1. شَطْرَةٌ, (A, MA, O, TA,) [aor. ʔ,] inf. n. شَطْرٌ; (MA;) and شَطْرَةٌ, (K,) inf. n. تَشَطِيرٌ; (TA;) *He halved it; divided it into halves*. (A, MA, O, K, TA.) — شَطْرَهَا, aor. ʔ, (S,) inf. n. شَطْرٌ, (S, K,) *He milked one شَطْر of her, (namely, a camel, or a ewe or goat, S, [i. e., in the former case one pair of teats, and in the latter case one teat,]) and left the other شَطْر*. (S, K.) — شَطْرَتْ and شَطْرَتْ, aor. ʔ, (K,) inf. n. شَطْرٌ, (TA,) *She (a ewe or goat) had one of her teats dried up: or had one teat longer than the other*. (K.) [شَطْرٌ seems to be also *Syn. with حَضَانٌ* as expl. in this Lex.: see also the latter word in Freytag's Lex.: Reiske, as cited by Freytag, explains the former word as meaning “*quando latus unum vulvæ præ altero propendet.*” — شَطْرٌ بَصْرَةٌ, (S, K, TA, and so in the O voce *سَصْرٌ*, q. v., [in some copies of the S and K and in a copy of the A, erroneously, بَصْرَةٌ,]) aor. ʔ, (S,) inf. n. شَطْرٌ, (S, K) and شَطْرٌ, (TA,) *He was as though he were looking at thee and at another*: (S, A, K:) on the authority of Fr. (TA.) — شَطْرٌ شَطْرٌ *He repaired, or betook himself, in the direction of him, or it: or الشَطْرٌ in the sense of الجِهَةٌ and الشَّاحِبَةُ has no verb belonging to it*. (K.) — شَطْرَتْ الدَّارُ *The house, or abode, was distant, or remote*. (Mḡb, Mḡb.) — شَطْرٌ, (S, K,) aor. ʔ; (K;) and شَطْرٌ, aor. ʔ; inf. n. شَطْرَةٌ, of both verbs, (S, K,) or this is a simple subst., (Mḡb,) and شَطْرٌ; (L;) [and شَطْرٌ; (A in art. *عَدْر*;) *He was, or became, or acted, like a شَطْر [q. v.]*. (S, K.) And شَطْرٌ عَلَى أَهْلِهِ, (A, Mḡb,) or شَطْرٌ عَنْهُمْ, (S, K,) aor. ʔ, (Mḡb,) inf. n. شَطْرٌ and شَطْرَةٌ, (S, K,) or this last is a simple subst., (Mḡb,) *He withdrew far away (S, A, K) from his family; or broke off from them, or quitted them, in anger*: (A, K:) or *he disagreed with his family, and wearied them by his wickedness (Mḡb, TA) and baseness*. (Mḡb.)

2: see 1, first sentence. — شَطْرٌ نَاقَتَهُ, (S,) or بَنَاقَتَهُ, (K,) inf. n. تَشَطِيرٌ, (S, K,) *He bound two of the teats of his she-camel with the صَرَار [q. v.], (S, K,) leaving [the other] two [unbound]*. (K.)

3. شَطْرْتُهُ مَالِي *I halved with him my property*; (S, K;) *I retained half of my property and gave him the other half*. (M, TA.) — And شَطْرْتُ

طَلْبِي I left for my lamb, or kid, one teat [of the mother], having milked the other teat and bound it with the صِرَار [q. v.]. (S.)

6: see 1, last sentence but one.

شَطْر The half of a thing; (S, A, Mgh, Mṣb, K;) as also شَطِير (TA:) pl. [of pauc.] أَشْطُر (S, K) and [of mult.] شَطُور (K.) It is said in a prov., شَطْرُهُ أَحْلَبُ حَلْبًا لَكَ شَطْرُهُ [Milk thou a milking of which half shall be for thee]. (S.) And one says شَعْرَ شَطْرَانِ Hair [half] black and [half] white. (A.) Accord. to Ibrāheem El-Harbee, (O,) the saying of the Prophet, مَنْ مَنَعَ صَدَقَةً فَإِنَّا أَخَذُوهَا, the saying of the Prophet, [Whoso refuses to render a poor-rate, verily we take it from him, and half of his property], thus related by Bahz, is a mistake, and the right wording is, وَشَطْرَ مَالِهِ, meaning and his property shall be divided into two halves, and the collector of the poor-rate shall have the option given him and shall take that rate from out of the better of the two halves, as a punishment for the man's refusal of the rate; (O, K;) but it is said that this law was afterwards abrogated: (O:) Esh-Shāfi'ee, however, says that, in the old time, when one refused the poor-rate of his property, it was taken from him, and half of his property was taken as a punishment for his refusal; and he adduces this trad. as evidence thereof; but says that in recent times, only the poor-rate was taken from him, and this trad. was asserted to be abrogated. (TA. [More is there said on this subject, but I omit it as unprofitable.]) — It occurs in two trads. as meaning Half a مَكُوك [q. v.], or half a وَسَق [q. v.], of barley. (TA.) — [In prosody, Half a verse.] — Also † A part, or portion, or somewhat, of a thing; (Mgh, K;) and so شَطِير. (TA.) In the trad. of the night-journey, فَوَضَعَ شَطْرَهَا means † [And He remitted] part, or somewhat, thereof; (K;) i. e., of the prayer. (TA.) And similar is the saying in another trad., الطَّهْرُ شَطْرُ الْإِيمَانِ † [Purification is part of faith]. (TA.) — Either the fore pair or the hind pair of the teats of a she-camel: she has two pairs of teats, a fore pair and a hind pair, and each pair is thus called: (S, K;) and either of the two teats of a ewe or she-goat: (IAḡr, TA:) pl. أَشْطُر. (S, TA.) Hence the saying, (S,) فَلَانَ شَطْرًا † Such a one has known, or tried, varieties of fortune: (S, TA:) has experienced the good and evil of fortune; (S, K, TA;) its straitness and its ampleness: being likened to one who has milked all the teats of a camel, that which yields plenty of milk and that which does not; the fore pair being the good; and the hind pair, the evil: or, as some say, أَشْطُر means streams, or flows, of milk: and [in like manner] one says, حَلَبَ الدَّهْرَ شَطْرِيهِ. (TA.) And, as is said in the "Kāmil" of Mbr, one says of a man experienced in affairs, فَلَانَ قَدْ حَلَبَ شَطْرَهُ † Such a one has endured the difficulties and [enjoyed] the ampleness of fortune, and managed his affairs in poverty and in wealth: lit., has milked his pairs of teats, one pair after

another. (TA.) — Also A direction in which one looks or goes or the like. (S, A, Mṣb, K.) One says, قَصَدَ شَطْرَهُ He went in his, or its, direction; towards him, or it. (S, A.) And it is said in the Kur [ii. 139 and 144 and 145], فَوَلَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ Then turn thou thy face in the direction of the Sacred Mosque. (Fr, S.) The noun in this sense has no verb belonging to it: or one says, شَطْرَ شَطْرَهُ [expl. above: see 1]. (K.) — Also Distance, or remoteness. (TA.)

شَطْرَانِ: see شَطِير [of which it is both a syn. and a pl.].

وَلَدٌ فَلَانِ شَطْرَةً The offspring of such a one are half males and half females. (S, A, K. [In the Ham p. 478, it is written شَطْرَةً.]

شَطْرَانِ, (S, A, K,) fem. شَطْرِي, (K.) A bowl, (S, K,) or vessel, (A, K,) half full. (S, A, K.)

شَطُور A ewe, or she-goat, having one teat longer than the other; (S, O, K;) like حَضُون in this sense [and perhaps in others also, agreeably with what is said of شَطَار in the first paragraph of this art.]: (S in art. حَضَن:) and (so in the S and O, but in the K "or") one having one of her teats dried up: (S, O, K;) and a she-camel having two of her teats dried up; for she has four teats. (S, O.) And a garment, or piece of cloth, having one of the two extremities of its breadth longer than the other. (O, K.) — See also the next paragraph.

شَطِير: see شَطْر, in two places. — Also Distant, or remote; (Aḡ, S, A, Mgh, Mṣb, K;) applied to a town, or country, (Aḡ, S,) an abode, (A, Mgh, Mṣb,) and a tribe. (A.) And so شَطِير in the phrase نَوَى شَطِيرًا [A distant tract, or region, towards which one journeys]: (S, K;) so too شَطُور in the phrase نَيْبَةَ شَطُور [which may mean as above, (like نَيْبَةَ شَطُون) or a remote, or far-reaching, intention, or aim, or purpose]. (TA.) — Also A stranger; (S, O, Mṣb, K;) because of his remoteness from his people; (TA;) as in a verse cited voce إِذَا: (S, O:) or one who is alone, or solitary: (A:) pl. شَطِير. (TA.)

شَاطِر [One who withdraws far away from his family; or breaks off from them, or quits them, in anger: (see 1, last sentence:) or] one who disagrees with his family, (Mṣb,) and who wearies them by his wickedness (S, Mṣb, K) and baseness (Mṣb) and guile: (TA:) i. q. خَلِيع [meaning as above, and having other similar meanings; generally vitious, or immoral; bad, evil, wicked, or mischievous]: (A:) accord. to some, it is post-classical: Aboo-Is-hāḡ says that it signifies one who takes a wrong course: it is also expl. as signifying one who outstrips; like the [messenger called] بَرِيد, who takes a long journey in a short space of time: and hence, [as a conventional term of the mystics,] it is applied to one who outstrips, and is quick, in attaining nearness to God: or as meaning one who has wearied his family, and withdrawn far from them [in spirit], though with them [bodily], be-

cause of their inviting him to carnal lusts, and accustomed ways [of the world]: (TA:) [in the present day, it is applied to a sharper, or clever thief: and to any clever, or cunning, person:] pl. شَطَار. (TA.)

مَشْطُور [Halved. — And hence,] A verse of the metre termed الرَّجَز, (O, K,) and of that termed السَّرِيع, (TA,) having three of its six feet wanting; (O, K;) properly, having half thereof taken away. (O.) — Also Bread done over with [the seasoning, or condiment, called] كَامَخ. (O, K.)

هُمْ مَشَاطِرُونَا They are persons whose houses adjoin ours. (O, K.)

شَطْرَنَج

شَطْرَنَج (O, L, Mṣb, K) and شَطْرَنَج; (L, Mṣb;) some say the former; and some, the latter; (Mṣb;) the latter said to be of established authority, as a dial. var., though disallowed in the K [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Mṣb, TA,) such as جَرْدَخَل, (TA,) which the latter is not; (Mṣb, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (K;) A well-known game; [namely, chess:] (O, L, K;) a Pers. word, (TA,) arabicized; (Mṣb, K, TA;) [said to be] from صَدْرَنَج "a hundred stratagems;" or from شُدْرَنَج "trouble departed," meaning that trouble departs from him who plays at it; (TA;) [or from شَاه رَنَج "the royal care or sorrow;" or from شَش رَنَج "six species or ranks," because the pieces are of so many species: (Richardson's Pers. Arab. and Engl. Dict., Johnson's ed.:)] or [accord. to some] it is from الشَّطَارَة, (O, K,) or المَشَاطِرَة, referring to the word شَطْرَنَج; (TA;) or from التَّسْطِير, (O, K,) referring to the word شَطْرَنَج; so says Ibn-Hishām El-Lakhmee: but, as IB and others have said, these derivations are only partial, making the ن and the ج to be augmentative letters, and are manifestly incorrect. (MF, TA.)

شَطْن

1. شَطْن, (S, TA,) [aor. ٢,] inf. n. شَطُون, (PS,) He was, or became, distant, or remote, (S, TA,) عَنْهُ [from him, or it]. (S.) And شَطْنَتْ الدَّارُ, (Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n., The abode, or dwelling, was distant, or remote. (Mṣb, TA.) — And † He was, or became, remote, or far, from the truth, and from the mercy of God. (Mṣb.) — And شَطْن فِي الْأَرْضِ, (K,) inf. n. as above, (TA,) It entered into the earth, either رَاسِحًا [app. as meaning becoming firmly fixed therein], or وَاغْلًا [app. as meaning penetrating, and becoming concealed]. (K.) — شَطْنَهُ, (S, K,) aor. ٢, inf. n. شَطْن, (S,) He turned away in opposition to him (namely, his companion, K) from his design, or aim, or his direction that he was pursuing, and his way, or

course; expl. by the words **خَالَفَهُ عَنْ نَيْتِهِ وَوَجْهِهِ**. (ISk, S, K.) = And **شَطَّنَهُ**, (S, K.) aor. ٢, (S,) inf. n. **شَطَّنَ**, (TA,) *He bound him with the شَطْن [or rope, or long rope, &c.].* (S, K.)

4. **اَشْطَنَهُ** *He made him, or caused him, to be, or become, distant, or remote.* (S, K.)

Q. Q. 1. **شَيْطَانٌ** *He acted as a شَيْطَان [i. e., as implied in the context, a devil; or one excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or one insolent and audacious in pride and in acts of rebellion];* (K;) and **تَشَيْطَنَ**; (S, K;) both signify the same; (K, TA;) *he became, and acted, like the شَيْطَان.* (TA.)

Q. Q. 2. **تَشَيْطَنَ**: see what next precedes.

شَطْنٌ *A rope,* (S, Mṣb, K,) in a general sense: (K:) or *a long rope:* (Kh, S, K:) or *a long and strongly-twisted rope by means of which one draws water:* (TA:) pl. **أَشْطَانٌ**. (S, Mṣb, K.) Mention is made, in a trad., of a horse as being **مَرْبُوطٌ بِشَطْنَيْنِ** [i. e. *Tied with two ropes, or long ropes, &c.,*] because of his strength. (TA.) And one says of a strong-spirited horse, **إِنَّهُ لَيَنْزُو بَيْنَ شَطْنَيْنِ** [*Verily he leaps between two ropes, or long ropes, &c.*]: a saying applied as a prov. to him who exults, or exults greatly, or excessively, and behaves insolently and ungratefully, and is strong. (TA.) An Arab of the desert described a horse (S, Mṣb) that did not become abraded in the sole of his hoof (so in a copy of the S) by saying, **كَأَنَّهُ شَيْطَانٌ فِي أَشْطَانٍ** [*As though he were a devil in ropes, or long ropes, &c.*]. (S, Mṣb.)

نَوَى شَطُونٌ (S) or **نَبَتْ شَطُونٌ** (K) [*A place to which one purposes journeying that is distant, or remote.* (S, K.) And **غَزْوَةٌ شَطُونٌ** [*A warring and plundering expedition that is distant.* (K.) And **حَرْبٌ شَطُونٌ** [*Distant war: or*] + *war that is difficult [because distant].* (TA. See an ex. in a verse cited voce **جَبَّةٌ**.) [See also **شَطِينٌ**, and **شَاظِنٌ**.] — **بِئْرٌ شَطُونٌ** ↓ *A deep well,* (S, K, TA,) *curving in its interior:* (TA:) or *a well from which the bucket is drawn out by means of two ropes, from its two sides, wide in the upper part and narrow in the lower part;* (K, TA;) *so that if one draws out the bucket from it by means of one rope, one draws it against the casing, and it becomes rent.* (TA.) And **رُمْحٌ شَطُونٌ** + *A long and crooked spear.* (TA.)

شَطِينٌ *Distant, or remote.* (TA. [See also **شَطُونٌ**, and **شَاظِنٌ**.])

شَاظِنٌ [*Distant, or remote, in respect of the place of alighting or abode;* i. q. **شَاظِبٌ** [q. v.]. (TA in art. **شَطَبٌ**. [See also **شَطُونٌ**, and **شَطِينٌ**.]) — And + *Far from the truth [and from the mercy of God: see 1].* (TA.) — And i. q. **خَبِيثٌ** + [*Bad, corrupt, &c.; like شَاظِنٌ*]. (K.) Umeiyeh (S, TA) Ibn-Abi-ṣ-Ṣalt, referring to Solomon, (TA,) says,

• **أَيَّمَا شَاظِبٍ عَصَاهُ عَكَاهُ**
• **ثُمَّ يُلْقَى فِي السِّجْنِ وَالْأَغْلَالِ**

[*Whatever bad one disobeyed him, he bound him in irons; then he was cast into the prison and the shackles for the neck and hands.*] (S, TA.)

شَيْطَانٌ a word of well-known meaning [i. e. *A devil; and with the article ال, the devil, Satan*]: (S, K:) *any that is excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion, of mankind, and of the jinn, or geni, and of beasts;* (A'Obeyd, S, Mṣb, K;) as is shown in relation to the first and second of these by what is said in the Kṣur vi. 112, and ii. 13 and 96: (TA:) the ن is radical, (S, Mṣb, TA,) the word being of the measure **فِعَالٌ**, from **شَطَّنَ**, (Mṣb, TA,) signifying "he was, or became, distant, or remote," (TA,) or signifying "he was, or became, remote, or far, from the truth, and from the mercy of God;" (Mṣb;) as is indicated by the pl. **شَيَاطِينٌ**; [for] the reading of El-Ḥasan in the Kṣur xxvi. 210, **الشَّيَاطُونُ**, is anomalous, [like **بَسَاتُونٌ** for **بَسَاتِينٌ**,] and is said by Th to be a mistake: (TA:) or, as some say, the ن is augmentative, (S, Mṣb, TA,*) and the ي is radical, so that the word is of the measure **فَعْلَانٌ**, (Mṣb,) from **شَاظَ**, aor. **يَشَيْطُ**, (Mṣb, TA,) signifying "it was, or became, null, void, of no account," and the like, and "it burned," or "became burnt," (Mṣb,) or signifying "he burned with anger:" but the former opinion is the more common: (TA:) [in the Kṣur, the word is always perfectly decl.; and so it is said to be by SM, in art. **شَيْطٌ** of the TA; unless used as a proper name: but J says,] if you make it to be of the measure **فِعَالٌ** from **تَشَيْطَنَ** said of a man, [or rather because they say of a man **تَشَيْطَنَ**,] you make it perfectly decl.; but if you make it to be from **شَيْطٌ** ["he burned" a thing], you make it imperfectly decl., because it is of the measure **فَعْلَانٌ**. (S.) — Also *The serpent:* (S, K:) or *a certain species of serpents;* (Fr, S, TA;) *having a mane, of foul aspect: or, as some say, a slender, light, or active, serpent.* (TA.) — Respecting the saying in the Kṣur [xxxvii. 63], **طَلَعَهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ**, [Its fruit is as though it were the heads of the شَيَاطِين], Fr says that there are three ways in which it may be explained: one is, that the **طَلَعٌ** is likened to the heads of the شَيَاطِين [meaning devils] in respect of foulness, or ugliness, because these are described as foul, or ugly: (S:) or it is likened to the *evil in disposition of the jinn*, because these are imagined as foul, or ugly: Zj says, in explaining it, that one says of a thing deemed foul, or ugly, **كَأَنَّهُ وَجْهٌ شَيْطَانٍ** [*as though it were the face of a devil*], and **كَأَنَّهُ رَأْسٌ شَيْطَانٍ** [*as though it were the head of a devil*]; for though the شَيْطَان is not seen, he is conceived in the mind as the foulest, or ugliest, of things: (TA:) the second is, that [the meaning is *foul, or ugly, serpents;* for] the Arabs apply the name شَيْطَان to a sort of serpents, having a mane, foul, or ugly, in the head and face: (S, TA:*) the third is, that a certain foul, or ugly, plant is

named **رُؤُوسُ الشَّيَاطِينِ** (S, TA;) which is expl. in the K only as meaning a certain plant. (TA.) — **شَيْطَانُ الْفَلَا** [lit. *The devil of the waterless deserts*] means + *thirst.* (K.) — **شَيْطَانٌ** signifies also + *Any blamable faculty, or power, [or propensity,] of a man.* (Er-Rághib, TA.) One says, **رَكِبَهُ شَيْطَانُهُ** i. e. + [*His anger got the ascendancy over him; or*] *he was, or became, angry.* (TA.) And **نَزَعَ شَيْطَانَهُ** + *He plucked out his pride.* (TA.) — Also, [probably as being likened to a serpent,] + *A mark made with a hot iron in the upper part of the haunch of a camel, perpendicularly, upon the thigh, extending to the hock;* (K, TA;) from the "Tedhkireh" of Aboo-'Alee; (TA;) likewise called **مُشَيْطَنَةٌ**. (AZ, K, TA.)

الشَّيْطَانِيَّةُ *A certain sect of the extravagant zealots of [the schismatics called] the شَيْعَة; so named from [their founder] الشَّيْطَانُ الطَّاقِي (TA,) an appellation of Moḥammad Ibn-En-Noḡmán. (K and TA in art. **طَوَقٌ**.)*

مُشَاطِنٌ *One who draws out the bucket from the well بِشَطْنَيْنِ (K, TA,) i. e. *with two ropes.* (TA.)*

مُشَيْطَنَةٌ: see **شَيْطَانٌ**, last sentence.

شظ

1. **شَطَّ الْجَوَالِقَ**, (S,) or **الْوَعَاءَ**, (K,) aor. ٢, inf. n. **شَطَّ**, (TA,) *He fastened its شَطَاظ [q. v.] upon the sack:* (S:) or *he put the شَطَاظ into the bag; [meaning into its loop, or handle;] as also* **أَشْطَهَ**: (K:) or the latter signifies *he put to it, or made for it, (namely the sack,) a شَطَاظ*. (S.)

4: see the preceding paragraph.

شَطَاظٌ *The stick, or piece of wood, which is inserted into the loop, or handle, of a sack; (S;) a curved piece of wood, (K, TA,) with a pointed extremity, (TA,) which is put into the two loops, or handles, of a pair of sacks, (K, TA,) when they are bound upon the camel: (TA:) there are two such pieces of wood: (S, TA:) pl. **أَشْطَظَةٌ**. (K.) And *A piece of wood, or peg, with which they make fast the rope of a burden.* (Ibn-Maṣrooḥ, as cited by Golius.)*

شَطْلِيظٌ *A sack made fast, or bound.* (Fr. K.) = *A stick, or piece of wood, split in several places.* (Fr, K.)

شظف

1. **شَظَفَ الشَّجَرَ**, (S, O, K,) aor. ٢; (K;) and **شَظَفَ**, (O, K,) aor. ٢; (K;) inf. n. **شَظَفَانَةٌ**, (O, K,) of the former verb; (O;) *The trees, not being sufficiently watered, became hard, without losing their moisture.* (S, O, K.) — And **شَظَفَتْ يَدَهُ** *His hand became rough, or coarse.* (Ḥar p. 70.) — And **شَظَفَ الْعَيْشَ** *The means of subsistence became dry and hard.* (K, TA.) = **شَظَفَ السَّهْمَ**, (S, Mṣb, K,) aor. ٢, (K,) *The arrow entered between the skin and the flesh.* (S, Mṣb, K. Omitted in the TA.) = **شَظَفَتْهُ عَنِ الشَّيْءِ**,

(O, TA,) inf. n. شُظِفَ, (O, K,) *I withheld, restrained, or debarred, him from the thing.* (O, K,* TA.) — And شُظِفَ signifies also *The drawing forth the testicles of a ram:* (O, K:) or the *compressing them between two pieces of wood, or stick, and binding them with sinew* (بَعَقِبَ, in the CK [erroneously] بَعَقِبَ,) so that they wither. (K.)

5. تَشْظِفُ *He subjected himself to a hard, or difficult, life.* (L in art. معد.)

شُظْفٌ *A splinter, or piece split off, of a staff, or stick.* (IAqr, O, K.)

شُظْفٌ *Dry bread.* (O, K.) — And *A small piece of wood, or stick, like a peg:* pl. شُظْفَةٌ. (Ibn-'Abbád, O, K.)

شُظْفٌ and شُظْفٌ *Straitness; and hardness, or difficulty, or distress;* (AZ, S, O, K;) like ضَفْفٌ: (AZ, S, O:) ISd thinks that the second is a dial. var. of the first; and IB mentions that, in a verse of El-Kumeyt, as related by some, it is with kesr, i. e. شُظْفٌ [which see in what here follows]: (TA:) and (K) as some say, (TA,) *dryness, and hardness, of the means of subsistence:* (K:) or شُظْفٌ signifies *hardness, and straitness, of the means of subsistence:* (Msb:) or *hardness, and coarseness, or roughness, thereof;* from شُظْفَتْ يَدُهُ [expl. above]: (Har p. 70:) pl. شُظْفَاتٌ. (K.) — Also *A disintegration of the flesh, separating it from the border around the nail.* (TA.)

شُظْفٌ *Dry and hard means of subsistence.* (K,* TA. [See 1.]) — *Evil in disposition.* (O, K.) — *Vehement in fight.* (Ibn-'Abbád, O, K.) — *A man alighting, or taking up an abode, in places where the herbage is dried up, and in a desert where is no water* (فَلَاة). (TA in art. عَطِبَ.) — *بَعِيرٌ شُظْفُ الْخِلَاطِ* [A stallion-camel] *vehement in leaping, or compressing, the she-camels.* (S, O, K.) — *أَرْضٌ شُظْفَةٌ* *Rough, or rugged, land or ground.* (Ibn-'Abbád, O, K.)

شُظْفَةٌ *Bread that has become burned.* (IAqr, O.)

شُظْفَاتٌ: see شُظْفٌ.

شُظْفَاتٌ *Distance, or remoteness.* (O, K.)

شُظْفِيٌّ *Trees that, not being sufficiently watered, have become hard, without losing their moisture.* (S, O, K.)

مَشُظْفٌ *One who utters oblique, indirect, or ambiguous, speech or language, deviating from the right way or course.* (O, K. Omitted in the TA.)

شظى

1. شُظِيَ, [aor. and inf. n. as in the next sentence,] said of a stick, or branch, or piece of wood, [&c.,] *It was, or became, split.* (AHn, TA.) — Said of a horse, (As, S, Mgh, K,) aor. ى, inf. n. شُظِيَ, (K,) *His شُظِيَ, (As, S, Mgh, K,) i. e. the small bone called الشُظْيُ, (As, S, Mgh,*) moved from its place, (As, S, Mgh,) or became*

displaced, syn. زُوِيَ, (A, TA,) or became unsteady, or wabbling: (K:) and so تَشْظَى, (K, TA,) this latter on the authority of ISd: (TA:) or [the inf. n.] شُظِيَ, accord. to some, signifies the sinews' becoming split, or slit: (As, S, Mgh:) or شُظِيَ has this meaning also; (K:) and so تَشْظَى. (ISd, K, TA.) — Accord. to the K, شُظِيَ, said of a corpse, is *syn. with شُصِيَ*: but correctly, the former verb is شُظِيَ, aor. ى, inf. n. شُظِيَ, and the latter verb is شُصَا [q. v.], as they are said to be by Az: and in like manner, شُظِيَ, aor. ى, is said of a سِقَاء [or skin for water or milk], meaning *It being filled, its legs became raised, or raised high.* (TA.)

2. شُظِيَ, (TA,) inf. n. شُظْيَةٌ, (K, TA,) *He separated into several, or many, portions or divisions; or dispersed, or scattered;* (K,* TA;) [a thing; or] † a company of men. (TA.) — And *He made [a horse] to be such that his شُظْيُ (شُظَاهُ) became unsteady, or wabbling.* (TA.)

4. اشْظَاهُ *He, or it, hit, or hurt, his شُظْيُ (شُظَاهُ):* (K:) Sgh says, by rule it should be شُظَاهُ [i. e. the verb should be thus, being derived from الشُظْيُ, like قَفَاهُ from القَفَا]. (TA.)

5. تَشْظَى, said of a stick, or branch, or piece of wood, (A, Msb, K, TA,) or of a thing, (S, TA,) *It split, or became split, in pieces, or in several or many places:* (A, Msb, TA:) or *it became scattered, or dispersed, in splinters, or pieces split off:* (S, K:) and it [i. e. anything, nothing in particular being specified,] *became separated into several, or many, portions or divisions; or dispersed, or scattered.* (TA.) One says also, تَشْظَى اللُّوْلُوُ عَنِ الصَّدْفِ † [The pearls became separated, or scattered, from the oyster-shells]. (A, TA.) See also 1, in two places.

7. انشظى *It broke, or became broken.* (TA.) One says, انشظت الرباعية *The [tooth called the] رابعة broke, or became broken.* (TA.)

شُظْيُ, of a staff, or stick, *The like of a لِبْطَةٌ* [i. e. a piece, or sharp piece, of the exterior portion], *that enters into the hand, and wounds it.* (Ham p. 474. [But شُظْيَةٌ is more commonly used in this and similar senses.]) — *A small bone, (عظيرٌ, K, TA, [in the CK عَطِيرٌ, i. e. a bone, and so in my copy of the Mgh,]) or a slender small bone, (As, S,) adhering to the ذِرَاعُ [here app. meaning the arm-bone of a horse], (As, S, K,) or to the bone of the ذِرَاعُ, (Mgh,) which sometimes moves from its place; (As, S, Mgh; [see شُظْيَةٌ;]) or to the knee; (K;) thus in the M; (TA;) or to the وظيف [app. here meaning the fore shank of a horse]; (K;) thus in the A: (TA:) or certain small sinews (عَصَبٌ) therein; (K;) i. e. in the وظيف; thus in the T. (TA.) AO says that تَحْرُكُ الشُظْيِ [i. e. The motion of the شُظْيُ from its place (see 1)] is like what is termed اِنْتِشَارُ العَصَبِ, except that the horse has more power of endurance of the latter than of the former. (T,*

TA.) — And *Portions of a thing that are separated, or dispersed, or scattered.* (Har p. 160.) It is said by ISd to be a pl. [or rather it is a coll. gen. n.] of which the sing. [or n. un.] is شُظَاة. (TA.) — Also *A portion of fur upon the mark left by a gall, or sore, on the back [of a camel], such as reaches the utmost extent thereof:* (K, accord. to the TA: [الشُظْيُ being there expl. by the words اِثْرُ الدَّبْرَةِ حَتَّى تَبْلُغَ اقْصَاها in the CK, and in my MS. copy of the K, الدَّبْرَةُ عَلَى اِثْرِ الدَّبْرَةِ حَتَّى تَبْلُغَ اقْصَاها which Freytag renders "sulcus ad latus alterius in arvo ductus, ut ejus extremum attingeret;" but which, I think, evidently presents a mis-transcription and an interpolation:]) the pl. is شُظْيَةٌ: and sometimes there are ten [?] portions of fur [of this description, app. meaning, upon one camel: the word that I here render "ten" is more like عَشْرَةٌ than عَشْرَةٌ; but the final letter, as is often the case in the MS. of the TA, is written in a form differing little from a common form of ر]: mentioned by ISh, from Et-Táifee; as is said in the T. (TA.) — Also † *The followers, and incorporated confederates, of a people, or party;* (S, K;) *contr. of the صَمِيرُ thereof:* (S:) or the *freedmen and followers.* (M, TA.)

شُظْيٌ and شُظْيَةٌ: see the next paragraph.

شُظْيَةٌ *A splinter, or piece split off, (T, S, M, Mgh, Msb, K,) of a staff, or stick, and the like, (S,) or of wood, (T, Mgh, Msb,) and the like, (Msb,) or of a reed, or cane, (T, Mgh,) or of silver, (T, TA,) or of bone, (T, Mgh,) or of anything: (M, K:) pl. شُظْيَاتٌ (S, Msb, K, &c.) and شُظْيٌ, (K,) [or rather this is a coll. gen. n.,] like as رَكِيٌّ is of رَكِيَّة, (TA,) or a quasi-pl. n., like عَيْبِدٌ, improperly said by IAqr to be pl. of شُظْيُ, (ISd, TA,) and شُظْيٌ, (K, TA, [in the latter as omitted in the K, with kesr to the ش on account of the same vowel-sound following,]) mentioned by Sgh, from Ks. (TA.) AO terms the اِبْرَةٌ [q. v.] at the head of the elbow [of the horse] a شُظْيَةٌ adhering to the ذِرَاعُ, but not [forming a portion] of it. (TA. [See شُظْيُ.]) — Also *A bow:* (K:) because its wood is split: on the authority of AHn. (TA.) — And *The shank-bone.* (K.) — And *A great mass of rock wrenched from the side of a mountain; (K, TA;) as though it were a piece split off, broken [off] but not parted so as to form an interstice, or a gap: and also a piece cut from a mountain, like a house or a tent: and it is said in the copies of the K that شُظْيَةٌ, with kesr, signifies the same; but the word is correctly شُظْيَةٌ, with an augmentative ن, as in the T, and mentioned also by Hr in the "Ghareebeyn:" pl. of the former شُظْيَاتٌ. (TA.) — See also شُظْيَةٌ.**

شُظْيٌ part. n. of شُظِيَ [q. v.] said of a horse. (TA.)

شُظْيَةٌ *The head, or top, of a mountain, (K, TA,) [and so شُظْيَةٌ, (Freytag, from the Deewán of the Hudhalees,)] resembling the شُرْفَةٌ [q. v.]*

of a mosque: pl. شَنَاظ: and الجِبَالِ شَوَاطِي [likewise] signifies the heads, or tops, of the mountains. (TA.)

شَنْطِيَّة: see شَنْطِيَّة, near the end.

شَنْطَاة الجِبَالِ: see شَنْطَاة.

[مَشَطِي, pl. مَشَاطِي, A fragment of wood: (Freytag, from the Deewán of Jereer:) but the pl., when indeterminate, is correctly مَشَاط.]

شع

1. شَعَّ (O, K, TA,) aor. ٢, (O, TA,) inf. n. شَعَّ (S, O, K, TA) and شَعَّ (TA,) It became scattered, or dispersed; (S, O, K, TA;) said of a thing; like شَاعَ, aor. يَشِيعُ; (TA;) of the urine of a camel; (O, K;) and of a people, or party; (IAar, O, K;) [like شَعَّ;] and [in like manner] شَعَّ is used in relation to blood, &c., as meaning the being scattered. (S, O, K, TA.) [See also شَعَّ, below; and شَعَّ بَوْتَهُ, (S, O, K,) aor. ٢, (S, O,) inf. n. شَعَّ (O, TA) and شَعَّ (K, TA,) He (a camel) scattered his urine; as also شَعَّ: (S, O, K;) or both signify he scattered his urine, and stopped it. (TA.) — And شَعَّ الغَارَةَ عَلَيْهِمُ (K, TA,) inf. n. شَعَّ; and شَعَّعَهَا; (TA;) He poured upon them the horsemen making a sudden attack and engaging in conflict, or urging on their horses; (K, TA;) and in like manner, النَخِيلَ. (TA.)

4: see 1. — اشَعَّت الشَّمْسُ The sun spread, or diffused, its شَعَّ [or beams], (S, K,) or its light. (TA.) — اشَعَّ الزَّرْعُ The corn put forth its شَعَّ, (S, K, TA,) i. e., its awn. (TA.) — And اشَعَّ السَّنْبِلُ The ears of corn became compact in their grain, (K, TA,) and dry therein. (TA.)

7. انشَعَّ الذَّلْبُ فِي الْغَنَمِ The wolf made an incursion among the sheep or goats. (O, K, TA.)

R. Q. 1. شَعَّعَهُ (S, O, K,) inf. n. شَعَّعَهُ, (TA,) He mixed it, namely, wine, (S, O, K,) with water. (O.) And He mixed one part of it, namely, a thing, with another part, (O, K,) like as one mixes wine with water. (O.) And شَعَّعَهُ الثَّرِيدَةَ He mixed the ثَرِيدَةَ [or mess of crumbled bread] with olive-oil: (O:) or he put much clarified butter to it, (ISh, O, K,) and much grease, or gravy: (K:) or he raised its head; (O, K;) as some say: (Sh, O:) or he made its head high; (O, K;) as some say; from شَعَّعَهُ as an epithet applied to a man, meaning "tall." (O.) But the verb is used more in relation to wine than to ثَرِيد. (TA.) — See also 1.

R. Q. 2. تَشَعَّعَ, said of a man, is from شَعَّعَهُ applied to a man as meaning حَلَوٌ خَفِيفٌ [i. e. "such as is excited to briskness, liveliness, or sprightliness, and esteemed pleasing in the eye, and is light, or active;" so that the verb may be rendered He was, or became, such as is excited to briskness, &c.: or he was, or became, such as is

termed شَعَّعَهُ, q. v.]. (Ham, p. 246.) — Said of the month It nearly came to an end; little remained of it: (K, TA:) occurring in a trad.: but accord. to one relation thereof, it is تَشَعَّعَ; from الشُّوعُ "the being distant, or remote:" and accord. to another, تَشَعَّعَ, with two س. (TA.)

شَعَّ: see شَعَّعَهُ, first and last sentences. — Also Haste: (IAar, K, TA:) and so شَعَّعَ accord. to the K; but this is wrong; the meaning of the latter word being only that given below, voce شَعَّعَهُ. (TA.)

شَعَّ A spider's web. (AA, K.) — See also شَعَّعَهُ.

شَعَّ [an inf. n. (see 1) used as an epithet, and therefore as masc. and fem. and sing. and pl.]; Scattered, or dispersed; and disordered, or unsettled; syn. مُتَفَرِّقٌ; (S, K;) as also شَعَّ, [like-wise an inf. n. used as an epithet,] applied [like the former] to anything, (K, TA,) such as blood, and an opinion, and a purpose, or an intention; (TA;) and شَعَّعَهُ, which is wrongly expl. in the K as syn. with شَعَّ in another sense, as stated above; (TA;) and شَعَّعَهُ. (S, K.) One says, ذَهَبَ دَمُهُ شَعَّاعًا His blood went scattered, or dispersed: (TA:) or شَعَّاعٌ applied to blood signifies spirtling from a wound made with a spear or the like; as in a verse cited voce نَفَذَ. (Az, TA.) [See also شَعَّاعٌ.] And ذَهَبُوا شَعَّاعًا They went away scattered, or dispersed. (K.) And أُمَّةٌ شَعَّاعَةٌ A nation, or people, scattered, or dispersed. (TA, from a trad.) And تَطَايَرَتِ الْعَصَا شَعَّاعًا The staff, or stick, broke into scattered pieces; as when one has broken it by striking with it upon a wall: and in like manner, الْقَصَبَةُ the reed, or cane. (TA.) And رَأَى شَعَّاعًا A disordered, or an unsettled, opinion. (S, K.) And نَفْسٌ شَعَّاعَةٌ A mind of which the purposes, or intentions, (هُمُومًا, as in the S [and O], for which, in the K, هُمُومًا is erroneously substituted, TA,) and the opinions, (Z, TA,) are disordered, or unsettled, (S, K, TA,) so that it is not directed to a decided affair. (Z, TA.) And طَارَ فُؤَادُهُ شَعَّاعًا [His mind fled in a disordered, or an unsettled, state, as though dissipated; expl. as] meaning تَفَرَّقَتْ هُمُومُهُ [a mistranscription, as before: correctly تَفَرَّقَتْ هُمُومُهُ i. e. his purposes, or intentions, became disordered, or unsettled: see also Ham p. 44, and Har p. 366]. (K.) And a rájiz says,

صَدَّقَ اللَّقَاءَ غَيْرَ شَعَّاعٍ الْغَدْرُ

meaning [Firm, or steady, in encounter, or conflict,] not disordered, or unsettled, in respect of purpose, or intention. (S.) — Hence, app., (TA,) Milk mixed with much water; (ISh, O;) syn. صَيَّاحٌ. (ISh, O, K, TA.) — Also [as a subst.] The awn, or beard, of the ears of corn; (S, O, K;) and so شَعَّاعٌ and شَعَّاعٌ (K) and شَعَّاعٌ (TA:) or the awn, or beard, when it has

become dry, as long as it remains on the ears; as also شَعَّاعٌ. (Lth, O.)

شَعَّاعٌ (S, O, K) and شَعَّاعٌ (AA, K) [The rays, or beams, of the sun; or] what one sees, (S, O, K,) of the light, like rods, (S,) or extending like spears, (O, K,) at the rising, or the beginning of the rising, (S,) or a little after the rising, (O, K,) of the sun; (S, O, K;) or what one sees, like cords coming towards him, when looking at the sun; or the dispersing light of the sun: (K:) n. un. with ة: (S, O, K;) [and Freytag states that شَعَّاعَةٌ is said by Jac. Schultens to signify rays: but this I do not find in any lexicon:] the pl. (of شَعَّاعٌ, O) is أُشَعَّاعَةٌ, (O, K,) accord. to analogy, (O,) [a pl. of pauc.,] and شَعَّاعٌ (O, K) and شَعَّاعٌ (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] إِنَّ الشَّمْسَ تَطْلُعُ مِنْ غَدٍ يَوْمًا, تَبْلُغُ الْقَدْرَ لَا شَعَّاعٌ لَهَا [Verily the sun will rise on its morrow having no rays]. (S: in the O, غَدًا.) — In the verse cited voce نَفَذَ, A is related to have read الشَعَّاعُ instead of الشَعَّاعُ, as meaning The light, [or brightness] and redness, and scattered state, of the blood: ISd says, I know not whether he said it meaning by original application or by way of comparison. (TA.) — See also شَعَّاعٌ, last sentence, in two places.

شَعَّاعٌ: see شَعَّاعٌ, last sentence: — and see also شَعَّاعٌ.

شَعَّاعٌ: see شَعَّاعٌ, first sentence.

شَعَّاعٌ (S, O,) or شَعَّاعٌ (K,) or both, (TA,) and مُشَعَّاعٌ (S, TA,) Shade that is not thick, or dense; (S, O, K, TA;) or which has not wholly shaded one, having in it interspaces. (TA.) — See also شَعَّاعٌ, in two places.

شَعَّاعٌ: see the next paragraph but one, in two places: and see شَلَّشَلٌ.

شَعَّاعَةٌ: see شَعَّاعٌ.

شَعَّاعٌ: see شَعَّاعٌ, in two places: and شَعَّاعٌ. — Also, (S, O, K,) and شَعَّاعٌ (O, K) and شَعَّاعَانِ (IDrd, S, O, K) and شَعَّاعَانِي (O, K,) in which last the relative ي is without cause, as in دَوَارِيٌّ and أَحْمَرِيٌّ, (TA,) applied to a man, (S,) Tall: (O, K:) or tall and goodly (S, TA) and light of flesh; applied to a man as being likened to the thin [or much diluted] wine termed مُشَعَّاعَةٌ: or the first signifies long-necked; and so the third, and the fourth; applied to anything, or the last, accord. to the R, applied to a man only: and the first, long applied to a neck: (TA:) and light, or active: (O, K:) or so in journeying; as also شَعَّاعٌ like مُشَعَّاعٌ, applied to a man, or, accord. to Th, to a boy, or young man: or light in spirit: (TA:) see also R. Q. 2: and (K) as some say, (O,) the first signifies goodly, or beautiful, (O, K, TA,) in face: (TA:) and شَعَّاعٌ, (so in the O,) or شَعَّاعٌ, with damm to the ش, (TA,) a boy, or young man,

goodly, or beautiful, in face, light in spirit; (O, TA;) on the authority of AA. (TA.) = Also Certain trees; or a kind of tree. (TA.)

شُعْشَعَانُ see شُعْشَاعُ, in two places. With ة, applied to a she-camel, meaning Tall: (S, O:) or large in body: (TA:) pl. شُعْشَعَانَاتُ. (S, O. [In the TA, شُعْشَعَانَاتُ is said to be mistranscribed in the S شُعْشَعَانَانُ: but it is not so in either of my copies.]

شُعْشَعَانِي see شُعْشَاعُ, in two places. Also Long and thin; applied to a camel's lip. (TA.)

مُشَعْنَع see شُعْنَعُ. — With ة, applied to wine (خَمْرٌ), Mixed with water: (O, EM p. 183:) accord. to some, [much diluted; i. e.] mixed so as to be thin. (TA.)

شعب

1. شَعَبَ, (S, Mṣb,) aor. ʿ, (Mṣb,) inf. n. شَعْبٌ, (A, Mṣb, K,) He collected; brought, gathered, or drew, together; or united; (S, A, Mṣb, K;) a thing, (S,) any thing or things, and a people or party: (Mṣb:) and he separated; put apart, or asunder; divided; disunited; or dispersed or scattered; (S, A, Mṣb, K;) a thing, (S,) any thing or things, and a people or party: (Mṣb:) thus having two contr. significations: (S:) so expressly state A'Obeyd and Aboo-Ziyád: (TA:) but accord. to IDrd, it has not two contr. significations [in one and the same dial.]: he says that the two meanings are peculiar to the dials. of two peoples, (Mṣb, TA,*) each meaning belonging to the dial. of one people exclusively. (TA.) [Hence, as it seems to be indicated in the S and A, or from شَعْبٌ meaning "a tribe," as it seems to be indicated in the Ham p. 538,] one says, تَفَرَّقَ شُعْبُهُمْ, (S,) or شَتَّ شُعْبُهُمْ, (A, Ham,) † [Their union became dissolved, or broken up; or their tribe became separated;] meaning they became separated after being congregated: (S, Ham:) and التَّامُّ شُعْبُهُمْ (S, A, Ham) † [Their separation became closed up, or their tribe drew together;] meaning they drew together after being separated. (S, Ham.) And شَعْبَهُمُ الْمَيِّتَةُ Death separated them: (S:) and شَعْبَهُ شُعُوبٌ [Death separated him from his companions]; (TA;) said of a man when he has died. (O in art. عَيْل: in the K, in that art., † شَعْبَتُهُ [perhaps a mis-transcription].) And it is said in a trad., مَا هَذِهِ الَّتِي شَعَبْتَ بِهَا النَّاسَ i. e. [What is this judicial decision] with which thou hast divided the people? (S. [In the TA, on the authority of I Ath, الَّتِي شَعَبْتَ فِي النَّاسِ, which means, "which has excited evil among the people."]) One says also, شَعَبَ الرَّجُلُ أَمْرَهُ † The man broke up, discomposed, deranged, or disorganized, [or rendered unsound, impaired, or marred, (agreeably with another explanation of the verb in what follows,)] his state of affairs: (As, A'Obeyd, TA:) whence the saying of 'Alee Ibn-El-'Adheer El-Ghanawee,

وَإِذَا رَأَيْتَ الْمَرْءَ يَشَعِبُ أَمْرَهُ
شَعَبَ الْعَصَا وَيَلْجُ فِي الْعِصْبَانِ

† [And when thou seest the man break up his state of affairs as with the breaking up of the staff, and persevere in disobedience, or rebellion]. (A'Obeyd, TA.) — Also, aor. as above, (Mṣb,) and so the inf. n., (S, A, Mṣb, K,) He repaired a cracked thing [such as a wooden bowl or some other vessel, by closing up its crack or cracks, or by piecing it: see 2, which has a similar signification, but implying muchness]: (S, Mṣb:) and [in a general sense,] he repaired, mended, amended, adjusted, or put into a right, or proper, state: (A, K, TA:) and it signifies the contr. also [of the former meaning and] of this, in the same, or in another, dial.: (TA:) [i. e.] he cracked a thing [such as a wooden bowl &c.]: (A, Mṣb:) and he corrupted, rendered unsound, impaired, or marred. (A, K, TA.) شَعَبَ صَغِيرٌ مِنْ شَعْبٍ كَبِيرٍ occurring in a trad. of 'Omar, means A little repairing, of, or amid, much impairing. (TA.) — [He gave a portion of property; as though he broke it off.] One says, اشْعَبْ لِي شُعْبَةً مِنَ الْمَالِ Give thou to me a portion of the property. (TA.) — He (the commander, or prince, S) sent a messenger (S, K) إِلَيْهِ [to him], (K,) or إِلَى مَوْضِعٍ كَذَا [to such a place]. (S.) — He turned, or sent, him, or it, away, or back: (K, TA:) aor. and inf. n. as above. (TA.) And شَعَبَ الْجَمَارُ الْفَرَسَ The bridle turned away or back, or withheld, or restrained, the horse from the direction towards which he was going. (K.) — He, or it, diverted a man by occupying him, busying him, or engaging his attention. (K, TA.) One says, مَا شَعَبَكَ عَنِّي [What diverted thee, or what has diverted thee, &c., from me?]. (TA.) — It is also intrans.: see 4. — [Thus it signifies He quitted his companions, desiring others.] One says, فِي عَدَدِ كَذَا شَعَبَ إِلَيْهِمْ, (K, TA) He yearned towards them [with such a number of men], and quitted his companions. (K, TA.) — And He, or it, appeared [distinct from others]: (K, TA:) whence the month [شُعْبَانُ, q. v.,] is [said to be] named. (TA.) — Also, (K, TA,) aor. and inf. n. as above, (TA,) said of a camel, He cropped (اهْتَضَرَ) the upper, or uppermost, parts of trees [or shrubs]. (K, TA.) — شَعَبَ, aor. ʿ, (K,) inf. n. شَعْبٌ, (S, *K, *TA,) He (a goat, S, TA, and a gazelle, TA) was wide, (K,) or very wide, (S,) between the horns, (S, K,) and between the shoulders. (K, *TA.) [See also شَعَبٌ, below.]

2. شَعَبَ [app. signifies He collected several things; or he collected much: and] he separated several things; or he separated much. (O.) — Also He repaired a cracked wooden bowl [or some other vessel] in several places [by closing up its cracks, or by piecing it]: (S, O:) [and app., in a general sense, he repaired, mended, amended, adjusted, or put into a right, or proper, state, several things; or he repaired, &c., much: and it seems to signify also the contr. of these two meanings: i. e. he cracked several things; or he cracked in several places: and he corrupted,

rendered unsound, impaired, or marred, several things; or he corrupted, &c., much.] — It is also intrans.: see 4. — Thus, said of seed-produce, It branched forth, or forked, after being in leaf, or blade; (TA;) like شَعَبَ. (K, *TA.) [Hence,] one says, إِنِّي أَرَى الشَّرَّ شَعَبَ [Verily I see the evil to have grown like seed-produce when it branches forth]; like as one says, قَصَبَ, and نَبَبَ. (TA in art. نَب.)

3. شَاعِبُهُ He became distant, or remote, from him; (K, TA;) namely, his companion. (TA.) [Hence,] شَاعِبَ الْحَيَاةَ † [He quitted life]. (TA.) And شَاعِبَتْ نَفْسُهُ (K, TA) His soul [departed, or] quitted life; (TA;) meaning he died; (K, TA;) as also † انشعب [i. e. هُوَ]. (K.) [See also what next follows.]

4. اشعب He died: (S, K: [see also 3:]) or (so in the S and TA, but in the K "and") he separated himself from another or others, never to return; (S, K;) as also † شَعَبَ or † شَعَبَ, accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (S,) namely, En-Nábigah El-Jaadee, (IB, TA,)

وَكَانُوا أَنْاسًا مِنْ شُعُوبٍ فَأَشْعَبُوا

(S, IB, TA,) or وَكَانُوا شُعُوبًا مِنْ أَنْاسٍ, accord. to different readings: [app. meaning, And they were men of divided races or tribes, or were divided races or tribes of men; so they perished; or separated, never to return:] IB says, after mentioning the former reading, i. e. they were of men who should perish; so they perished: having previously mentioned the latter reading, and added, i. e. they were of those whom شُعُوبٌ should overtake. (TA. [IB's explanations seem at first sight to indicate that he read شُعُوبٌ and شُعُوبًا; neither of which is admissible: each of his explanations app. relates to both readings; as though he understood the poet to mean, they were men separated from different tribes, to be overtaken by others; so they perished.]

5. شَعَبَ and † انشعب are quasi-pass. verbs, the former of شَعَبَ and the latter of شَعَبَ: (TA:) [the former, therefore, is most correctly to be regarded and used as intensive in its significations, or as relating to several things or persons: but it is said that] both signify alike: [app. It became collected; it became brought, gathered, or drawn, together; or it became united: and also] it became separated, put apart or asunder, divided, disunited, or dispersed or scattered: (S, K:) and it, or he, became distant, or remote. (K.) One says, تَشَعَّبُوا فِي طَلَبِ الْمِيَاهِ [They became separated, &c., or they separated themselves, &c., in search of the waters], and فِي الْغَارَاتِ [in predatory excursions]. (TA.) And † انشعب عَنِّي [and شَعَبَ] Such a one became distant, or remote, from me; or withdrew to a distance, or far away, from me. (TA.) And † انشعب الطَّرِيقُ [and شَعَبَ] The road separated. (S, A, Mṣb.) And † انشعب النهر [and شَعَبَ] The river separated [or branched forth] into other rivers. (TA.) And † انشعبت الأغصان الشجرة (S, Mṣb, TA) and شَعَبَتْ (TA) The branches of the tree separated, divided,

straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and separated, divided, &c. (Mṣb.) See also 2. One says also, **تَشَعَّبَ أَمْرُ الرَّجُلِ** + [The state of affairs of the man became broken up, discomposed, deranged, disorganized, or (agreeably with another explanation of the verb in what follows) rendered unsound, impaired, or marred]. (A.) — Also † the latter verb, [or each,] *It became closed up; [or repaired by having a crack or cracks closed up, or by being pieced;]* said of a cracked thing: (TA:) and † both verbs, *i. q.* **انْصَلَحَ** [which means, in a general sense, *it became rectified, repaired, mended, amended, adjusted, or put into a right, or proper, state; &c.;* but I have not found this verb (**انصلح**) in its proper art. in any of the Lexicons]: (K, TA:) and † the latter signifies also *it became cracked; (A;)* [and in like manner the former, said of a number of things; or *it became cracked in several places* when said of a single thing: and hence † both signify, in a general sense, *it became corrupted, rendered unsound, impaired, or marred; a meaning which may justly be assigned to the former verb in the phrase mentioned in the next preceding sentence.*]

7: see 5, in nine places: and see also 3.

8: see 1, in the former half of the paragraph.

شَعْبٌ inf. n. of **شَعَبَ** [q. v.]. (Mṣb.) — [Used as a simple subst., it signifies *Collection, or union: and also separation, division, or disunion; and] a state of separation or division or disunion; (K, TA:)* as also † **شُعْبَةٌ**: (S, TA:) pl. of the former **شُعُوبٌ**. (TA.) — And [hence, perhaps, as implying both union and division,] *Such as is divided [into sub-tribes], of the tribes of the Arabs and foreigners: (S: [in my copy of the Mṣb, ما انقسمت فيه قبائل العرب, as though it meant the tribes of the Arabs collectively, agreeably with another explanation to be mentioned below; but I think that there may be a mistranscription in this case:] pl. شُعُوبٌ: (S, Mṣb:) or it signifies, as some say, (Mṣb,) or signifies also, (S,) a great tribe; syn. قَبِيلَةٌ عَظِيمَةٌ, (S, A, K,) or حَيٌّ عَظِيمٌ; (Mṣb;)* the parent of the [tribes called] **قَبَائِلُ**, to which they refer their origin, and which comprises them: (S:) or, as some say, *a great tribe (حَيٌّ عَظِيمٌ) forming a branch of a قَبِيلَةٌ: or a قَبِيلَةٌ itself: (TA:)* A'Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the **شَعْبٌ** is greater than the **قَبِيلَةٌ**; next to which is the **فَصِيلَةٌ**; then, the **عِمَارَةٌ**; then, the **بَطْنٌ**; then, the **فَخْدٌ**: (S, TA:) but IB says that the true order is that which Ez-Zubeyr Ibn-Bekkár has stated, and is as follows: (TA:) [i. e.] the genealogies of the Arabs consist of six degrees; (Mṣb;) first, the **شَعْبٌ**; then, the **قَبِيلَةٌ**; then, the **عِمَارَةٌ**, (Mṣb, TA,) with fet-h and with kesr, to the **ع**; (Mṣb;) then, the **بَطْنٌ**; then, the **فَخْدٌ**; and then, the **فَصِيلَةٌ**: thus, Khuzeymeh is a **شَعْبٌ**; and Kináneh, a **قَبِيلَةٌ**; and Kureysh, an **عِمَارَةٌ**; and Kusei, a **بَطْنٌ**; and Hāshim, a **فَخْدٌ**; and El-'Abbās, a **فَصِيلَةٌ**: (Mṣb, TA:) and Aboo-Usámeh says that

these classes are agreeable with the order obtaining in the structure of man; the **شَعْبٌ** is the greatest of them, derived from the **شَعْبٌ** [or suture] of the head; next is the **قَبِيلَةٌ**, from the **قَبِيلَةٌ** [which is a term applied to any one of the four principal bones] of the head; then, the **عِمَارَةٌ**, which is the breast; then, the **بَطْنٌ** [or belly]; then, the **فَخْدٌ** [or thigh]; and then, the **فَصِيلَةٌ**, which is the shank: to these some add the **عَشِيرَةٌ**, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the **رَهْطٌ**: some also add the **جَنْمٌ** before the **شَعْبٌ**: (TA in art. **بَطْنٌ**;) the pl. is as above. (TA.) It signifies also *A nation, people, race, or family of mankind; syn. جَيْلٌ; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, جَبَلٌ [a mountain]: (TA:)* but it is [strangely] said by Aboo-'Obeyd El-Bekree that accord. to all except Bundár, the word in this sense is † **شَعْبٌ**, with kesr. (MF.) And the pl., **شُعُوبٌ**, is [said to be] especially applied to denote the foreigners (**العَجَم**): (TA:) [thus it is said that] the phrase, in a trad., **إِنَّ رَجُلًا مِنَ الشُّعُوبِ** means [Verily a man] of the foreigners (**العَجَم**) [became a Muslim: but see **الشُّعُوبِيَّةُ**]. (S.) — Also, [as implying separation,] *Distance, or remoteness. (A, K.)* So in the phrase **شَعْبُ الدَّارِ** [The distance, or remoteness, of the abode, or dwelling]. (TA.) — And *A crack (S, A, K, TA) in a thing, (S,) which the شُعَابُ repairs. (S, TA.)* — And *The place of junction [i. e. the suture] of the قَبَائِلُ [or principal bones] of the head; (K;) the شَأْنُ which conjoins the قَبَائِلُ of the head: the قَبَائِلُ in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S.)* — [Hence, perhaps,] **شُعْبَانٌ** † *They two are likes [or like each other]. (S.)* — See also **شَعْبٌ**. — Also *Distant, or remote; (K;) as in the phrase مَاءٌ شَعْبٌ [Distant, or remote, water]: pl. شُعُوبٌ. (TA.)*

شَعْبٌ: see the dual **شُعْبَانِ** voce **شُعْبَةٌ**.

شَعْبٌ *A road: (Mṣb:) or a road in a mountain: (S, A, O, L, Mṣb, K;) primarily a road in a mountain (Har p. 29) and in valleys: (Id. p. 72:) afterwards applied to any road: (Id. p. 29:)* [see also **مَشَعَبٌ**]: pl. **شُعَابٌ**. (S, O, Mṣb.) And *A water-course, or place in which water flows, in [a low, or depressed, tract, such as is called] a بَطْنٌ of land, (ISH, A, O, K,) having two elevated borders, and in width equal to the stature of a man lying down, and sometimes between the two faces, or acclivities, of two mountains. (ISH, O.)* Or it signifies, (K,) or signifies also, (A,) *A ravine, or gap, [or pass,] between two mountains. (A, K.)* — Also [A reef of rocks in the sea: so in the present day: or] *a زَرْبَةٌ or زَرْبَةٌ (accord. to different copies of the K in art. جَهَن [but neither of these two words do I find in their proper art. in any Lex.]) in the sea, such as is connected with the shore: if not connected with the shore, a bow-shot distant, it is called جَهَن. (K and TA in art. جَهَن.)* — And *A brand, or mark made with a*

*hot iron, (S, K,) upon camels, (K,) peculiar to the Benoo-Minkar, in form resembling the [hooked stick called] مَخِين: (S:) or a brand upon the thigh, lengthwise, [consisting of] two lines meeting at the top and separated at the bottom: (ISH, TA:) or a brand united [at the upper part and] at the lower part separated: (Aboo-'Alee in the "Tedhkireh," TA: [but there is an omission here, so that the reverse may perhaps be meant:]) or a brand upon the neck, like the مَخِين: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that **شَعْبٌ** signifying a brand is with kesr to the **ش** and with fet-h [i. e. **شَعْبٌ** and † **شَعْبٌ**]. (TA.) — See also **شُعَابٌ**. — [And see the pl. **شُعَابٌ** below.]*

شَعْبٌ *Width, or distance, (A, K,) or great width or distance, (S,) between the horns (S, A, K) of a goat (S, TA) and of a gazelle, (TA,) and between the shoulders, (A, K,) and between two branches. (A.)* [See also 1, last signification.]

شُعْبَةٌ: see **شَعْبٌ**, second sentence. — Also *The space, or interstice, between two horns: and between two branches: (K:) pl. شُعَابٌ and شُعَابٌ, (K, TA,) in this and all the following senses. (TA.)* — And *A cleft in a mountain, to which birds (الطَيْرُ, for which المَطَرُ is erroneously substituted in [several of] the copies of the K, TA) resort: pl. as above. (K, TA.)* — Also *A branch of a tree, (S, A, Mgh, Mṣb, TA,) growing out apart, or divaricating, therefrom: (Mṣb, TA:) or the extremity of a branch: (K, TA: [said in the latter to be tropical in this latter sense; but why, I see not:]) pl. شُعَابٌ (S, Mgh, Mṣb, TA) and شُعَابٌ, as above. (TA.)* And *شُعْبُ الغُصْنِ The divaricating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the branch. (TA.)* And [hence] **عَصَا فِي رَأْسِهَا شُعْبَتَانِ** [A staff having at his head two forking portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, † **شُعْبَانِ**, without ت, instead of **شُعْبَتَانِ** in this phrase. (L, TA.) And **شُعْبَةٌ مِنْ رَيْحَانٍ** [A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants]: and **شُعْبَةٌ مِنْ شَعْرٍ** [and **صُوفٌ مِنْ شُعْبَةٍ**] [and **شُعْبَةٌ مِنْ شَعْرٍ** and of wool]. (JK in art. طُوق.) And **أَنَا شُعْبَةٌ مِنْ دَوْحَتِكَ** † [I am a branch, or branchlet, of thy great tree]. (A, TA.) And **مَسْأَلَةٌ كَثِيرَةُ الشُّعْبِ** † [A question having many branches, or ramifications]. (Mṣb.) And [the pl.] **شُعْبٌ** [as meaning] † **The fingers: (K, TA:)** one says, **قَبَضَ عَلَيْهِ بِشُعْبِ يَدِهِ** † *He laid hold upon it with his fingers. (A, TA.)* And **قَعَدَ بَيْنَ شُعْبَتَيْهَا** † *He sat between her two legs: (A:) and بَيْنَ شُعْبَيْهَا الأَرْبَعِ † [He sat (in the Mgh **جَلَسَ**), as implied in the A, and in the Mṣb,] *between her arms and her legs; (A, Mgh, Mṣb, K;) or between her legs and the شُفْرَانِ [dual of شُفْرٌ, q. v.,] of her فَرْجٍ; (A, Mgh, K;) occurring in a trad.; (Mgh, Mṣb;) an allusion to جَمَاع. (A, Mgh, Mṣb, K.)* And **شُعْبَتَا الرَّحْلِ** † *The شُرْحَانِ [or two upright pieces of wood] of the**

camel's saddle; its قَادِمَةٌ and its أَحْرَةٌ. (Mgh.) And أَغْرَزَ الشَّوْبَ فِي شَعْبِ السَّفُودِ † [Infix thou the flesh-meat upon the prongs of the roasting-instrument]. (A, TA.) And شُعْبَةٌ مِنْجَلٌ † [A tooth of a reaping-hook]. (K in art. سن.) And شُعْبَةٌ مِنْ شَعْبِ السِّينِ † [A tooth, or cusp, of the teeth, or cusps, of the س]; the شَعْبُ of the س being three. (S and L in art. س.) And شَعْبُ الْفَرَسِ † The outer parts, or regions, of the horse (أَقْطَارُهُ, A, or نَوَاحِيهِ, K); all of them: (K:) or the prominent parts (S, K) of them, (K,) or of him; (S, and so in some copies of the K;) as the neck, and the مَنْسَجُ [or withers, &c.], (S, TA,) and the crests of the hips, (TA,) or such as his head, and his حَارِكُ [or withers, &c.], and the crests of his hips. (A.) — Also A small water-course, or channel in which water flows; as in the phrase حَافِلٌ شُعْبَةٌ a small water-course filled with a torrent: (S:) or a water-course in sand; (K;) or in the elevated part of a depressed tract into which sand has poured and remained. (TA.) And A small portion of a [water-course such as is called] تَلْعَةٌ; or what is smaller than a تَلْعَةٌ; accord. to different copies of the K; الشُّعْبَةُ being expl. as meaning مَا صَغُرَ مِنَ التَّلْعَةِ and, in one copy, عَنِ التَّلْعَةِ. (TA.) And Such as is large, of the channels for irrigation of valleys: (K, TA:) or, as some say, a branch from a تَلْعَةٌ, and from a valley, or torrent-bed, taking a different course therefrom: pl. as above. (TA.) — And A portion, part, or piece, of a thing; or somewhat thereof: (S, Mṣb, K, TA:) pl. as above. (TA.) One says, اشْعَبْ لِي شُعْبَةً مِنَ الْمَالِ Give thou to me a portion of the property. (TA.) And فِي يَدِهِ شُعْبَةٌ خَيْرٌ † [In his hand is somewhat of good, or of wealth]. (TA.) And it is said in a trad., الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ † Modesty is a part of faith: and in another, الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ † [Youth is a part of insanity]. (TA.) In explanation of the phrase, in the Kṣur [lxxvii. 30], إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ [Unto a shade, or shadow, having three parts, or divisions], it is said that the fire [of Hell], on the day of resurrection, will divide into three parts; and whenever they shall attempt to go forth to a place, it will repel them: by ظِلٌّ being here meant that the fire will form a covering; for [literally] there will be no ظِلٌّ in this case. (Th, L.) — And A piece such as is called رُوْبَةٌ, with which a wooden bowl [or the like] is repaired. (S.) — Accord. to Lth, (T, TA,) شَعْبُ الدَّمْرِ means † The changes, or vicissitudes, of time or fortune; (T, A, TA;) and he cites the saying of Dhu-r-Rummeh,

• وَلَا تَقْسِمُ شُعْبًا وَاحِدًا شُعْبًا •

which he explains by saying, i. e. I thought that one thing, or state of things, would not be divided into many things, or states: [i. e. Nor did I think that the vicissitudes of fortune would divide one whole body of men into many parties:] but Az disapproves of this explanation, and says that شَعْبُ here means Intentions, designs, or purposes:

he says that the poet describes tribes assembled together in the [season called] رَبِيعٌ, who, when they desired to return to the watering-places, differed in their intentions, or designs; wherefore he says, Nor did I think that various intentions would divide [one whole body of men who before had] a consentient intention. (L, TA.) — [See also the pl. شُعَابٌ below.]

شُعْبَانٌ, imperfectly decl., (Mṣb,) The name of a month [i. e. the eighth month of the Arabian year]: pl. شُعْبَانَاتٌ (S, Mṣb, K) and شُعْبَائِينَ: (Mṣb, K:) so called from تَشَعَّبَ “it became separated;” (K, TA;) because therein they used to separate, or disperse themselves, in search of water [when the months were regulated by the solar year; this month then corresponding partly to June and partly to July, as shown voce زَمَنٌ, q. v.]; or, as some say, for predatory expeditions [after having been restrained therefrom during the sacred month of Rejeb]; or, accord. to some, as Th says, from شَعَبَ “it appeared;” because of its appearance between the months of Rejeb and Ramadán. (TA.) — غَزَالٌ شُعْبَانٌ A certain insect, (K, TA,) a species of the جُنْدُبُ, or of the جَحْدُبُ. (TA.)

شُعَابٌ pl. of شُعْبٌ: (S, O, Mṣb:) and of شُعْبَةٌ. (K, TA.) — شَعَلْتُ شُعَابِي جَدْوَالِي is a prov., [expl. as] meaning The abundance of the food [that I have to procure for my family] has occupied me so as to divert me from giving to people: (S, TA:) [Z considers شُعَابُ here, as pl. of شُعْبَةٌ “a branch,” and as meaning duties, and relations: (Freytag's Arab. Prov., i. 653:)] but El-Mundhree says that شُعَابِي is a mistranscription: the other reading is سَعَاتِي, meaning “my expending upon my family.” (Meyd. [See also سَعَاءٌ, in art. سَعُو and سَعَى])

شُعُوبٌ (S, A, Mṣb, K,) without the article ال, and imperfectly decl., (Mṣb,) and الشُّعُوبُ (A, Mṣb, K,) with the article, and perfectly decl., (Mṣb,) but several authors disallow this latter, accounting it wrong; (TA;) a name for Death; (S, A, Mṣb, K;*) so called because it separates men: (S, Mṣb:) the former is a proper name: (Mṣb:) J says [in the S] that it is determinate, and does not admit the article ال: in the L, it is said that شُعُوبٌ and الشُّعُوبُ both signify as above; and that in either case it may be originally an epithet, being like the epithets قَتُولٌ and ضُرُوبٌ; and if so, the article in this case is as in عَبَّاسٌ and الْحَرِثُ and الْحَسَنُ: and this opinion is confirmed by what is said of its derivation: but he who says شُعُوبٌ, without the article, makes the word a pure substantive, and deprives it literally of the character of an epithet; wherefore the article is not necessarily attached to it, as it is not to عَبَّاسٌ and حَرِثٌ; yet the essence of an epithet is in it still, as in the instance of حَبَّةٌ بَنُ حَبَّةٌ, a name for “bread,” so called because it reinvigorates the hungry; and as in وَاِسِطٌ, [a certain town] so called, accord. to Sb, because midway between El-'Irāk [Irāk el-'Ajam] and El-Baṣrah:

thus in the L. (TA.) One says of a person when he has been at the point of death and then escaped, أَقَصَّتْهُ شُعُوبٌ [Death became near to him]. (TA.) And it is said in a trad., قَمَا زِلْتُ وَأَضَعَا رِجْلِي قَمَا زِلْتُ وَأَضَعَا رِجْلِي, i. e. [And I ceased not putting my foot upon his cheek until] I made death to visit him. (TA.)

شُعَيْبٌ A [leathern water-bag such as is called] مَزَادَةٌ [q. v.]; (A'Obeyd, S, K;) as also رَاوِيَةٌ and سَطِيحَةٌ: (A'Obeyd, S:) or one that has been repaired, or pieced: (TA:) or one that is made of two hides: (K:) or one that is made of two hides facing each other, without فِتَامٌ at their corners; فِتَامٌ in [the making of] مَزَايِدُ being the taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (تُقَامُ) with a third skin, between the two skins, that it may be rendered wider: or one that is made of two pieces joined together: (TA:) or one that is sewed (مَخْرُوزَةٌ, K and TA, in the مَخْرُوزَةٌ,) on both sides: (K:) called thus because one part is joined to another: (L, TA:) pl. شُعَيْبٌ. (K, TA.) — Also An old, worn-out skin for water or milk: (K:) because it is pieced, or repaired: (TA:) pl. as above. (K.) — And A camel's saddle; syn. رَحْلٌ: because it is joined, part to part: so in the saying of El-Marrár, describing a she-camel,

* إِذَا هِيَ خَرَّتْ خَرَّ مِنْ عَن يَمِينِهَا *
* شُعَيْبٌ بِهِ إِحْمَامُهَا وَلُغُوبُهَا *

[When she falls down, or fell down, there falls down, or fell down, from her right side a saddle by reason of which was her fevered and jaded state]. (TA.) — And غَرِيبٌ شُعَيْبٌ q. v. [A man who is a stranger, &c.]. (AA, TA voce غَرِيبٌ.)

شُعَابَةٌ The art, or craft, of repairing cracks [in wooden bowls &c., by piecing them]. (TA.)

شُعُوبِيٌّ: see what next follows.

الشُّعُوبِيَّةُ A sect which does not prefer, or exalt, the Arabs above the 'Ajam [or foreigners or Persians]: (S:) or a sect which prefers, or exalts, the 'Ajam above the Arabs: (Mṣb:) or those who despise the circumstances, or condition, of the Arabs; (A, K;) one of whom is called شُعُوبِيٌّ; (A, K;) a rel. n. formed from the pl., (IM, Mṣb, TA,) شُعُوبٌ being predominantly applied to the 'Ajam; (IM, TA;) like أَنْصَارِيٌّ [from الْأَنْصَارُ]. (IM, Mṣb, TA.) In the phrase إِنَّ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ, occurring in a trad., [and mentioned before, voce شُعْبٌ,] الشُّعُوبِ may mean الْعَجَمِ; or it may be [used as] a pl. of الشُّعُوبِيٌّ, like as الْيَهُودُ and الْمَجُوسُ are [used as] pls. of الْيَهُودِيٌّ and الْمَجُوسِيٌّ. (IAth, TA.)

شُعَابٌ A repairer of cracks [in wooden bowls &c., by piecing them]. (S, Mṣb, TA.)

الشَّعْبَانِ *The two shoulders*: (K:) because wide apart: of the dial. of El-Yemen. (TA.)

أَشْعَبُ A goat, (S, TA,) and a gazelle, (A, TA,) wide, (A,) or very wide, (S, TA,) between the horns: (S, A, TA:) [and app., between the shoulders: (see شَعَبَ:)] fem. شَعْبَاءُ: (TA:) and pl. شَعَبٌ. (S, A, TA.) — It is also the name of a certain very covetous man [who became proverbial for his covetousness, and hence it is used as an epithet]: (S, K:) so in the saying, لَا تَكُنْ لِأَشْعَبٍ [Be not thou an Ash'ab, for in that case thou wilt become fatigued, or wearied, by thy endeavours]; (K;) a prov.: (TA:) and so in the prov., أَطْمَعُ مِنْ أَشْعَبٍ [More covetous than Ash'ab]. (S.)

مَشْعَبٌ A way, road, or path, (S, Mṣb, K,) [in an absolute sense, or] branching off from another. (Mṣb.) مَشْعَبُ الْحَقِّ means *The way [of truth, or] that distinguishes between truth and falsity.* (K.)

مَشْعَبٌ An instrument by means of which a crack in a [wooden bowl or some other] thing is repaired [by piecing it]; an instrument used for perforating, a drill, or the like, (K, TA,) by means of which the شَعَابُ repairs a vessel. (TA.)

قَصْعَةٌ مُشْعَبَةٌ [A wooden bowl] repaired in several places [by closing up its cracks, or by piecing it]. (S.) — See also what follows.

مُشْعَبٌ applied to a camel, (K,) and مُشْعَبَةٌ applied to a number of camels, (TA.) *Marked with the brand called شَعْبُ.* (K, TA.)

شعبذ

Q. 1. شَعْبَذٌ, and its inf. n. شَعْبَذَةٌ: see شَعْوَذٌ and شَعْوَذَةٌ in art. شَعْد.

شَعْبَذٌ: see شَعْوَذٌ in art. شَعْد.

شعث

1. شَعْتُ, aor. شَعْتُ, (Mṣb,) inf. n. شَعْتُ, (A, Mgh, Mṣb,) *It (hair) was, or became, shaggy, or dishevelled, (A, Mgh,) and frouzy, or altered in odour, (Mgh,) in consequence of its being seldom dressed: (A, Mgh:) or it was, or became, defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Mṣb:) or, accord. to El-Ghooree, it wanted oil, or ointment: (Har p. 50:) and شَعْتُ signifies [the same: or] it was, or became, matted, or compacted, (K, TA,) and dusty. (TA.) And the former verb, [and app. † the latter also,] *It (the head) was, or became, dusty, not being renovated [by dressing or anointing], nor cleansed.* (Mṣb.) Also the former verb, aor. as above, (L, K, and Ham p. 469,) inf. n. شَعْتُ, (S, L, K, and Ham) and شَعْوَةٌ, (L and Ham,) *He was, or became, shaggy, or dishevelled, in the hair, (JM, PS,) and frouzy, or altered in odour, in consequence of its being seldom dressed: (JM:) or it signifies (or signifies also, JM) he had a dusty head, (S, L, K, JM,) and plucked hair, unanointed; (L;) or he had matted, or compacted, and dusty, hair: (L, and Ham p. 469:) and in like manner شَعْتُ. (L.) — شَعْتُ, (Mṣb,) or شَعْتُ, (S, K, TA,) [or**

each,] also signifies † *The being separated, or disunited, (S, Mṣb, K, TA,) and spread out, (Mṣb,) and uncompacted, (TA,) like as is the head of the سَوَاكِ [or tooth-stick, by its being bruised, or battered, or mangled by blows]. (Mṣb, TA.) You say, شَعْتُ رَأْسَ السَّوَاكِ † *The head of the tooth-stick, and of the wooden peg or stake, became disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; or rendered brushy; by its being bruised, or battered, or mangled by blows]. (TA.) And شَعْتُوا † *They [meaning men] became separated, disunited, dispersed, or scattered. (A.) — And شَعْتُ, aor. as above, (TK,) inf. n. شَعْتُ, said of the state of affairs, † *It was, or became, dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled. (S, A, K, TA, TK.) [In the S and A and K, this is placed as the first of all the meanings in this art.; and in the A, it is mentioned among the meanings that are proper, not tropical; but in my opinion it is tropical. See also شَعْتُ below.]****

2. شَعْتُ, inf. n. شَعْتُ, *He rendered it (i. e. hair) [shaggy, or dishevelled, and frouzy: (see 1:) or] matted, or compacted, and dusty: or he rendered him [shaggy, or dishevelled, and frouzy, in his hair: or] matted, or compacted, and dusty, in his hair. (TA.) — شَعْتُ also signifies † *The separating, disuniting, dispersing, or scattering, a thing. (S.) And † *The making to separate like as do rivers and branches. (L.) [Hence,] شَعْتُ رَأْسَ السَّوَاكِ † *He made the head of the tooth-stick to become disintegrated; or separated, disunited, or uncompacted, in its component parts or its fibres; or rendered it brushy; by bruising it, battering it, or mangling it by blows: see 1]. (A.) — شَعْتُ السَّنَا † *He took of the straggling branches, or sprigs, of the senna, without pulling it up by the roots. (TA, from a trad.) — See also 5, in two places. — شَعْتُ النَّاسِ فِي الطَّعْنِ † *The people took, or began, to impugn his character, censure him, reproach him, or speak against him, by befouling his reputation (بَشَعْتِهِ عَرَضَهُ). (TA, from a trad.) — And شَعْتُ مِنْهُ † *He detracted from his reputation; syn. غَضُّ شَعْتُ مِنْهُ: from الشَّعْتُ [as inf. n. of 1 in the last of the senses assigned to it above,] meaning † *He repelled from him, or defended him: (K:) or he defended his reputation. (TA.) [Thus it has two contr. meanings.]********

4. شَعْتُ مَنِي فُلَانٍ † *Such a one was angry by reason of me; syn. غَضِبَ. (A. [But this I have not found elsewhere; and I almost think that شَعْتُ, in my copy of the A, may be a mistranscription for شَعْتُ; and غَضِبَ, for غَضُّ.])*

5: see 1, in six places. — شَعْتُ also signifies † *The act of taking; syn. أَخَذَ; (K, TA;) and so شَعْتُ. (TA.) One says, شَعْتُ الدَّهْرَ † *Time, or fortune, took him. (TA.) And شَعْتُ مَالَهُ †**

*He took his property. (TK.) — And † *The eating little of food; (K, TA;) and so شَعْتُ: whence one says, شَعْتُ مِنَ الطَّعَامِ † *I ate little of the food. (TA.)***

شَعْتُ: see the next paragraph.

شَعْتُ inf. n. of 1 [q. v.]. (L, Mṣb, &c.) — [Hence,] شَعْتُكَ, (S,) and شَعْتُكَرُ, (A,) i. e. † *[May God rectify, or repair, and consolidate, what is discomposed, deranged, disorganized, disordered, or unsettled, of thy, and your, affairs; (see art. لَمَر;)] or] consolidate thy, and your, disorganized, disordered, or unsettled, state of affairs: (S, A:*) [in the latter expressly distinguished as tropical:] [and so شَعْتُكَ, and شَعْتُكَرُ; perhaps by poetic license; for] Kaḥb Ibn-Málik El-Anṣáree says,*

* لَمَرِ الْإِلَهِ بِهِ شَعْتًا وَرَمَّ بِهِ *
* أُمُورَ أُمَّتِهِ وَالْأَمْرَ مُنْتَشِرًا *

† *[God rectified and consolidated, by him, a discomposed, deranged, disorganized, disordered, or unsettled, state of affairs, and repaired, by him, the affairs of his people, when the state of affairs was broken up]. (TA.) It is said in a trad., as a form of prayer, تَلَمَّرْ بِهَا شَعْتِي i. e. † *[I ask of Thee mercy] whereby thou shalt consolidate what is discomposed, deranged, disorganized, disordered, or unsettled, of my state of affairs. (TA.)**

شَعْتُ, applied to hair, *Shaggy, or dishevelled: (MA:) [or shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (see 1, first sentence:)] or defiled with dust, and matted, or compacted, in consequence of its being seldom anointed. (Mṣb.) And in a similar sense applied to the head of a plant, as meaning † *Straggling.* See also أَشْعْتُ. — And † *A man dirty in the body. (Mṣb.)**

شَعْتُ A place of [or in] the hair that is شَعْتُ [or shaggy, or dishevelled, &c.]. (TA.)

شَعْتَانُ, and شَعْتَانُ الرَّأْسِ: see what next follows.

أَشْعْتُ الرَّأْسِ, (S, Mgh, Mṣb, K,) and أَشْعْتُ, (K,) and شَعْتُ الرَّأْسِ, (Mgh, TA,) [and شَعْتُ الرَّأْسِ,] and شَعْتَانُ الرَّأْسِ, (TA,) and شَعْتَانُ الرَّأْسِ, (K,) applied to a man, (A, Mgh, Mṣb,) *Having the hair shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (Mgh:) or having the hair defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Mṣb:) or having the head dusty, (S, A, K, TA,) and the hair plucked, and unanointed: (TA.) fem. of the first شَعْتَاءُ, applied to a woman: (A, Mṣb:) and شَعْتُ [is its pl., and] is applied to horses, as meaning [having shaggy coats,] not curried: (S:) or dusty by*

reason of long journeying. (Ham p. 130. [See an ex. from a poet, voce *أَيَّة*].) The first [or each] is also applied to a head, as meaning *Dusty, not renovated [by dressing or anointing], nor cleansed.* (Msb.) — *الاشعث* † *The wooden peg or stake:* (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. *حف:* an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; by its being battered by blows]. (A, * TA.) — And † *What has dried up of the [barley-grass called] بهمي:* (K, TA:) [or] it is so called when its prickles have dried. (TA.)

شعد

Q. Q. 1. *شَعَدَ*, (A, Msb,) inf. n. *شَعْدَةٌ*, (A, L, Msb, K,) *He practised the art termed شَعْدَةٌ*, expl. below: (A, L, Msb, K:) as also *شَعْدٌ*, (Msb, K,) inf. n. *شَعْدَةٌ*: (A, Msb, K:) so some say. (Msb.) [See what here follows.]

شَعْدَةٌ *Legerdemain, or sleight-of-hand,* (A, L, K,) and *false miracles,* (TA,) and *fascinations,* (K,) or *fascination,* (A, L,) or *a kind of play,* (Msb,) like *سحر*, (A, L, Msb, K,) *making a thing to appear different from what it really is,* (L, K,) or *showing a man what has no real existence:* (Msb:) or *making what is false to assume the form of what is true:* (TA:) as also *شَعْبَةٌ*: (A, Msb:) vulgarly termed *شَعْبَةٌ*. (TA.) — Also *Quickness: or lightness, or agility, in any affair.* (L.) — It is not a word of the language of the people of the desert. (Lth, L, Msb.)

شَعْوَدِي *A messenger of princes or governors,* (L, K,) *who journeys on affairs of importance for them (L) upon post-horses or other beasts appointed for their conveyance:* (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) — See also what follows.

مُشَعْوِدٌ and *مُشَعْوَدٌ* *A man who practises the art termed شَعْوَدَةٌ*; (L, K;) as also *شَعْوَدِي*: (TA in art. *عجب:*) improperly called *مُشَعْبِدٌ*, and surnamed *أبو العجب*. (Eth-Tha'álibee, TA.)

شعر

1. *شَعَرَ بِهِ*, (S, Msb, K, &c.,) and *شَعَرَ بِهِ*, (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. *شَعَرَ*, (S, Msb, K,) inf. n. *شَعْرٌ*, (S, Msb, K, &c.) and *شَعَرَ* (K, TA) and *شَعَرَ*, (TA, and so in the CK in the place of *شَعَرَ*), but the first is the most common, (TA,) and *شَعْرَةٌ* (Msb, K) and *شَعْرَةٌ* and *شَعْرَةٌ*, (K,) of which last three the first is the most common, (TA,) and *شَعْرِي* and *شَعْرِي* (K) and *شَعْرِي* (TA) and *شَعْرٌ* (Msb, K) and *شَعْرَةٌ*, (K,) which is said to be the inf. n. of *شَعَرَ*, (TA,) and *مَشَعْرٌ* and *مَشَعْرَةٌ* (Lh, K) and *مَشَعْرَةٌ*, (K,) which is of extr. form, (TA,) *He*

knew it; knew, or had knowledge, of it; was cognizant of it; or understood it; (S, * A, Msb, K, TA;) as also *شَعَرَ لَهُ*: (Lh, TA:) or *he knew the minute particulars of it: or he perceived it by means of [any of] the senses.* (TA.) Lh mentions the phrase *أَشَعَرَ فُلَانًا مَا عَمِلَهُ* and *مَا أَشَعَرَ فُلَانًا مَا عَمِلَهُ* [I know what such a one did or has done], and *مَا شَعَرْتُ فُلَانًا مَا عَمِلَهُ* [I knew not what such a one did], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also *شَعَرَ*, below.] — *شَعَرَ*, (A, Msb, K,) aor. *شَعَرَ*, (Msb, K,) inf. n. *شَعْرٌ* and *شَعْرٌ*, (K, TA,) or *شَعَرَ*, (so accord. to the CK instead of *شَعَرَ*), *He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified; syn. قَالَ شَعْرًا*; [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also *شَعَرَ*: (K:) or the latter signifies *he made good, or excellent, poetry or verses;* (K, MF;) and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies *he was, or became, a poet;* (S;) as also *شَعَرَ*, aor. *شَعَرَ*. (TA.) One says, *شَعَرْتُ لِفُلَانٍ* *I said, or spoke, poetry, &c., to such a one.* (TS, O, TA.) And *لَوْ شَعَرَ بِنَقْصِهِ لَمَا شَعَرَ* [Had he known his deficiency, he had not spoken poetry, or versified]. (A.) — *شَاعَرَهُ فَشَعْرَهُ*: see 3. — *شَعَرَ* as a trans. verb syn. with *اشعر*: see 4. — As syn. with *شاعر*: see 3. — *شَعَرَ*, aor. *شَعَرَ*, (K,) inf. n. *شَعْرٌ*, (TA,) *His (a man's, TA) hair became abundant (K, TA) and long:* (TA:) and said likewise of a goat, or other hairy animal, *his hair became abundant.* (TA.) — Also † *He possessed slaves.* (Lh, K.)

2. *شَعَرَ* as an intrans. verb: see 4: — and as a trans. verb also: see 4.

3. *شَاعَرَهُ فَشَعْرَهُ*, (S, K,) aor. of the latter *شَعَرَ*, that is with fet-ḥ, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, *شَعَرَ*, agreeably with the general rule; (MF;) *He vied, or contended, with him in poetry, and he surpassed him therein.* (S, K, MF.) — And *شَاعَرَهُ*, (S,) and *شَاعَرَهَا*, (A, Msb, K,) and *شَاعَرَهَا*, (A, K,) *He slept with him, and with her,* (نَاوَمَهُ, S, and *مَعَهَا*, Msb, K, or *ضَاجَعَهَا*, A,) *in one شَاعَر [or innermost garment].* (S, A, Msb, K.) — [Reiske, as mentioned by Freytag, explains *شاعر* as signifying also *Tractavit, prensavit, vellicavit:* but without naming any authority.]

4. *اشعره* *He made him to know.* (S.) You say, *اشعره بالأمر* and *الأمر*, (K,) the latter of which is less usual than the former, because one says *شَعَرَ بِهِ* but not *شَعْرَهُ*, (MF,) *He acquainted him with the affair; made him to know it.* (K.) And *أَشَعَرْتُ أَمْرَ فُلَانٍ* *I made known the affair of such a one.* (A.) And *أَشَعَرْتُ فُلَانًا* *I made such a one notorious for an evil deed or quality.* (A.) — Also, (inf. n. *أَشَعَّرَ*, Msb,) *He marked it,*

namely a beast destined for sacrifice at Mekkeh, (S, * Mgh, Msb, * K, TA,) *by stabbing it in the right side of its hump so that blood flowed from it,* (S,) or *by making a slit in its skin,* (K,) or *by stabbing it (K, TA) in one side of its hump with a مِبْضَع or the lihe,* (TA,) *so that the blood appeared,* (K, TA,) or *by making an incision in its hump so that the blood flowed,* (Msb,) *in order that it might be known to be destined for sacrifice.* (S, Msb.) — [Hence, app.,] † *He wounded him so as to cause blood to come.* (TA.) It is said in a trad. respecting the assassination of 'Othmán, *أَشَعَرَهُ مِشْقَصًا* † *He wounded him so as to cause blood to come with a مِشْقَص [q. v.]:* (TA:) and in another trad., *أَشَعَرَ أَمِيرَ الْمُؤْمِنِينَ* † *The Prince of the Faithful was wounded so that blood came from him.* (S.) — And † *He pierced him with a spear so as to make the spear-head enter his inside: and اشعره سِنَانًا* † *he made the spear-head to enter into the midst of him:* [but this is said to be] from *اشعره به* “he made it to cleave to it.” (TA.) *أَشَعَرَ* is said specially of a king, meaning *He was slain.* (A, TA.) — Also *He made it to be a distinguishing sign: as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished].* (TA.) — And *اشعروا* *They called, uttering their شَعَار [whereby they might know one another]: or they appointed for themselves a شَعَار in their journey.* (Lh, K, TA. [See also 10.]) — *مَا أَشَعْرَهُ* [How good, or excellent, a poet is he!]. (TA in art. *خزي:* see *مُخَزِرٌ* in that art.) — *اشعر* [from *شَعَرَ* or *شَعَرَ* signifying “hair”] *It (a foetus, S, A, K, in the belly of its mother, TA) had hair growing upon it;* (S, A, K;) as also *تَشَعَّرَ*; (S, K;) and *شَعَرَ*, inf. n. *تَشَعِيرٌ*; and *استشعر*. (K.) — And *اشعرت* *She (a camel) cast forth her foetus with hair upon it.* (Ktr, K.) — And *اشعر* *He lined a boot,* (A, K,) and a *جَبَّة*, (A,) and the *مِثْرَةَ* of a horse's saddle, and a *فَلَنْسَوَةٌ*, and the like, (TA,) *with hair;* (A, K;) as also *شَعَرَ*; (Lh, A, K;) and *شَعَرَ*, (K,) inf. n. *تَشَعِيرٌ*: (TA:) or, said of a *مِثْرَةَ*, *he covered it with hair.* (A.) — And *اشعره* *He clad him with a شَعَار [i. e. an innermost garment].* (S, A, K.) And *He put on him a garment as a شَعَار, i. e., next his body.* (TA.) [Hence,] *اشعره فُلَانٌ شَرًّا* † *Such a one involved him in evil.* (S, A.) And *اشعره الحُبُّ مَرَضًا* † *Love involved him in disease.* (S.) And *اشعره به* † *He made it (i. e. anything) to cleave, or stick, to it, [like the شَعَار to the body,] i. e., to another thing.* (K.) — [And † *It clave to him, or it, as the شَعَار cleaves to the body.* Hence,] *اشعره الهمُّ* † *Anxiety clave to him as the شَعَار cleaves to the body.* (A.) And *اشعر الهمُّ قلبي* † *Anxiety clave to my heart* (K, TA) as the *أشعر الرجلُ شَعَار* *ashes cleaves to the body.* (TA.) And *اشعر الرجلُ هَمًّا* † *The man clave to anxiety as the شَعَار cleaves to the body.* (S, TA. [In one of my copies of the S, أَشَعَرَ, accord. to which reading, the phrase

should be rendered *The man was made to have anxiety cleaving to him &c.*] = اشعر السكين *He put a شَعِيرَة [q. v.] to the knife.* (S, A, K,*)

5: see 4, in the latter half of the paragraph.

[6. اشاعر *He affected, or pretended, to be a poet, not being such.* (See its part. n., below.)]

10. استشعرت البقرة *The cow uttered a cry to her young one, desiring to know its state.* (A, TA.)—And استشعروا *They called, one to another, uttering the شعار [by which they were mutually known], in war, or fight.* (TA. [See also 4.]) = استشعر as syn. with اشعر and تشعر: see 4, in the latter half of the paragraph. — Also, (A,) or استشعر شعارا (K,) *He put on, or clad himself with, a شعار [i. e. an innermost garment].* (A, K.) [Hence,] استشعر خشية الله *Make thou the fear of God to be شعار قلبك [i. e. the thing next to thy heart].* (TA.) And استشعر خوفا *He conceived in his mind fear.* (S, A,*)

شعر and شعر (A, Mṣb, K, but only the latter in my copies of the S and in the O,) two well-known dial. vars., the like being common in cases of this kind, in which the medial radical letter is a faucial, (MF,) [but the latter I have found to be the more common,] *Hair; i. e. what grows upon the body, that is not صوف nor وبر; (K;)* it is an appertenance of human beings and of other animals: (S, A, Mṣb:) [when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is *goats' hair*: (see 4 in art. بني:)] of the masc. gender: (Mṣb, TA:) pl. (of the former, Mṣb) شعور and (of the latter, Mṣb) أشعار (S, Mṣb, K) and (of the latter also, TA) شعار: (K, TA:) and أشعار, properly dim. of أشعار, is used, accord. to Aboo-Ziyád, as dim. of شعور: (TA:) the n. un. is with δ : (S, A, * Mṣb, K:) and this, i. e. شعرة [or شعرة], is also used metonymically as a pl. (K, TA.) One says, شق الأبلية وبينى وبينك المال شق الشعرة *The property is, or shall be, equally divided between me and thee.* (TA.) And رأى فلان الشعرة *Such a one saw, or has seen, hoariness, or white hairs,* (Yaḥkoob, S, A, TA,) upon his head. (TA.) — [The n. un.] شعرة is also used, metonymically, as meaning *† A daughter.* (TA.) — And شعر (K, and so accord. to the TA, but in the CK شعر,) signifies also *† Plants and trees;* (K, TA;) as being likened to hair. (TA.) — And the same, (A, K, TA, but in the CK شعر,) *† Saffron* (A, K) before it is pulverized. (A.)

شعر: see the next two preceding sentences.

شعر [an inf. n., (see 1, first sentence,) and used as a simple subst. signifying] *Knowledge; cognizance:* (K, TA:) or *knowledge of the minute particulars of things: or perception by means of [any of] the senses.* (TA.) One says, لبت شعرى فلاناً ما صنع (Ks, Lh, S, * Mṣb, * K,*) and لبت شعرى عنه ما صنع, and لبت شعرى له ما صنع (Ks, Lh, K,*) i. e. *Would that I knew what such*

a one did, or has done; (S, * K, * Mṣb, * TA;) for *would that my knowledge were present at, or comprehending, what such a one did, or has done;* the phrase being elliptical: (TA:) accord. to Sb, لبت شعرى is for لبت شعرتى, the δ being elided as in هو أبو عذرتها [هو أبو عذرتها], (S, TA,) the elision of the δ in this latter instance, as Sb says, being peculiar to the case of the words being preceded by ابو; [but see عذرة;] and as in إقامة when used as a prefixed noun; though لبت شعرتى is not now known to have been heard. (TA.) One says also, لبت شعرى ما كان *Would that I knew what happened, or has happened.* (A.) — The predominant signification of شعر is *Poetry, or verse;* (Mṣb, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is شعر: (K:) or because it relates the minute affairs of the Arabs, and the occult particulars of their secret affairs, and their facetiae: (Er-Rághib, TA:) it is properly defined as *language qualified by rhyme and measure intentionally;* which last restriction excludes the like of the saying in the Kur [xciv. 3 and 4], الذى أنقض ظهرك ووقعنا لك دكرك, because this is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Mṣb:) and sometimes a single verse is thus termed: (Akh, TA:) pl. أشعار. (S, K.) — Also *† Falsehood;* because of the many lies in poetry. (B, TA.)

شعر: see شعر, in two places.

شعر: see شعر. — [The fem.] شعرة signifies [particularly] *A sheep or goat (شاة) having hair growing between the two halves of its hoof, which in consequence bleed: or having an itching in its knees, (K, TA,) and therefore always scratching with them.* (TA.)

شعر and شعرة ns. un. of شعر [q. v.] and شعر.

شعر The hair of the pubes; (T, Mṣb, K;) as also شعر, [accord. to general analogy with شعر, and if so, without tenween,] accord. to different copies of the K; (TA;) of a man and of a woman; and of the hinder part of a woman: (T, Mṣb:) or the hair of the pubes of a woman, specially: (S, O, Mṣb:) and the pubes (عانة) [itself]: (K:) and the place of growth of the hair beneath the navel. (K, * TA.) — Also *A portion of hair.* (K, * TA.)

الشعرى [The star Sirius;] *a certain bright star, also called الميزمر;* (TA; [but see this latter appellation;]) *the star that rises [aurorally] after الجوزاء [by which is here meant Gemini], in the time of intense heat,* (S, TA,) and after الهبة [app. a mistranscription for الهبة]: (TA:) [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O. S.: (see الترة; and see also منازل القمر, in art. نزل:)] on the periods of its rising at sunset, and setting aurorally, see دبر and دبور: the Arabs say, إذا طلعت الشعرى جعل صاحب النخل يرى *When Sirius rises aurorally, the owner of the palm-trees begins to see what their fruit will be:* (TA:)

there are two stars of this name; الشعرى العبر and الشعرى الغميصاء (S, K,) together called الشعران: the former is that [above mentioned] which is in [a mistake for "after"] الجوزاء, and the latter is [Procyon,] in the ذراع [by which is meant الذراع المقبوضة, not الذراع المبسوطة]; (S;) and both together are called the two Sisters of Suheyl (سبيل [i. e. Canopus]): (S, K:) the former was worshipped by a portion of the Arabs; and hence God is said in the Kur-án to be Lord of الشعرى: (TA:) it is called العبر because of its having crossed the Milky Way; and the other is called الغميصاء because said by the Arabs to have wept after the former until it had foul thick matter in the corner of the eye: (K in art. غميص:;) the former is also called الشعرى اليمانية [the Yemenian, or Southern, شعرى]; and the latter, الشعرى الشامية [the Syrian, or Northern, شعرى]. (Kzw.)

شعراء fem. of أشعر [q. v.: under which head it is also mentioned either as a subst. or as an epithet in which the quality of a subst. is predominant]. — See also شعرة.

شعراء [app., if correct, with tenween]: see شعرة.

شعرى [Of, or relating to, poetry; poetical. — And also *† False, or lying.*] One says أدلة شعرية *† False, or lying, evidences or arguments:* because of the many lies in poetry. (B, TA.) — [And Of, or relating to, الشعرى, i. e. Sirius.] You say, رعينا شعرى المراعى *We pastured our cattle upon the herbage of which the growth was consequent upon the نوء [i. e. the auroral rising or setting] of الشعرى [or Sirius].* (A.)

شعريات The young ones of the رخم [i. e. vultur percnopterus]. (K.)

شعران: see شعر. — أشعر [app. without tenween, being probably originally an epithet, also] signifies *† The [shrub called] رمت, (K,) or a species thereof, (Tekmileh, TA,) green, inclining to dust-colour: (Tekmileh, K, TA:) or a species of [the kind of plants called] حميض, dust-coloured: (TA:) or حميض upon which hares feed, and in which they [make their forms, i. e.] lie, cleaving to the ground; it is like the large أشنانه [here app. used as the n. un. of أشنان, i. e. kali, or glasswort], has slender twigs, and appears from afar black.* (AHn, TA.)

شعور [A poetaster]: see شعر. — Also, accord. to analogy, sing. of شعاربر, which is *† Syn. with شعر [as pl. of شعراء, q. v. voce شعر], meaning the flies that collect upon the sore on the back of a camel, and, when roused, disperse themselves from it.* (TA.) [Hence the saying, ذهب القوم شعاربر,] *† The people dispersed themselves, or became dispersed:* (S;) and ذهبوا شعاربر بقدان (K,) or بقدان, and بقدان, (TA,) and بقندرة (K,) and

بِقَنْدَحْرَةٍ (TA.) + They went away in a state of dispersion, like flies : (K:) شعراير thus used being pl. of شعورور ; (TA;) or having no sing. (Fr, Akh, S, TA.) And أَصْبَحَتْ شَعَارِيرُ بِقَرْذَحِمَةٍ and بِقَنْدَحْرَةٍ and بِقَدْحْرَةٍ and بِقَدْحْرَةٍ + They became beyond reach, or power. (Lh, TA.) — And the same pl. شعراير, having no sing., also signifies † A certain game (S, K, TA) of children. (TA.) You say, نَعَبْنَا الشَّعَارِيرَ [We played at the game of الشعراير]: and هَذَا لَعِبُ الشَّعَارِيرِ [This is the game of الشعراير]. (S.) — And † A sort of women's ornaments, like barley [-corns], made of gold and of silver, and worn upon the neck. (TA.) — And شعورورة [n. un. of شعورور] signifies A small قَبَاةٌ [or cucumber]: pl. شعراير [as above]. (S, K.)

شُعْرَانِي : see أُشْعِرُ. — أَرْتَبُ شُعْرَانِيَّةً A hare that feeds upon the شعران [q. v.], and that [makes its form therein, i. e.] lies therein, cleaving to the ground. (AḤn, TA.)

شَعَارٌ † Trees ; (ISk, Er-Riyáshee, S, A, K;) as also شَعَارٌ : (As, ISh, K;) or tangled, or luxuriant, or abundant and dense, trees ; (T, K;) as also شَعَارٌ : (Sh, T, K;) or (TA, but in the K "and") trees in land that is soft (K, TA) and depressed, between eminences, (TA,) where people alight, (K, TA,) such as is termed دَهْنَاءٌ and the like, (TA,) warming themselves thereby in winter, and shading themselves thereby in summer, as also مَشْعَرٌ : (K, TA;) or this last signifies any place in which are a حَمْرٌ [or covert of trees, &c.] and [other] trees; and its pl. is مَشَاعِرٌ. (TA.)

One says, أَرْضٌ كَثِيرَةٌ الشَّعَارِ † A land abounding in trees [&c.]. (S.) — See also the next paragraph, latter half.

شَعَارٌ A sign of people in war, (S, Mṣb, K,) and in a journey (K) &c., (TA,) i. e. (Mṣb) a call or cry, (A, Mgh, Mṣb,) by means of which to know one another : (S, A, Mgh, Mṣb;) and the شعار of soldiers is a sign that is set up in order that a man may thereby know his companions : (TA;) and شعار signifies also the banners, or standards, of tribes. (TA in art. بوم.) It is said in a trad. that the شعار of the Prophet in war was يَا مَنْصُورُ أُمْتُ أُمْتُ يَا مَنْصُورُ [O Manṣoor, (a proper name of a man, meaning "aided" &c.) hill thou, hill thou]. (TA.) And it is said that he appointed the شعار of the refugees on the day of Bedr to be يَا بَنِي عَبْدِ الرَّحْمَنِ : and the شعار of El-Khazraj, يَا بَنِي عَبْدِ اللَّهِ : and that of El-Ows, يَا بَنِي عُبَيْدِ اللَّهِ : and their شعار on the day of El-Aḥzáb, حَمْرٌ لَا يُنْصَرُونَ. (Mgh.) — And Thunder ; (Tekmileh, K;) as being a sign of rain. (TK.) — شعار الحجّ means The religious rites and ceremonies of the pilgrimage; and the signs thereof; (K;) and, (TA,) as also الشّعائرُ (S,) the practices of the pilgrimage, and whatever is appointed as a sign of obedience to God; (S, Mṣb,* TA;) as the halting [at Mount 'Arafát], and the circuiting [around the Kaʿbeh], and the سَعْيُ [or tripping to and fro between

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Es-Safá and El-Marweh], and the throwing [of the pebbles at Miné], and the sacrifice, &c.; (TA;) and شَعِيرَةٌ and شِعَارَةٌ and مَشْعَرٌ signify the same as شَعَارٌ : (L:) شَعِيرَةٌ is the sing. of شَعَائِرٌ meaning as expl. above; (As, S, Mṣb;) or, as some say, the sing. is شِعَارَةٌ : (As, S;) or شَعِيرَةٌ and شِعَارَةٌ, by some written شِعَارَةٌ, and مَشْعَرٌ, signify a place [of the performance] of religious rites and ceremonies of the pilgrimage; expl. in the K by مَعْظَمُهَا, which is a mistake for مَوْضِعُهَا; (TA;) and مَشَاعِرٌ, places thereof : (S;) or شَعَائِرُ الْحَجِّ signifies the مَعَائِرُ [or characteristic practices] of the pilgrimage, to which God has invited, and the performance of which He has commanded; (K;) as also المَشَاعِرُ : (TA;) and شَعَائِرُ اللَّهِ, all those religious services which God has appointed to us as signs; as the halting [at Mount 'Arafát], and the سَعْيُ [or tripping to and fro between Es-Safá and El-Marweh], and the sacrificing of victims : (Zj, TA;) or the rites and ceremonies of the pilgrimage, and the places where those rites and ceremonies are performed; (Bḍ in v. 2 and xxii. 33;) among which places are Es-Safá and El-Marweh, they being thus expressly termed; (K, Kur ii. 153;) and so accord. to Fr in the Kur v. 2: (TA;) or the obligatory statutes or ordinances of God : (Bḍ in v. 2:) or the religion of God : (Bḍ in v. 2 and xxii. 33:) the camels or cows or bulls destined to be sacrificed at Mekkeh are also said in the Kur xxii. 37, to be مِنْ شَعَائِرِ اللَّهِ, i. e. of the signs of the religion of God : (Bḍ and Jel:) and [hence the sing.] شَعِيرَةٌ signifies [sometimes] a camel or cow or bull that is brought to Mekkeh for sacrifice; (S, K;) such as is marked in the manner expl. voce أُشْعِرُ; (Mṣb;) and شَعَائِرٌ is its pl.; (K;) and is also pl. of شَعَارٌ : and the [festival called the] عيد is said to be شَعَارٌ of the شَعَائِرُ [i. e. a sign of the signs of the religion] of El-Islám. (Mṣb.) — شعار الدِّمْرِ is said to mean † The piece of rag : or † the vulva : because each is a thing that indicates the existence of blood. (Mgh.) — Also The [innermost garment; or] garment that is next the body; (S, Mṣb;) the garment that is next the hair of the body, under the دِتَارٌ; as also شَعَارٌ; (K;) but this is strange : (TA:) pl. [of pauc.] شَعَائِرٌ and [of mult.] شَعْرٌ. (K.) [Hence,] one says, لَيْسَ شَعَارُ الرَّبِّ † [He involved himself in anxiety]. (A.) And جَعَلَ الخَوْفَ شِعَارَةً † [He made fear to be as though it were his innermost garment], by closely cleaving to it. (TA in art. درع.) [Hence, also,] it is said in a prov., هُمُ الشَّعَارُ دُونَ الدِّتَارِ, meaning † They are near in respect of love : and in a trad., relating to the Anṣár, أَنْتُمْ الشَّعَارُ وَالنَّاسُ الدِّتَارُ † Ye are the special and close friends [and the people in general are the less near in friendship]. (TA.) — Also A horse-cloth; a covering for a horse to protect him from the cold. (K.) — And † A thing with which wine [app. while in the vat] is protected, or preserved from injury : (L, K; [for الخُمُرُ, the reading in the CK, the author of the TK has read الخُمُرُ (and thus I find the word written in

my MS. copy of the K) or الخُمُرُ, pls. of الخُمَارُ; and Freytag has followed his example: but الخُمُرُ is the right reading, as is shown by what here follows:] so in the saying of El-Akḥṭal,

• فَكَفَّ الرِّيحَ وَالْإِنْدَاءَ عَنْهَا •
• مِنَ الزَّرْجُونِ دُونَهَا الشِّعَارُ •

[evidently describing wine, and app. meaning † And the شعار of the wine, (الشِّعَارُ مِنَ الزَّرْجُونِ), i. e. شعار الزَّرْجُونِ,) while yet in the vat, intervening as an obstacle to them, kept off the wind and the rains, or dew, or day-dews, from it, namely, the wine]. (L.) — See also شَعَارٌ, in two places. — Also Death. (O, K.)

شَعِيرٌ (S, Mṣb, K,) which may be also pronounced شَعِيرٌ, agreeably with the dial. of Temeem, as may any word of the measure فَعِيلٌ of which the medial radical letter is a faucial, and, accord. to Lth, certain of the Arabs pronounced in a similar manner any word of that measure of which the medial radical letter is not a faucial, like كَبِيرٌ and جَلِيلٌ and كَرِيمٌ, (MF,) [and thus do many in the present day, others pronouncing the fet-ḥ in this case, more correctly, in the manner termed إِمَالَةٌ, i. e. as "e" in our word "bed:" Barley;] a certain grain, (S, Mṣb,) well known : (Mṣb, K;) of the masc. gender, except in the dial. of the people of Nejd, who make it fem. : (Zj, Mṣb;) n. un. with ة [signifying a barley-corn]. (S, K.) — Also An accompanying associate; syn. عَشِيرٌ مُصَاحِبٌ : on the authority of En-Nawawee : (K, TA;) said to be formed by transposition: but it may be from شَعْرَهَا meaning "he slept with her in one شعار;" [see S; and so originally signifying a person who sleeps with another in one innermost garment;] then applied to any special companion. (TA.)

شِعَارَةٌ, and, as written by some, شِعَارَةٌ : see شَعَارٌ, in four places.

شَعِيرَةٌ A sign, or mark. (Mgh.) — See this word, and the pl. شَعَائِرٌ, voce شَعَارٌ, in seven places.

— Also n. un. of شَعِيرٌ [q. v.]. (S, K.) — And [hence,] † The iron [pin] that enters into the tang of a knife which is inserted into the handle, being a fastening to the handle : (S;) or a thing that is moulded of silver or of iron, in the form of a barley-corn, (K, TA,) entering into the tang of the blade which is inserted into the handle, (TA,) being a fastening to the handle of the blade. (K, TA.) — [And † A measure of length, defined in the law-books &c. as equal to six mule's hairs placed side by side;] the sixth part of the إصْبَعُ [or digit]. (Mṣb voce مِهْل.) — [And † The weight of a barley-corn.]

[شُعَيْرَاتٌ dim. of شَعْرَةٌ and شَعْرَةٌ : pl. شُعَيْرَاتٌ.]

شَعِيرَاءٌ [dim. of شَعْرَاءٌ fem. of أُشْعِرُ. — Also] A kind of trees; (Sgh, K;) in the dial. of Hudheyli. (Sgh, TA.) — See also أُشْعِرُ, last signification but one.

شَعِيرِيٌّ A seller of شَعِيرٌ [or barley]: one does

not use in this sense either of the more analogical forms of شاعر and شاعر. (Sb, TA.)

شاعر *A poet*: (T, S, Mṣb, K:) so called because of his intelligence; (S, Mṣb;) or because he knows what others know not: (T, TA:) accord. to Akh, it is a possessive epithet, like لَابِنٌ and تَامِرٌ: (S:) pl. شُعْرَاءُ, (S, Mṣb, K,) deviating from analogy: (S, Mṣb:) Sb says that the measure فاعِلٌ is likened in this case to فاعِلٌ; and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شَعَرَ, and therefore should by rule be of the measure فاعِلٌ, like شَرِيفٌ [from شَرَفٌ]; but were it so, it might be confounded with شَعِيرٌ meaning the grain thus called, therefore they said شَاعِرٌ, and regarded in the pl. the original form of the sing. (Mṣb.) A wonderful poet is called خَنْدِيدٌ: one next below him, شَاعِرٌ: then, شَوْبَعِرٌ [the dim.]: (Yoo, K:) then, شَعْرُورٌ: and then, مَتَّشَاعِرٌ. (K.) — Also † *A liar*: because of the many lies in poetry: and so, accord. to some, in the Kṣur xxi. 5. (B, TA.) — Excellent poetry: (Sb, T, K:) or *known poetry*: but the former explanation is the more correct. (TA.) One also says, sometimes, كَلِمَةٌ شَاعِرَةٌ, [by كَلِمَةٌ] meaning قَصِيدَةٌ: but generally in a phrase of this kind the two words are cognate, as in لَيْلٌ وَنَيْلٌ and نَيْلٌ وَنَيْلٌ. (TA.)

شَوْبَعِرٌ: see the next preceding paragraph.

أَشْعَرٌ [More, and most, knowing or cognizant or understanding: see 1, first sentence. — And,] applied to a verse, (T,) or to a poem, (S,) *More* [and most] *poetical*. (T, S,*) — Also, (S, A, K,) and شَعْرٌ, (A, K,) and شَعْرَانِيٌّ, (K,) which last (SM says) I have seen written شَعْرَانِيٌّ, (TA,) *A man having much hair upon his body*: (S, A:) or *having hair upon the whole of the body*: (IAth, L voce أُجْرَدٌ [q. v.], in explanation of the first:) or *having much and long hair* (K, TA) *upon the head and body*: (TA:) and the first and second, a goat *having much hair*: fem. of the first شَعْرَاءُ: (TA:) and pl. of the first شُعْرٌ. (S, K.) One says أَشْعَرْتُ أَشْعَرًا, meaning *Having his head unshaven and not combed nor anointed*. (TA.) And فَلَانٌ أَشْعَرُ الرَّقَبَةِ [lit. *Such a one is hairy in the neck*] is said of a man though he have not hair upon his neck, as meaning † *such a one is strong, like a lion*. (A,* TA.) — [The fem.] شَعْرَاءُ also signifies *A testicle, or scrotum*, (مَخَصِيَّةٌ,) *having much hair*: (TA:) and the سُوَّةُ [or *pudendum*]: thus used as a subst. (IAṣr, TA in art. مَعَط.) See also شَعْرَةٌ. — And *A furred garment*. (Th, K.) — And as an epithet, † *Evil, foul, or abominable*: [as being likened to that which is shaggy, and therefore unseemly]: (K,* TA:) in the K, الشَّيْبَةُ is erroneously put for الشَّيْبَةُ. (TA.) One says, دَاهِيَةٌ شَعْرَاءُ, (S, A, K,) and وَبْرَاءُ, (S, A,) and زَبَاءُ, (TA in art. زَب) † *An evil, a foul, or an abominable*, (TA,) or *a severe, or great*, (K,) *calamity or misfortune*: pl. شُعْرٌ. (K, TA.) And

one says to a man when he has said a thing that one blames or with which one finds fault, جُنْتُ بِهَا شَعْرَاءَ ذَاتٍ وَبَرٍ [Thou hast said it as a foul, or an abominable, thing]. (S, A,*) — And أَشْعَرٌ signifies also *The hair that surrounds the solid hoof*: (S:) or [the extremity, or border, of the pastern, next the solid hoof; i. e.] *the extremity of the skin surrounding the solid hoof*, (K, TA,) *where the small hairs grow around it*: (TA:) or *the part between the hoof of a horse and the place where the hair of the pastern terminates*: and the part of a camel's foot where the hair terminates: (TA:) pl. أَشَاعِرٌ, (S, TA,) because it is [in this sense] a subst. (TA.) — Also *The side of the vulva, or external portion of the female organs of generation*: (K:) it is said that the أَشْعَرَانِ are the إِسْتِكْتَانِ, which are the *two sides* [or *labia majora*] *of the vulva of a woman*: or the *two parts next to the شُفْرَانِ*, which are the *two borders of the إِسْتِكْتَانِ*: or the *two parts between the إِسْتِكْتَانِ and the شُفْرَانِ*: (L, TA:) or the *two parts next to the شُفْرَانِ*, in the hair, particularly: (Zj, in his "Khalḳ el-Insān") the أَشَاعِرُ of the حِمَاءِ [or vulva of a camel &c.] are the *parts where the hair terminates*: (TA:) and the أَشَاعِرُ of a she-camel are the *sides of the vulva*. (S, L, TA.) — And *A thing that comes forth from [between] the two halves of the hoof of a sheep or goat, resembling a نُؤُولٌ* [or *wart*]; (Lh, K;) for which it is cauterized. (Lh, TA.) — And *Flesh coming forth beneath the nail*: pl. شُعْرٌ, (K, TA,) with two ḍammehs, (TA,) or شَعْرٌ. (So in the CK.) — And [the fem.] شَعْرَاءُ also signifies † *Land* (أَرْضٌ) *containing, or having, trees*: or *abounding in trees*: (A, K:) [and so, app., شَعْرَانٌ; for] there is a mountain in [the province of] El-Mowṣil called شَعْرَانٌ, said by AA to be thus called because of the abundance of its trees: (S:) or شَعْرَاءُ signifies *many trees*: (A'Obeid, S:) or i. q. أَجْمَةٌ [i. e. *a thicket, wood, or forest*; &c.]: (TA:) and a meadow (رَوْضَةٌ, AHn, A, K, TA) *having its upper part covered with trees*, (AHn, K* TA,) or *abounding in trees*, (TA,) or *abounding in herbage*: (A:) and a tract of sand (رَمَلَةٌ) *producing [the plant called] نَصِيٌّ* (Sgh, L, K) *and the like*. (Sgh, K.) — And † *A certain tree of the kind called حَمِيضٌ*, (K, TA,) *not having leaves, but having [what are termed] هَدَبٌ* [q. v.], *very eagerly desired by the camels, and that puts forth strong twigs or branches*; mentioned in the L on the authority of AHn, and by Sgh on the authority of Abou-Ziyād; and the latter adds that it has firewood. (TA.) — And † *A certain fruit*: (AHn, TA:) *a species of peach*: (S, K:) sing. and pl. the same: (AHn, S, K:) or *a single peach*: (IKṭt, MF:) or الأَشْعَرُ is a name of the peach, and the pl. is شُعْرٌ. (Mṭr, TA.) — Also † *A kind of fly*, (S, K,) *said to be that which has a sting*, (S,) *blue, or red, that alights upon camels and asses and dogs*; (K;) as also شَعِيرَاءُ: (TA:) *a kind of fly that stings the ass, so that he goes round*: AHn says that it is of two species, that of the dog and that of the camel: that of the dog

is well known, inclines to slenderness and redness, and touches nothing but the dog: that of the camel inclines to yellowness, is larger than that of the dog, has wings, and is downy under the wings: sometimes it is in such numbers that the owners of the camels cannot milk in the day-time nor ride any of them; so that they leave doing this until night: it stings the camel in the soft parts of the udder and around them, and beneath the tail and the belly and the armpits; and they do not protect the animal from it save by tar: it flies over the camels so that one hears it to make a humming, or buzzing, sound. (TA. [See also شَعْرُورٌ, under which its pl. شُعْرٌ is mentioned.]) — And [hence, perhaps, as this kind of fly is seen in swarms,] † *A multitude of men*. (K.)

أَشْعَارٌ: see شَعْرٌ.

مَشْعَرٌ i. q. مَعْلَمٌ [meaning *A place where a thing is known to be*]. (TA.) — And hence, *A place of the performance of religious services*. (TA.) See this word, and its pl. مَشَاعِرٌ, voce شَعَارٌ, in four places. — [The pl.] المَشَاعِرُ also signifies *The five senses*; (S,* A,* TA;) *the hearing, the sight, the smell, the taste, and the touch*. (S and Mṣb in art. حَس) — See also شَعَارٌ.

دِيَّةُ الْمُشْعَرَةِ *The bloodwit that is exacted for killing kings: it is a thousand camels*. (A, TA. [See 4.]

مَتَّشَاعِرٌ *One who affects, or pretends, to be a poet, but is not*. (S,* L,* K,* TA.) — See شَاعِرٌ.

شعف

1. شَعَفٌ, (S, O, K,) aor. عَفَّ, (K,) inf. n. شَعْفٌ, though it is implied in the K, by its being said that the verb is like مَنَّعَ, that it is شَعَفٌ, (TA.) *He smeared, anointed, or overspread, a camel* [suffering from the mange, or scab], with tar, (S, O, K, and Bḍ in xii. 30,) *and burned him by so doing*. (Bḍ ibid.) Imra-el-Ḳays says,

• لِيَقْتُلْنِي وَقَدْ شَعَفْتُ فُوَادِمَا •
• كَمَا شَعَفَ الْمَهْنُوءَةُ الرَّجُلَ الطَّالِي •

[That he should slay me, I having overspread her heart with love of me, like as the man anointing overspreads her (meaning the camel) that is smeared with tar]: but it is also related otherwise, i. e. قَطَرْتُ فُوَادِمَا كَمَا قَطَرْتُ: (O, TA:) Abou-'Alee El-Ḳálee says that she [the camel] that is smeared with tar experiences, by reason of the tar, a pleasurable sensation with a burning. (TA.) — Hence, [as indicated above,] قَدْ شَعَفَهَا حُبًّا [He has overspread and burned her heart with love]; as some read in the Kṣur xii. 30; others reading شَعَفَهَا: (Bḍ:) [or he has burned her heart with love; for] شَعَفَهُ الْحُبُّ means *love burned his heart*: (S:) there are two readings of the words of the Kṣur above; (O, K;) [as well as two other readings mentioned in art. شَعَفَ]; قَدْ شَعَفَهَا حُبًّا; (S, O, K,) one, a reading of El-Ḳálee (S, O) and others; meaning [as above: or], accord. to AZ, *he has diseased her heart with love*, (S,* O,) and

melted it: (O:) or, accord. to El-Ḥaṣan, he has penetrated into her with love: (§:) the other reading is **قَدَّ شَعْفًا حَبًّا**, (O, K,) meaning he has become attached to her with love, and loved her excessively: (O:) [but it is also said that] **شَعْفِي** **شَعْفِي** means *The love of him overspread my heart from above*; (O, K;) from **شَعْفَةٌ** signifying the "head" of the heart, "at the place of suspension of [or from] the **نَيْطُ**;" (O, *K;) and in like manner, **بِحَبِّهِ** and **شَعْفَتْ بِهِ**, (O, and so in the CK,) or **شَعْفَتْ**: (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like **فَرِحَ**: [but this I regard as a mistake:] and **شَعَفَ الْقَلْبَ** He, or it, struck, or smote, the **شَعْفَةَ**, or uppermost part, of the heart: (Ḥam p. 545:) Az, however, says, I know not any one that has assigned to the heart a **شَعْفَةَ**, except Lth; and vehement love takes possession of the core (سَوَاد) of the heart; not of its extremity: [but] accord. to Fr, **شَعَفَ بَغْلَانٍ**, like **عُنِيَ**, means *The love of such a one rose to the highest places of his heart*: others say that **الشَعْفُ** [app. **الشَّعْفُ**] signifies *the being frightened, and disquieted*, like the beast when it is frightened; and that the Arabs transferred its attribution from beasts to human beings: (TA:) Abu-l-'Alà says that **الشَّعْفُ** signifies a thing's falling into the heart: (IB, TA:) one says also, **شَعَفَهُ الْبَرَصُ** Disease melted him: (TA:) and accord. to AZ, **شَعَفَ بِكَذَا** means *He became diseased by such a thing.* (§.)

شَعْفُ: see **شَعْفَةٌ**, in two places. — Also The upper, or uppermost, part of the hump of the camel: (O, K:) Lth says that it is like the heads of truffles, and the three stones upon which the cooking-pot is placed, that are round in their upper, or uppermost, parts. (O.) — Also Vehemence of love: (L:) [or simply love: for] one says, **أَلْقَى عَلَيْهِ شَعْفَهُ**, meaning [*He cast*] his love [upon him, or it]; as also **شَعْفَهُ**. (TA.)

شَعْفَةٌ The head [or summit] of a mountain: (§, O, K:) and the upper, or uppermost, part of anything: (Ḥam pp. 130 and 545:) pl. **شَعْفٌ** [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewán of Jereer,] and [the pl. is] **شَعْفَاتٌ** and **شَعَائِفٌ** and **شَعَائِفٌ**: (§, O, K:) and **شَعْفٌ** is also expl. as signifying an elevated part of the earth or ground. (TA.) — Also A lock of hair (**خَصْلَةٌ**) upon the head, (K,) or upon the upper, or uppermost, part of the head. (O, TA.) And **شَعَائِفٌ** (its pl., TA) signifies The hair of the head: so in the phrase **رَجُلٌ صَبَبَ الشَّعَائِفَ** [A man whose hair of the head is red, or red in the outer part and black beneath, or of a red colour tinged over with blackness, &c.]. (§, O, K.) — And The [pendent lock of hair termed] **ذُوَابَةٌ** of a boy, or young man. (§.) — And **شَعْفَةُ الْقَلْبِ** signifies The head of the heart, at the place of suspension of [or from] the **نَيْطُ** [q. v.]. (O, TA. [But see, in the first

paragraph, what Az says respecting this meaning.]

شَعَائِفٌ, like **سَحَابٌ**, Love's making away with the heart. (TA.)

شَعَائِفٌ Insanity, or madness. (O, K.)

[**شَعَائِفٌ** dim. of **شَعْفَةٌ**: pl. **شَعَائِفَاتٌ**.] One says, **مَا عَلَى رَأْسِهِ إِلَّا شَعَائِفَاتٌ** There is not upon his head aught save some small hairs of the [pendent lock of hair termed] **ذُوَابَةٌ**. (§, O, K.)

مَشْعُوفٌ [Burned in the heart by love: (see 1:) or] diseased [therein]: (AZ, §:) or struck, or smitten, in the **شَعْفَةَ** of his heart by love, or by fright, or by insanity, or madness. (O, K.) Insane, or mad. (O, K.) Bereft of his heart. (TA.) [See also **مَشْعُوفٌ**.]

شعل

1. **شَعَلَتِ النَّارُ**: see 8. — [Hence,] **شَعَلَتِ النَّارُ** **شَعَلَتِ النَّارُ** + [The horsemen became spread or dispersed, or spread or dispersed themselves, in the hostile, or predatory, incursion]; quasi-pass. of **أَشْعَلْتَهَا**. (Ḥam p. 715.) — And **شَعَلَ فِيهِ**, aor. **شَعَلَ**, (K,) inf. n. **شَعَلٌ**, (TA,) + He went far in it; (K;) namely, an affair. (TK.) — **شَعَلَ النَّارُ**: — and **الْحَرْبُ**: see 4. — **شَعَلَ**, aor. **شَعَلَ**, (K,) inf. n. **شَعَلٌ**, (TA,) He (a horse) had the whiteness termed **شَعَلٌ** and **شَعْلَةٌ** [expl. below]; (K;) as also **أَشْعَالٌ**, (Mgh, K, TA,) which occurs in poetry with the **ل** made movent, i. e. **أَشْعَالٌ**, inf. n. **أَشْعِلَالٌ**; (TA; [in my copy of the Mgh written **أَشْعِلَالٌ**];) or **أَشْعَلٌ**, (§,) or this last also, (TA,) inf. n. **أَشْعِلَالٌ**. (§, TA.) Among the faults in the "Khizánat el-Fik-h" is **أَشْعَالٌ**, [expl. as meaning *The having*] a whiteness of the **أَشْفَارُ** [or edges of the eyelids]. (Mgh.)

2. **شَعَلَ النَّارُ**: see what next follows.

4. **أَشْعَلَ النَّارُ**; (AZ, §, O, Mṣb, K;) and **شَعَلَهَا**, (AZ, O, Mṣb, K,) aor. **شَعَلَ**, inf. n. **شَعَلٌ**; (TA;) and [in an intensive sense] **شَعَلَهَا**, (K,) inf. n. **شَعَلٌ**; (TA;) He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame; syn. **أَضْرَمَهَا**, (§, O, TA,) or **أَوْقَدَهَا**, (Mṣb, by implication,) or **أَهْبَبَهَا**; (K, TA;) **فِي الْحَطَبِ** [in the firewood]. (§, O, TA.) — [Hence,] one says also, **أَشْعَلْتُ الْحَرْبَ** + [I kindled war, or the war; or made it to burn fiercely, or to rage]; and **شَعَلْتُهَا**; mentioned by Abu-l-'Alà. (Ḥam p. 715.) 'Amr Ibn-El-Itnábeh says,

نَيْسُوا بِأَنْكَاسٍ وَلَا مَيْلٍ إِذَا
مَا الْحَرْبُ شَبَّتْ أَشْعَلُوا بِالشَّعَالِ

(§, O, and Ḥam ubi suprà,) + They are not persons in whom is no good, nor such as are not firm on their horses: [when war is kindled,] they make to burn fiercely, and excite, that which is slightly burning: such may be the meaning; for it may be that the **ب** in **بالشعاع** is pleonastically inserted, and **الشاعل** may mean as above: or **بالشاعل** may

mean by him who makes it to burn fiercely, [as is implied in the § and O,] or by that which does so. (Ḥam.) — And **أَشْعَلْتَهُ غَضَبًا** (O, TA, and Ḥam p. 194) + I excited him, or inflamed him, with anger. (TA.) — And **أَشْعَلَ إِبْنَهُ بِالْقَطْرَانِ** + He smeared his camels much with tar; (§, O, K, TA;) [which has a burning effect;] smearing them generally, and not merely the scattered scabs exclusively of the other parts of the body. (TA.) — And **أَشْعَلَ الْغَارَةَ فِي الْغَارَةِ** + He spread, or dispersed, the horsemen in the hostile, or predatory, incursion: (O, K, TA;) and [in like manner] one says **أَشْعَلُوا الْغَارَةَ** + [They spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion]. (§ and K in art. **شَعُو**.) And **أَشْعَلْتُ جَمْعَهُمْ** + I dispersed or scattered, their congregation. (O, TA.) And **أَشْعَلَ الْإِبِلَ** + He dispersed the camels. (Lh, K, TA.) — And **أَشْعَلَ السَّقِي** + He made [the watering or] the water [of the irrigation] abundant. (IAṣr, K, TA.) — **أَشْعَلَتِ الْغَارَةَ** + The horsemen making a hostile, or predatory, incursion became dispersed, or dispersed themselves. (§, K.) — **أَشْعَلَتِ الطَّعْنَةَ** + The spear-wound, or the like, emitted its blood in a scattered state. (Ibn-'Abbád, O, K.) And **أَشْعَلَتِ الْقَرْبَةَ**, and **الْمَزَادَةَ**, + The water-skin, and the leathern water-bag, shed its water in a scattered state. (§, K.) And **أَشْعَلَتِ الْعَيْنُ** + The eye shed its tears copiously. (O, K.) — See also 1, last sentence.

5: see what next follows.

8. **أَشْعَلَتِ النَّارُ**; (Lh, §, O, Mṣb, K, TA;) and **شَعَلَتْ**, aor. **شَعَلَتْ**; (Mṣb;) and [in an intensive sense] **تَشَعَلَتْ**; (K, TA;) The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed; syn. **تَأَجَّجَتْ**, (Lh, TA,) or **أَضْرَمَتْ**, (§, O, TA,) or **تَوَقَّدَتْ**, (Mṣb,) and **أَهْبَبَتْ**; (K, *TA;) **فِي الْحَطَبِ** [in the fire-wood]. (Lh, TA.) — Hence, **أَشْتَعَلَ غَضَبًا** + He became excited, or inflamed, with anger: (TA:) or he became filled with wrath. (Mṣb.) — Hence also, **أَشْتَعَلَ الشَّيْبُ فِي الرَّأْسِ** + Whiteness of the hair became glistening in the head; including the hair of the beard. (TA.) And **أَشْتَعَلَ الرَّأْسُ شَيْبًا** [in the Kṣur xix. 3, expl. in art. **شَيْب**]. (§, Mṣb.)

9: see 1.

11: see 1. — **أَشْعَلَ رَأْسَهُ**, (O, K,) inf. n. **أَشْعِلَالٌ**, (TA,) His hair became separated, or loosened, and ruffled, or bristling up. (O, K.)

Q. Q. 4. **أَشْعَالٌ**: see 1.

شَعَلَ + A man light, agile, or active, and clever, ingenious, acute, or sharp: (O, K:) and so **مَعَلٌ**. (O, TA.)

شَعْلٌ [inf. n. of **شَعَلَ** (q. v.)] and **شَعْلَةٌ** [properly a subst. as distinguished from an inf. n.] + A whiteness in the tail of a horse, and the forelock, and the **قَدَالُ** [or place where the **عَدَارُ**, i. e. each of the two cheek-straps of the headstall, is tied, behind the forelock]: (K:) or in some part of the forelock; or, as some say, in a side thereof: and

sometimes in the *قذال*: but mostly in the tail: (TA:) or the former signifies a whiteness in the extremity of the tail of a horse: or, accord. to Lth, a whiteness in the forelock and the tail: or, as some say, in the head and the forelock: [or the quality of having such whiteness: for it is added that] the subst. [app. signifying such whiteness itself] is *شُعْلَةٌ*: (Mgh:) or the former, a whiteness in the side of the tail: [or,] accord. to Aṣ, *شُعْلَةٌ* is a term applied to a whiteness of the tail when it intermixes with any other colour; and the horse is said to be *بَيْنَ الشَّعْلِ* [i. e. one that exhibits the quality of having such whiteness]. (S.)

شُعْلَةٌ A firebrand; a piece of wood in which fire is kindled; (Az, K, TA;) like *جَذْوَةٌ* and *قَبَسٌ* and *شِبَابٌ*: (Az, TA:) [this is what is meant by its being said that] what is termed *شُعْلَةٌ* [the only indication of the meaning in the S and O] is well known: (Mṣb:) pl. *شُعْلٌ*; (S, O, TA;) erroneously said in the K to be like *كُتْبٌ*. (TA.) [Hence,] one says, *فَلَانٌ شُعْلَةٌ نَارٌ* [+Such a one is a firebrand]. (Er-Rághib, TA voce *ذُكَاةٌ*, q. v.) — And [A lighted wick: so in the present day: (see also *شُعْبَةٌ*)] or the burnt [or lighted] extremity of a wick. (S voce *قِرَاطٌ*. [And the same meaning is intended there in the K; and also in the TA voce *جَذْوَةٌ*].) — And The flame of fire; as also *شُعْلُولٌ*. (K, TA.) [In the CK *شُعُولٌ*; as though it were a second pl. of *شُعْلَةٌ*.] — And *شُعْلَةٌ*, (O, K, TA,) without ال, (K, TA,) is the name of A mare of Keys Ibn-Sebāq; (O, K, TA;) likened to the kindling of fire, because of her swiftness. (TA.) — See also *شُعْلٌ*, in three places.

شُعْلُولٌ: see the next preceding paragraph. — Also A party, division, sect, or distinct body or class, of men &c. (TA.) [See *شُعَالِيٌّ*, below.]

شُعِيلٌ The like of stars, at the bottom of a cooking-pot; and in tinder, or burnt rag into which fire has fallen. (Ibn-'Abbād, O, TA.) — See the next paragraph. — And see also *أَشْعَلٌ*.

شُعَيْلَةٌ [A lighted wick; i. e.] a wick in which is fire; (S, O, K;) a wick soaked with oil or grease, in which is fire, used for giving light, and not thus called unless kindled with fire: (TA: [see also *شُعْلَةٌ*]) or the fire that is kindled in a wick: (K:) pl. *شُعْلٌ*, like as *صُحُفٌ* is pl. of *صَحِيفَةٌ*; (T, S, O, TA;) in the K erroneously said to be *شُعِيلٌ* [which, however, may be correct as a coll. gen. n.]. (TA.)

شُعَالِيٌّ [a pl., of which the sing. is app. *شُعْلُولٌ*, q. v.; Things, and persons, scattered, or dispersed]. Aboo-Wejzeh says,

- * حَتَّى إِذَا مَا دَنَتْ مِنْهُ سَوَابِقَهَا
- * وَلِلْغَامِ بِعِطْفِيهِ شُعَالِيٌّ

[Until, or until when, those of them that outstripped approached him, and there were scattered portions of foam upon his two sides]. (TA.) And one says, *دَهَبُوا شُعَالِيٌّ*, (S, O, K,) like *شُعَابِيٌّ*,

i. e., (S, O,) [They went away] in a state of dispersion; (K;) [or] they dispersed themselves, or became dispersed. (S, O.)

شَاعِلٌ as used in a verse cited above (see 4) [may be the part. n. of the intrans. verb in the phrase *شَاعَلَتِ النَّارُ*, and thus] may mean [Burning &c.; or] slightly burning: (Ḥam p. 715:) [or] it signifies *ذُو إِشْعَالٍ* [having the quality of kindling, &c.; being said to be a possessive epithet], (S, O, K,) like *تَامِرٌ* and *لَابِنٌ*, having no verb: (S, O: [but see 4, first sentence:]) or it may be for *شُعْلٌ*, meaning *مُشْعَلٌ*. (Ḥam ubi suprā. [See, again, 4.]) — See also the next paragraph.

أَشْعَلٌ A horse having the whiteness termed *شُعْلَةٌ* (Aṣ, S, Mgh, O, K) or *شُعْلٌ* [q. v.]; (Mgh, K;) as also *شُعِيلٌ* and *شَاعِلٌ*: (O, K:) fem. of the first *شُعْلَاءٌ*. (S, K.) — And *غَرَّةٌ شُعْلَاءٌ* [A blaze on a horse's forehead or face] taking in, i. e. including, one of the eyes. (Mgh, TA.)

مُشْعَلٌ A [lamp of the kind called] *قُنْدِيلٌ* [q. v.]. (K.) — See also *مُشْعَلَةٌ*.

نَارٌ مُشْعَلٌ [pass. part. n. of 4, q. v.]. One says *نَارٌ مُشْعَلَةٌ* [A fire kindled, &c.; or] burning up, burning brightly or fiercely, blazing, or flaming. (Lh, TA.) And *جَاءَ فُلَانٌ كَالْحَرِيقِ الْمُشْعَلِ* i. e. [Such a one came like the fire that is] kindled, &c. (S, O.) See also the next paragraph.

جَرَادٌ مُشْعَلٌ † Locusts that are numerous, (K, TA,) spreading, (S, O,) in a state of dispersion, (K,) running in every direction. (S, O.) One says, (S, O, TA,) of an army, (TA,) *جَاؤُوا كَالْجَرَادِ الْمُشْعَلِ* (S, O, TA) † They came [like locusts numerous and spreading, &c.] coming forth from every direction: thus the last word is written accord. to Az [and J] and Ṣgh; and thus, and also *الْمُشْعَلِ*, accord. to Z. (TA.) And *كَيْبَةٌ مُشْعَلَةٌ* † [A military force] spreading, or in a state of dispersion. (S, O.)

مُشْعَلٌ A certain thing, (S, O, K,) used by the Arabs of the desert, (S, O,) made of skins (S, O, K) sewed together, like the *نَطْعٌ* [q. v.], (S, O,) having four legs (S, O, K) of wood, to which it is bound, so that it becomes like the watering-trough; (S, O;) [the beverage called] *نَبِيدٌ* is prepared in it, (S, O, K,) because [generally] they have not jars: (S, O:) also called *مُشْعَالٌ*: (O, K:) pl. *مُشَاعِلٌ*. (S, O.) *مُشْعَالٌ* occurs in a trad. [as meaning He drank the quantity that filled a *مُشْعَلٌ* of *نَبِيدٌ*]. (O.) — Also i. q. *مُضْفَاةٌ* [A clarifier, or strainer, for wine &c.]: (O, K:) pl. as above. (TA.)

مُشْعَلَةٌ A particular sort of large support for a light: (KL:) [i. e. a sort of cresset, consisting of a staff with a cylindrical frame of iron at the top which is filled with flaming pine-wood or the like or tarred rags, or, as is sometimes the case, having two, three, four, or five, of these receptacles for fire: it is borne before travellers and

others at night; and is thus called in the present day, and also, more commonly, *مُشْعَلٌ*: (two cressets of the sort thus called are figured in my “Modern Egyptians,” ch. vi.: see also *مُشَاعِلِيٌّ*, below:)] the place in which fire is kindled: (TA: [a loose explanation, meaning a cresset:]) what is thus called is the thing of which the pl. is *مُشَاعِلٌ*: (S, O:) [accord. to El-Wāḥidee, it is *مُشْعَلَةٌ*; for he says that] *المشعلة* with kear to the م means the instrument in which fire is carried: and *مشعلة* [thus, with a fet-hah over the م] means fire kindled; or made to burn up, burn brightly or fiercely, blaze, or flame; syn. *نَارٌ موقدة*. (W p. 51.)

مُشْعَلَةٌ: see the next preceding paragraph.

مُشْعَالٌ: see *مُشْعَلٌ*.

مُشَاعِلِيٌّ, a rel. n. formed from *مُشَاعِلٌ* pl. of *مُشْعَلَةٌ*, is a n. un. of which the coll. gen. n. is *مُشَاعِلِيَّةٌ*, and signifies A bearer of the cresset called *مُشْعَلَةٌ*: hence applied also to a nightman: and hence, to a cleanser of wells: a scavenger; or remover of offal and the like: and to an executioner. (See De Sacy's Chrest. Arabe, sec. ed., i. 201—203; and Quatremère's “Hist. des Sultans Mamlouks,” sec. part, 4 and 5.)]

شعو

4. *إِشْعَاءٌ*, (S, K,) inf. n. *اشعى القوم الغارة*, (S,) The people, or party, spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion; syn. *أَشْعَلُوها*. (S, K.) — And *اشعى به*, (K,) inf. n. as above, (TA,) He was, or became, grieved, or disquieted, by it; syn. *أَهْتَمَّ*. (Ibn-Habīb, Ṣgh, K.)

غَارَةٌ شُعَوَاءٌ A raid, or hostile or predatory incursion, spreading widely and dispersedly. (S, K, TA.) [See an ex. in the last of the verses cited voce *رُبٌّ*.] — And *شَجَرَةٌ شُعَوَاءٌ* A tree having spreading branches. (ISd, K.)

شَوَائِعٌ, (S, K,) and *جَاءَتِ الْخَيْلُ شَوَاعِيٌّ*, from which *شَوَاعِيٌّ* is [said to be] formed by transposition, (S,) The horsemen came scattered, or dispersed, or in a state of dispersion. (S, K.)

شغب

1. *شَغَبَ عَلَيْهِمُ*, (S, A, Mṣb, K,) and *بِهِمُ*, (S, Mṣb, K,) and *فِيهِمُ*, (TA,) and *شَغَبِيهِمُ*, (S, Mṣb, K,) aor. -, (A, Mṣb, K,) inf. n. *شَغَبٌ*, (S, TA, K,) with which *شَغَبٌ* is syn., (A, K,) a syn. sometimes used, (A,) or this latter is not allowable, (S, K,) as some say, (K,) and is ascribed by IATH to the vulgar, and said by El-Hareere in the “Durrat el-Ghowwāq” to be a mistake, but IB says in the commentaries on the “Durrat” that it is correct, mentioned by IDrd, and MF says that it is mentioned by IJ, as well as by Z in the A; (TA;) and one says also *شَغَبَ عَلَيْهِمُ*, [and it seems to be implied that one says likewise *شَغَبَ*

بهم, and شَغِبَهُمْ] aor. as above, (S, K,) inf. n. شَغِبَ; (S, TA;) but this latter form of the verb, with kesr, is of weak authority; (S,* TA;) [whence it seems that شَغِبَ is correct as inf. n. of شَغِبَ, but disallowed by some who knew not this form of the verb;] *He excited, or stirred up,* (S, A, Mṣb, K, TA,) [against them, or] among them, (Mṣb,) evil, or mischief, (S, A, Mṣb, K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition: (TA:) and [it is said that] تَشْغِيبٌ is like شَغِبٌ signifying the exciting, or stirring up, evil, &c.; (K, TA;) [but] † شَغِبٌ, inf. n. تَشْغِيبٌ, signifies *he excited, or stirred up, evil, &c., much, or often.* (O.) A trad. mentioned in [the first paragraph of] art. شغب is quoted by IAth thus: مَا هَذِهِ الْقِتَابِ الَّتِي شَغَبْتَ فِي النَّاسِ [What is this judicial decision which has excited evil, &c., among the people?]. (TA.) — [See also شَغِبٌ below.] — The saying of 'Amr Ibn-Kameeah,

فَإِنْ تَشْغَيْبِي فَاتَّشَغِبْ مِنِّي سَجِيَةً * means † *And if thou oppose, or contravene, me, and do that which is not agreeable to me, [know that opposition, &c., is a natural disposition of mine; شغبي being understood after تشغبي, as appears from what here follows.]* (TA. [See also 3, and 6.] Accord. to El-Báhilee, ذَاتُ شَغِبٍ [applied to a she-ass] means † *Having the quality of opposing or contravening [the male]:* so in the saying of El-'Ajjáj,

كَأَنَّ تَحْتِي ذَاتَ شَغِبٍ سَمْحًا *
قَوْدَاءَ لَا تَحْمِلُ إِلَّا مُخْدَجًا *

† [As though beneath me were a she-ass] such as opposes or contravenes [the male], long-bodied, long-necked, [that would not bear in her womb aught save a foetus imperfectly formed;] meaning, لَا تُؤَاتِيهِ وَتَشْغِبُ عَلَيْهِ [i. e. that she (the beast that he was riding) would not comply with his desire, and was contravening him]. (TA.) [Accord. to J,] ذَاتُ شَغِبٍ وَضَعْنِي [in the TA وصف, and so in a copy of the A, an evident mistranscription,] applied to a she-ass that has not conceived during a year or two years or some years, means † *Refractory, or incontinent, to the strong, or bulky, male.* (S:) there expl. by the words إِذَا وَحِمْتُ وَأَسْتَضَعِبْتُ عَلَى الْجَائِبِ [which have been misunderstood by Golius, and rendered by him, and by Freytag after him, as applied to a woman, and meaning *respuens maris congressum, aut picâ laborans.*] — And شَغِبٌ signifies also † *He declined, or deviated, from the right way or course:* (Sh, TA:) or شَغِبَ عَنِ الطَّرِيقِ, aor. <, (K,) inf. n. شَغِبٌ, (TA,) † *He declined, or deviated, from the road or way.* (K.)

2: see 1, end of the first sentence.

3. شَاغِبَةٌ (S, A, K, TA,) inf. n. مُشَاغِبَةٌ and شَغَابٌ, (TA,) *He acted with him in an evil manner; treated him with enmity, or hostility; contended in altercation with him; or did evil to him, obliging him to do the like in return:* (A, K, TA:) *he opposed, or contravened, him.* (TA.)

6. طَلَبْتُ مِنْهُ كَذَا فَتَشَاغَبَ وَأَمْتَنَعَ † *I sought, or demanded, of him such a thing, and he manifested incontinence (تَعَاصَى), and refused.* (A, TA.)

شَغِبٌ inf. n. of شَغِبَ [q. v. passim]. (S,* A,* K,* TA.) — Also *Clamour, or a confusion of cries or shouts or noises:* (Ḥam p. 505:) or *much clamour and confused or indistinct speech, leading, or conducing, to evil, or mischief.* (Ḥar p. 311.) One says شَغِبَ الْجُنْدِ [The clamour, &c., of the army]. (S, and Ḥam ubi suprâ.) — [Hence, app., this word, or the next, is used by some post-classical writers as signifying The plaintive cry of the بَيْلُ. (See De Sacy's Chrest. Ar., sec. ed., iii. 500—502.)]

شَغِبٌ inf. n. of شَغِبَ [q. v.]. (S, TA.)

شَغِبٌ, (S, O, K, TA, [in the CK, erroneously, شَغِبٌ]) like كَتِفٌ, (O,) and † شَغَابٌ, (S, O, K,) the latter in an intensive sense, (TA,) and † شَغِبٌ, (O, K,) [also in an intensive sense,] and † مُشَغِبٌ, (S, O, K,) [likewise] in an intensive sense, (O,) and † مُشَغِبٌ, [also in an intensive sense accord. to the explanation of its verb in the O,] (S,) and † مُشَاغِبٌ, and † ذُو مُشَاغِبٍ, (K,) One who excites, or stirs up, evil, or mischief, (S,* K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition. (TA.)

شَغِبٌ: see the next preceding paragraph.

شَغَابٌ: see شَغِبٌ. — نَائِقَةٌ شَغَابَةٌ † *A she-camel that does not pursue a direct course, but deviates [therefrom].* (A, TA.)

مُشَغِبٌ: see شَغِبٌ. — فَلَانٌ مُشَغِبٌ † *Such a one is a person who deviates from what is right, or from the truth.* (O, TA.)

مُشَغِبٌ: }
ذُو مُشَاغِبٍ: } see شَغِبٌ.
مُشَاغِبٌ: }

شغر

1. The inf. n. شَغَرَ, accord. to Ibn-Nubáteh, primarily signifies The raising the leg or hind leg, without restriction; and then by a metaphorical usage, the doing so for the purpose of copulation, and for making water: but the explanations of J [and of Z in the A] and of Fei and of F are at variance with his assertion. (MF.) [Accord. to these authorities,] شَغَرَ, (S, A, Mṣb, K,) aor. <, (S, Mṣb, K,) inf. n. as above, (Mṣb, TA,) signifies *He (a dog) raised one of his hind legs* (S, A, Mṣb, K) *to make water,* (S, Mṣb,) or *and made water, or whether he made water or did not:* (A, K:) and شَغَرَ بِرِجْلِهِ *he (a dog) raised his hind leg, and made water.* (TA.) And شَغَرَتْ *She (a camel) raised her hind leg, and struck [with it, or kicked,] the young one.* (A.) And, said of a woman, (Mṣb, K,) *She raised her leg, (Mṣb, and so in some copies of the K,) or her legs, (so in other copies of the K,) for the purpose of copulation.*

(Mṣb, K.) And the verb is also trans.: you say, شَغَرَ الْمَرْأَةَ, (Mṣb, K,) inf. n. شُغُورٌ, (K, [but this is a strange form in the case of a trans. verb,]) *He raised the woman's leg,* (Mṣb, and so in some copies of the K,) or *legs,* (IDrd, O, and so in some copies of the K,) *for the purpose of copulation; and so* † *اشغرها.* (IDrd, O, Mṣb, K.) And شَغَرَ as the act of a stallion [camel] signifies *His striking with his head beneath the she-camel, at the part next the udder, and so raising her, and throwing her down [app. for the purpose of copulation].* (K.) — شَغَرْتُ بِرِجْلِي فِي الْغَرِيبِ means † *I overcame the people in guarding, or protecting, the stranger.* (AA, O, K.) — And شَغَرَ signifies also † *The being distant, or remote.* (Fr, K.) One says, شَغَرَ الْبَلَدَ, (S, Mṣb, K,) aor. <, inf. n. شُغُورٌ, (Mṣb, [accord. to the K, app., شَغَرَ,]) † *The country, or town, was, or became, remote from him who should aid it against the enemy, and him who should exercise sovereign sway, (K, TA,) and from him who should manage its affairs with prudence, precaution, or sound judgment:* (TA:) or *destitute of a guardian, or protector, to defend it:* (Mṣb:) or *destitute of people:* [and so, app., شَغَرَ الْبَلَدَ بِرِجْلِهِ; for it is immediately added,] one says بَلَدٌ شَاغِرَةٌ بِرِجْلَيْهَا meaning as expl. below: (S:) and شَغَرْتُ الْأَرْضَ *the land had not remaining in it any one to defend it, and to manage its affairs with prudence, precaution, or sound judgment.* (K.) — Also, i. e. شَغَرَ, The making [another, or others,] to go forth [from a place]. (K.) One says, شَغَرْتُهُ عَنِ الْأَرْضِ *I made him to go forth from the land:* (AA, TA:) and شَغَرْتُ بَنِي فُلَانٍ *I made the sons of such a one to go forth from such a place:* (S:) or شَغَرُوا فُلَانًا *They drove away, expelled, or banished, such a one from his country, or town; and the inf. n. is شَغَرَ and شَغَارٌ.* (TA.) — And i. q. تَفَرَّقَةٌ [The act of scattering, or dispersing]. (K.)

3. شَاغَرَهُ, (Mgh, Mṣb, K,) inf. n. شُغَارٌ, (S, A, Mgh, Mṣb, K,) *He gave him in marriage a woman on the condition of his giving him in marriage another, without dowry [from either]; concubitus with each of the said women being [in lieu of] the dowry for the other: or it applies peculiarly to female relations [of the men so contracting];* (K;) so that the meaning is only *he gave him in marriage his female relation on the condition of his doing the like to him:* (TA:) or *he gave him in marriage a female under his guardianship, the other man doing to him the like, on the condition that concubitus with each one of the said females should be [in lieu of] the dowry for the other:* (Mgh,* Mṣb:) or *he gave him in marriage his sister on the condition of receiving in marriage the other's sister, without any dowry beside this:* (A:) or *he said to him, Give me in marriage thy daughter, or thy sister, on the condition of my giving thee in marriage my daughter, or my sister, concubitus with each one of the said females being [in lieu of] the dowry of the other.* (S.) The practice of شُغَارٌ was common in the Time of Ignorance, (Mṣb,) but is

forbidden to the Muslims. (S, A.) — شَغَارٌ also signifies *Two men's going forth into the field from two armies, and, when one of them has almost overcome his fellow, two men's coming to aid one of them, whereupon the other cries out, لَا شَغَارَ لَنَا شَغَارًا لِشَغَارٍ*: (TA:) or *two men's acting wrongfully, or injuriously, towards another man*: (K, TA:) thus expl. by ISd. (TA.) And *The acting with enmity, or hostility*. (TA.)

4. اشغرت المرأة: see 1. — اشغرت الرفقة [and app. اشتغرت also (see the last sentence of this art.)] † *The party journeying together withdrew by themselves from the beaten road*. (K, TA.) — See also 8, first sentence. — اشغرت said of a she-camel, *She went with wide steps, and quickly*. (TA.) — See, again, 8.

5. تشغر He (a camel) exerted his utmost power, (K,) or spared no exertion, (A'Obeyd, S,) in his pace: (A'Obeyd, S, K:) or ran vehemently: (K:) or went a pace above that termed اللبطة. (TA.) — تشغر في أمر قبيح He (a man, O) persevered in an evil, or a foul, affair, and went deep into it. (O, K.)*

8. اشغرت (JK, T,) or اشغر (S, K,) It (a watering-place) was on one side of the beaten track: (JK, T, S, K:) [both verbs may be correct: that the former is so appears from the fact that] a poet, cited in the T, [describing a watering-place,] uses the phrase بعيد المشغرة [app. meaning far off on one side of the road]. (TA.) See also 4. — اشغرت العدد The number was, or became, large. (S, K.) — اشغرت الإبل The camels were, or became, many and various. (K.) — اشغرت عليه ضيعته i. q. فشئت, (A,) i. e. His affairs became disordered so that he knew not with which of them to begin. (TA in art. فشو.) — اشغرت الأمر The affair became confused: (K:) or became large, or wide, and great, بفلان [with such a one]. (AZ, TA.) — اشغرت الحرب The war, or battle, became wide and great. (TA.) — اشغرت عليه حسابه (T, S, A,) in the ك اشغر but the former is the right, (TA,) † *What he had to reckon was, or became, too diffuse and numerous to him; (T, K;) such that he could not find the way to sum it up*. (S, A.) — ذهب فلان يعد بني فلان فاشغرتوا عليه Such a one went to number the sons of such a one, and they were too numerous for him. (TA.) — اشغرت في الغلاة He went far into the desert. (S, K.) — اشغرت علينا He exalted himself above us, and boasted against us. (K.)

اشغرتوا شغرتوا They dispersed themselves, or became dispersed, in every direction: (S, K:) and in like manner one says of sheep or goats, اشغرتوا شغرتوا: (TA:) شغرتوا شغرتوا is a compound of two nouns made into one, and indecl., with fet-h for the termination. (S.) The like is not said in the case of [persons &c.] coming, or advancing. (TA.)

اشغرت A stone at which dogs raise the hind leg and make water, or to make water: (K:) so in the Tekmileh. (TA.)

اشغرت Empty. (Sgh, Mṣb, K.) — Also, used as sing. and pl., A well, and wells, having much water: (K:) or, as is said in the Nawadir, thus used, having much water; wide, or spacious, in the adjacent part where the camels lie down. (TA.) — Also, accord. to the K, Two veins, or ducts, (عرقان,) in the side of the camel: but correctly, as in the Tekmileh, the اشغرات are the حالبان, i. e. two veins or ducts, (عرقان,) in the two sides of the camel. (TA.)

اشغرت A tall she-camel, that raises her legs (تشغر بتوائمها) when she is taken to be ridden (K, TA) or to be milked. (TA.)

اشغرت A she-camel that raises her legs to strike [with them, or kick]. (TA.)

اشغرت A dog raising one of his hind legs, and making water, or whether making water or not. (A.) — بلد شغرة برجلها † A country, or town, that does not defend itself from a hostile attack (S, A, K) made by any one, (S, K,) by reason of its being destitute (K, TA) of any to protect it. (TA.) And أرض شغرة † A land having no one remaining in it, to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.) One says also, الأرض كثر شغرة, meaning † *The land, or the earth, is wide, or ample, for you*. (TA.)

اشغرت: see 8 [of which it is app. an inf. n.]
اشغرت رفقة مشتغرة A party journeying together far from the beaten road. (TA.)

شغرب

Q. 1. اشغربته i. q. اشغربته, q. v. (AZ, TA.)
اشغربته (TA) and اشغربته (K) i. q. اشغربته and اشغربته. (K, TA.)

شغرت

Q. 1. اشغربته, inf. n. اشغربته, He threw him down by the trick called اشغربته, expl. below; (S, K;) and اشغربته signifies the same. (AZ, TA.) Accord. to IATH, the primary meaning of اشغربته is A twisting, in a neuter sense; and artifice. (TA.) — Also He took him, or seized him, violently. (K.)

Q. 2. اشغربت الريح The wind whirled (اتوت) in its blowing. (K.)

اشغربته: see اشغربته.
اشغربته Difficult; (K;) anything deemed difficult. (IATH, TA.) — A [watering-place such as is termed] منهل lying out of the way. (K, TA.) — اشغربته The jachal; syn. ابن آوى. (IATH, TA.)

اشغربته (S, K) and اشغربته (K) and اشغربته, but more chastely with ج, (TA,) A sort of trick in throwing down [or wrestling]; (S, TA;) the twisting of one's leg with the leg

of another, (S, K, TA,) and throwing him down (K, TA) in the manner termed شزرا [or side-ways]: (TA:) and one says also, اشغرت بالاشغرتية, (S, TA, [in one of my copies of the S بالاشغرتية,]) meaning the same: (TA:) and اشغرت اشغرتية: (AZ, TA:) [the pl. is اشغرت] Dhu-r-Rummeh says,

• وَلَبَسَ بَيْنَ أَقْوَامٍ فَكُلُّ
• أَعَدَّ لَهُ الشَّغَابِ وَالْبِحَالِ

[And he involved affairs in confusion between parties, so all prepared for him tricks by which to overthrow him, and artifice]. (S, TA.)

اشغرت حتى يكون شغرتا occurs in the "Sunan" of Aboo-Dáwood, in the chapter on the عقبة and عتيرة; but it is thought by El-Harbee that the last word is for اشغرتا, meaning Firm in flesh, and thick, big, or bulky. (L, TA.)

شغف

1. اشغفه (S, O, Mṣb, K,) aor. ع, (Mṣb, K,) inf. n. اشغف (Mṣb,) He, or it, struck, or smote, his شغف; (O, K;) like كبده meaning "he, or it, struck, or smote, his كبد" [or "liver"]; (O, TA;) so says Yoo: (TA:) or it (i. e. love) rent the شغف of his heart: (Fr, TA:) or it (love) reached his شغف: (ISk, S, TA:) or اشغف قلبه it (love) reached the شغف of his heart, i. e. his pericardium. (Mṣb.) I'Ab read, [in the Kur xii. 30,] قَدْ شَغَفَهَا حُبًّا, and expl. the meaning to be [He has affected her so that] the love of him has entered beneath the شغف: (S, TA:) or the meaning is, the love of him has struck, or smitten, her شغف: (Lth, O, TA:) or he has rent the شغف of her heart, i. e. its حجاب, [app. meaning her midriff,] so as to reach her heart, with love: (Bd:) Abu-l-Ash-hab read قَدْ شَغَفَهَا حُبًّا, with kesr to the غ, [meaning he has become attached to her, or has loved her,] like the reading of Thábit El-Bunyáne, شَغَفَهَا, with kesr to the unpointed ع: (O, TA:) [for] اشغفه, aor. ع, [inf. n. app. اشغف,] signifies he became attached to him, or loved him. (K, TA.) One says also, اشغفه المان, meaning The property became embellished to him, [or pleasing to him,] so that he loved it. (Mṣb.) And اشغف بالشئ, like عني, He was, or became, vehemently desirous of the thing; or fond of it. (TA.) And اشغف بالشئ, like فرح, He became disquieted, or disturbed, by the thing. (TA.)

5. ما هذه الفتيا التي تشغفت الناس a saying of I'Ab, means [What is this judicial sentence] that has put vain suggestions into the minds of the people, and separated them? as though it entered the شغف of their hearts. (TA.) [See also 1 in arts. شغب and شغب.]

اشغف: see اشغاف in two places.

شَغَفُ [app. inf. n. of شَغَفَ : and accord. to Fei, app., *Love reaching to the pericardium*; or *heart-felt love*; see an ex. in a verse cited voce بَل; and see also حُب, and شَغَفُ;] a subst. from شَغَفَ قَلْبَهُ, said of love. (Msb.) — See also شَغَافُ, in two places. — Also The bark (نَجَب, AHn, O, or قَشْر, K) of the kind of tree called غَاف. (AHn, O, K.)*

شَغَافُ The pericardium; i. e. the غَلَافُ (S, O, K,) or غَشَاءُ (Msb,) of the heart: (S, O, Msb, K:) or [app. a mistake for “and,” as will be shown by what follows,] its حِجَابُ [generally meaning the midriff], (K,) [here said to be,] accord. to AHeyth, a certain fat that clothes the heart: (TA:) [J seems to confound the غَلَافُ of the heart with its حِجَابُ; for after “the غَلَافُ of the heart,” he adds, “and it is a skin beneath it (دُونَهُ), like the حِجَابُ:” or the حَبَّةُ (K) or the سَوِيْدَاءُ [both generally meaning the core] thereof: (O, K:) or the place of entrance (مَوْجِ)

of the phlegm: (Lth, O, K:) and شَغَفُ and شَغَفُ signify the same in the two senses, (K,) or in the first and second senses: (TA:) or شَغَفُ الْقَلْبِ and شَغَفُهُ signify the same as شَغَافُهُ, accord. to AHeyth: (O:) the pl. of the شَغَافُ of the heart is شَغَفُ; which is metaphorically applied in a saying of 'Alee to the place of the fetus [in the belly]. (TA.) — Also, (A'Obeyd, S, O, K,) and شَغَافُ (K,) the latter agreeable with analogy as the name of a disease, (TA.) A certain disease that attacks one, beneath the شَرَاسِيفُ [pl. of شَرَسُوْفُ, q. v.], in the right side: (A'Obeyd, S, O, K:) and (some say, TA) a pain of the belly: (K, TA: [in the C_K, البَطْنُ is erroneously put for البَيْطُنُ:] and (some say, TA) a pain of the شَغَافُ of the heart: (K, TA:) accord. to Aq, شَغَافُ signifies a certain disease in the heart, which, if it reaches to the spleen, kills the patient. (TA.)

شَغَافُ: see the next preceding paragraph.

مَشْغُوْفٌ Insane, or mad; (O, K:) like مَشْغُوْفٌ. (O.) And مَشْغُوْفٌ بِمَا لَ One to whom property is embellished [or rendered pleasing,] so that he loves it. (Msb.)

شغل

1. شَغَلَهُ (S, O, Msb, K,) aor. ع, (O, K, MS,) inf. n. شَغَلٌ (Msb, K) and شَغَلٌ (K,) the latter on the authority of Sb, (TA,) He, or it, (a man, S, or an affair, Msb,) busied him, occupied him, or employed him; (K;) i. q. الْهَاهُ [signifying as above; and particularly he, or it, busied him, &c., so as to divert him from (عَنْ) something; or diverted him from a thing by busying him, &c.]: (S and Msb and K in art. لِهَو, and Bq and Jel in xv. 3, &c.): [شَغَلَهُ signifies he, or it, busied him, &c., much; i. e.] with teshdeed it denotes muchness: (Bq in xlvi. 11:) شَغَلَهُ is a good dial. var. of شَغَلَهُ; or is rare; or bad: (K:) accord. to IDrd [and J], (O,) one should not say

أَشْغَلْتَهُ; (S, O;) for it is bad: (S:) accord. to IF, they scarcely ever say أَشْغَلْتُ, [thus in the O, but in the Msb أَشْغَلْتُ] but it is allowable: (O:) none of the leading lexicologists is known to have pronounced it good. (TA.) [Hence the saying, شَغَلْتُ سَعَاتِي جَدْوَايَ (see art. سَعَو and سَعَى), or, as some relate it, شَغَلْتُ شِعَابِي جَدْوَايَ (see art. شِعَابُ).] See another ex. voce شَاغَلٌ. One says also شَغَلٌ بِهِ (Msb, K,) meaning تَلَبَّى [i. e. He was, or became, busied, &c., by it], (Msb,) and به أَشْغَلُ [meaning the same]; (Az, Msb, K;) and شَغَلْتُ عَنْكَ بِكَذَا [I was, or became, busied, &c., so as to be diverted from thee, by such a thing], (S, O,) and أَشْغَلْتُ [in the same sense]: (S:) and تَشَاغَلُ عَنْهُ (TA,) which likewise signifies تَلَبَّى [meaning as expl. above, or he busied himself, &c., so as to divert himself from him, or it]: (TA in art. لِهَو, and Bq and Jel in lxxx. 10:) some disallow أَشْغَلُ, in the form of an active verb, but say أَشْغَلُ, in the form of a pass. verb; but it is originally quasi-pass. of أَحْرَقْتَهُ, like as are أَحْرَقُ and أَحْتَرِقُ and أَكْبَلْتَهُ and أَكْبَلُهُ; [though why of أَشْغَلْتَهُ rather than of شَغَلْتَهُ, I do not see:] Az mentions the usage of its act. and pass. part. ns.: (Msb:) accord. to AHát and IDrd, one should not say أَشْغَلُ; but IF mentions, as transmitted from the Arabs, أَشْغَلُ فَلَانَ بِالشَّيْءِ, and the pass. part. n. (O.) — One says also, نَحْنُ نَشْغَلُ عَنْكَ الْمَرْعَ + [We occupy the place of pasturage so as to keep it from thee], and الْمَاءَ [the water]; meaning, it is sufficient for us without being more than sufficient. (S in art. شَغَف.) And شَغَلُ عَنْكَ مَا عِنْدَنَا + [What we had was employed so as to be kept from thee]. (JK in that art.)

2: see the preceding paragraph.

4. اشغله: see 1. — مَا أَشْغَلَهُ [meaning How much is he busied! &c.], (Th, S, K,) denoting wonder, (Th, TA,) is anomalous, because one does not [regularly] form a verb of wonder from one in the form of a pass. verb. (Th, S, K.)

6. تشاغل عنه: see 1. [Accord. to Golius, تشاغلوا signifies They occupied one another, on the authority of the KL; in which, however, I find only تَشَاغَلُ expl. as meaning خودرا بجهیزی To make oneself busied, &c., with a thing.]

8: see 1, in five places. — One says also, اشغله فيه السم The poison crept into him, or pervaded him; syn. سَرَى: and اشغله فيه الدواء The medicine entered into him, and produced an effect upon him, or showed its effect upon him; syn. نَجَعَ. (TA.)

شَغَلٌ an inf. n. of 1. (K, Msb.) See the next paragraph. — And see also شَغَلَةٌ.

شَغَلٌ and شَغَلٌ and شَغَلٌ (S, O, Msb, K) and شَغَلٌ (S, O, K) Business, occupation, or employment; (PS;) contr. of فَرَاغٌ: (K:) [and particularly business, &c., that diverts one from a

thing:] or an occurrence that causes a man to forget, or neglect, or be unmindful: (Er-Rághib, TA:) pl. [of pauc.] أَشْغَالٌ (S, O, K) and [of mult.] شُغُولٌ: (K:) شُغُلٌ is mentioned by Sb as an instance of an inf. n. having a pl., namely, أَشْغَالٌ; like عَقْلٌ and مَرَضٌ. (TA in art. مَرَض.) [See also أَشْغَوْلَةٌ.]

شَغَلٌ: see the next preceding paragraph.

شُغُلٌ Busy, or busied, occupied, or employed: (K:) [and particularly busy, &c., so as to be diverted from a thing:] thought by ISd to be a possessive epithet [meaning ذُو شُغُلٍ], because it has no verb to which it is conformable: (TA:) it is an epithet applied to a man, from الشُّغْلُ [or الشُّغْلُ]: (IAqr, in O:) and مُشْغُوْلٌ signifies the same; (Msb, TA;) and مُشْتَغَلٌ (Az, Msb, K) and مُشْتَعَلٌ (Az, IF, O, Msb, K,) the latter [said to be] extr. [meaning anomalous, for أَشْغَلُ is not mentioned by F]. (K.)

شُغُلٌ: see شُغُلٌ.

شُغْلَةٌ Reaped grain or wheat, collected together, in the place where it is trodden out; syn. بَيْدَرٌ and كُدْسٌ (IAqr, O, K) and عَرْمَةٌ (IAqr, O;) as also شُغْلَةٌ: (IAth, TA:) pl. [or coll. gen. n.] of the former شُغْلٌ (O, K, TA, [in the C_K, erroneously, شُغْلُ,]) like as تَمْرٌ is of تَمْرَةٌ. (O, TA.)

شُغْلَةٌ: see the next preceding paragraph.

شُغَالٌ signifies كَثِيرُ الشُّغْلِ [i. e. Having much business or occupation or employment; or who busies or occupies or employs himself much]. (TA.)

شَاغَلٌ act. part. n. of شَغَلَهُ; [Busying, occupying, or employing; &c.]; (S, Msb;) applied to a man, (S,) or to an affair. (Msb.) [Hence,] one says, شَغَلْتَنِي عَنْكَ الشَّوَاغِلُ [Busying affairs busied me, or have busied me, so as to divert me from thee]: the last word being pl. of شَاغَلٌ. (TA.) شُغْلُ شَاغَلٌ [lit. Busying business, or the like,] has an intensive meaning: (K:) the latter word in this case is a corroborative, as in لَيْلٌ لَيْلٌ. (S.)

أَشْغَلُ مِنْ [More, and most, busy &c.]. أَشْغَلُ مِنَ ذَاتِ النَّحِيْبِيْنَ [More busy than she who was the owner of the two skins of butter] is a prov. [mentioned in the TA]: she was a woman of [the tribe of] Teym-Allah: she used to sell clarified butter, in the Time of Ignorance; and Khowwát Ibn-Jubeyr El-Ansáree came to her, demanding to buy clarified butter of her, and saw no one with her, and he bargained with her: so she untied a skin, and he looked at it: then he said to her, “Hold thou it until I look at another:” and she said, “Untie thou another skin:” and he did so, and looked at it, and said, “I desire other than this; therefore hold thou it:” and she did so: and when her hands were [thus] occupied, he assaulted her, and she was unable to repel the him. (Meyd.)

أشغولة an instance of the measure أَشغولة from أَشغَل [similar to أَلْهُوَة and أَلْبِيَة, and to أَلْعُوبَة, &c.; app. meaning *A thing with which one is busied, &c.*: and also *syn. with شغَل*]. (O, K.)

أشغلة *A thing that causes one to be busied, &c.*: (K, TA:) pl. مَسَاغِل. (TA.)

فَلَانٌ فَارِعٌ مُشْغُولٌ: see شغَل. — [Hence,] فَارِعٌ مُشْغُولٌ *Such a one is devoted to that which is unprofitable.* (TA.) — And جَارِيَةٌ مُشْغُولَةٌ *A young woman having a husband.* (TA.) — And مَالٌ مُشْغُولٌ *Property devoted to commerce.* (TA.) — And دَارٌ مُشْغُولَةٌ *A house in which are inhabitants.* (TA.)

مُشْتَعِلٌ and مُشْتَعَلٌ: see شغَل.

شغى and شغو

1. شَغَى, aor. ʔ, inf. n. شَغَا, [signifies accord. to some] *He (a man) had a tooth, or teeth, exceeding the other teeth:* and [accord. to others, agreeably with what is said to be the right meaning of شَاغِيَة below,] *he had a tooth, or teeth, differing in the manner of growth from the other teeth.* (S.) [And] شَغِيَتِ السِّنُّ, aor. ʔ; (Mṣb, K;) and شَغَتِ, aor. ʔ; (K;) inf. n. (of the former, Mṣb, TA) شَغَا (Mṣb, K, TA) and [of the latter] شَغُو (K, TA, [in the CK شَغُو, but]) like عَلُو; (TA;) [accord. to some] *The tooth exceeded the other teeth:* (Mṣb:) and [accord. to others] (Mṣb) *the tooth differed from the other teeth* (Mṣb, K, TA) in an absolute sense, (TA,) or in respect of its place of growth, (Mṣb,) or in its manner of growth, in length, and shortness, and receding, and projecting: (K, TA:) or, accord. to the A, شَغَا signifies the *differing in respect of the manner of growth and of collocation:* or the *upper teeth's not falling upon the lower:* (TA:) or, as IF says, the *advancing of the upper teeth beyond the lower.* (Mṣb.) The epithet applied to a man is شَغَى; and to a woman, شَغَوَا; and the pl. is شَغُو: (S, Mṣb:) [and] the epithet applied to a tooth is شَغَوَا and شَغَا; (K;) or شَاغِيَة; (S, Mṣb;) which last is said by Az to have two meanings; one whereof is *exceeding [the other teeth];* and the other, *being longer and larger, and differing in respect of the place [or more probably the manner] of its growth from those next to it:* (Mṣb:) or, accord. to a marginal note in the S, in the handwriting of Aboo-Zekereyya, this signifies *differing in the manner of its growth from the manner of growth of the others, whether exceeding or not exceeding:* or, accord. to a marginal note in the copy of Aboo-Sahl El-Harawee, *crooked; not exceeding.* (TA.)

2. شَغِيَة signifies *The dribbling of the urine,* (Lth, K, TA,) *little by little.* (Lth, TA.) One says of a man, شَغَى, (TK,) and شَغَى بِبَوْلِهِ, (IAth, TA,) *He dribbled his urine,* (IAth, TA, TK,) *little by little.* (IAth, TA.)

4. أَشْغَوْا بِهِ † *They disagreed with, differed from, or opposed, the people, in respect of his*

affair, or case: (K:) as though taken from شَغَا الْأَسْنَانِ. (TA.) — See also 2.

شَغَا inf. n. of شَغَى said of a man, (S,) or of شَغِيَتِ said of a tooth. (Mṣb, K.) — Also a subst. signifying *A dribbling of the urine;* and so شَغِيَة. (K.)

أَشْغَى: see شَغَوَا, voce أَشْغَى.

شَغَا: see شَغَا.

شَاغِيَة: see 1, last sentence.

شَغَى; fem. شَغَوَا and شَغِيَة; and pl. شَغُو: see 1, last sentence. — شَغَوَا also signifies *An eagle;* (S, Mṣb, K;) because its upper mandible exceeds the lower: (S, Mṣb:) and so شَغَوَا. (T in art. امر.)

مُشْتَعِجٌ *One who separates himself from every yohe-fellow, or familiar:* — and *one whose age is deficient:* — in both of these senses expl. as an epithet applied by Ru-beh to a رُبَاعِي [or boy four spans in height]. (TA.)

شف

1. شَفَّ, aor. ʔ, inf. n. شَفُوفٌ (S, Mgh, O, Mṣb, K) and شَفِيْفٌ (S, O, K) and شَفَّفَ, (CK, [but not in my MS. copy of the K nor in the TA,]) *It (a garment, or piece of cloth,) was thin, fine, or delicate,* (S, Mgh, O, Mṣb, K,) *so that what was behind it was visible,* (S, IB, Mgh, [for حَلْفُهُ in some copies of the S, and حَلْفُهُ in others, I read مَا حَلْفُهُ, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is مَا وَرَاءَهُ,]) or *so as to tell what was beneath it:* (O, K:) [and it, (a gem, or the like,) was translucent: or was transparent. (See شَفَّاقٌ.)] One says, شَفَّ عَلَيْهِ ثَوْبُهُ *His garment was thin, &c., upon him.* (S.) — And شَفَّ جِسْمُهُ, aor. ʔ, inf. n. شَفُوفٌ, *His body became lean, or emaciated.* (S, O, K.) — شَفَّ, aor. ʔ, inf. n. شَفَّ, *It (a thing, O, Mṣb) exceeded; or was, or became, redundant.* (S, O, Mṣb, K.) Hence, in a trad., شَفَّ نَحْوًا مِنْ دَانِقٍ *It exceeded by about a دانق.* (Sh, O.) And one says, شَفَّ عَلَيْهِ, aor. يَشْفُفُ, [so in the L and TA, contr. to rule, probably a mistranscription for يَشْفُفُ,] inf. n. شَفُوفٌ; and شَفَّفَ, and شَفَّفَ; [app. meaning, as seems to be indicated by the context, *It exceeded it:*] and شَفَّفَتْ فِي السَّلْعَةِ [app. a mistranscription for شَفَّفَتْ] *I gained in, or upon, the article of merchandise:* (TA: [and so, app., شَفَّفَتْ: see شَغَى:] and شَفَّفَتْ فِي تِجَارَتِهِ [He obtained what is termed شَفَّ in his traffic; i. e.] *he made gain, or profit, in his traffic;* syn. رَبِحَ. (S and K in art. رَبِحَ.) — And sometimes (Mṣb) it signifies also the contr.; i. e. *It fell short; or was, or became, deficient.* (Mṣb, K.) One says, (O, Mṣb,) of a dirhem, (O,) هَذَا هَذَا يَشْفُفُ قَلِيلًا *This falls short, or is deficient, a little.*

(O, Mṣb.) And شَفَّ عَنْهُ الثَّوْبُ, aor. ʔ, *The garment was too short for him.* (TA.) — Also شَفَّ, (O, K,) aor. ʔ, (O,) *It (a thing, O) was, or became, in a state of motion, commotion, or agitation.* (O, K.) — And شَفَّ لَكَ الشَّيْءُ i. q. ثَبَّتَ and ثَبَّتَ [app. meaning *The thing belonged, or pertained, to thee permanently, or constantly; or may the thing belong, &c.*]. (TA.) — شَفَّه, (S, M, O, K,) aor. ʔ, inf. n. شَفَّفَ (S, M, TA) and شَفُوفٌ, (M, TA,) *It (anxiety) rendered him lean, or emaciated;* (S, O, K;) as also شَفَّفَهُ; (S;) both are also expl. as meaning *it rendered him lean, or lank in the belly, so that he became slender:* (TA:) or, accord. to the M, *it (grief, and love,) pained his heart: or rendered him lean, or emaciated: or deprived him of his reason: and it is said of grief as meaning it manifested what he felt of impatience.* (TA.) And شَفَّ الثَّفُوسَ, as used in a verse of Towbeh Ibn-El-Homeiyir, *It hurt and melted the souls.* (Ham p. 594.) — See also 8, in two places.

2: see the preceding paragraph, in two places.

4. أَشْفَفْتُهُمْ *I preferred them, or judged them to excel.* (K.) You say, أَشْفَفْتُ بَعْضَ وَاوَدِي عَلَى بَعْضٍ *I preferred some of my children above some.* (S. [And the like is said in the Mgh.]) And أَشْفَفْتُ هَذَا عَلَى هَذَا *I preferred this above this.* (Mṣb.) — And اشْفَ فَلَانَ الدِّرْهَمَ *Such a one made the dirhem to exceed: or, made it to full short.* (TA.) — أَشْفَّ عَلَيْهِ [if not a mistranscription for أَشْفَّ, which I rather think it to be,] *He excelled him, or surpassed him.* (TA.) — أَشْفَّ الْفَمُ *The mouth had in it a fetid odour.* (Ibn-Buzurj, TA.)

6. تَشَافَفْتُهُ *I took away his or its, شَفَّ, i. e. excess, or redundancy.* (O, K.) — See also the next paragraph, in three places.

8. كَلَّهَ (K) اشْتَفَّ مَا فِي الْإِنَاءِ (S, O, K) *He drank what was in the vessel, all of it,* (S, O, K,) *even the شَفَاقَة [or last drop or remains],* (O,) *not leaving any of it remaining;* (S;) [and so اشْتَفَّ;] as also تَشَافَفْتُ: (S, O, K:) and اشْتَفَّ الْمَاءَ *He drank the water to the uttermost, not leaving any of it remaining;* as also شَفَّه, aor. ʔ, inf. n. شَفَّفَ: and اشْتَفَّ الْمَاءَ شَفَّفْتُ *I drank much of the water without having my thirst satisfied.* (TA.) [Hence,] in the trad. of Umm-Zara, وَإِنْ شَرِبَ أَشْتَفَّ [And if he drank, he drank up all that was in the vessel]. (S, O.) And it is said in a prov., يَسِّرُ الرَّيْءَ عَنِ الشَّافَفِ (S, O, TA) i. e. *The satisfying of thirst is not from the drinking up all that is in the vessel;* for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein. (S, O, TA.) Accord. to IAqr, one says also تَشَافَفْتُ الْمَاءَ *I exhausted the water;* which, ISd says, is originally تَشَافَفْتُ. (TA.) — 'Abd-Allah Ibn-Sebreh El-Harashree uses the first of these verbs metaphorically in relation to death; saying,

• سَأَيْتُهُ الْمَوْتَ حَتَّى أَتَشَفَّ آخِرَهُ •
 meaning † [I vied with him in giving the draught of death] until he drank the last of it, i. e., the last of death. (TA.) — And البَعِيرُ الْحِزَامُ اسْتَشَفَّ كُنْهَ means *The camel filled, and took up wholly, the girth, (O, K, TA,) so that nothing remained of it redundant, by reason of the largeness of the middle of his body. (TA.)*

10. اسْتَشَفَّهُ (O, K,) or اسْتَشَفَّ مَا وَرَاءَهُ (S, Mgh,) *He saw what was behind it. (O, Mgh, K.)* [Thus the former signifies *He saw through it*: and it is used in this sense both properly and tropically.] — Hence the saying to the seller of cloths, اسْتَشَفَّ هَذَا التُّوبُ, [which may be rendered *Look thou through this garment, or piece of cloth; but is expl. as meaning make thou this garment, or piece of cloth, single, [by unfolding it.] and raise it, or hold it up, in shade, in order that I may see whether it be close in texture or flimsy. (TA.)* — اسْتَشَفَّ also signifies [agreeably with the explanation of اسْتَشَفَّ مَا وَرَاءَهُ mentioned above] † *He distinguished a thing plainly, like as one distinguishes plainly a thing behind glass. (Har p. 244.)* — And one says, كَتَبْتُ كِتَابًا فَاسْتَشَفَّهُ, meaning † [I wrote a letter, or writing, &c., and] *he examined attentively what was in it. (TA.)* — See also 8. — And see 1, in two places. — [Freytag mentions as a signification of اسْتَشَفَّ “Desiderio alicujus rei implevit,” with الِى before the object: but he names no authority for this; and I doubt its correctness.]

R. Q. 1. شَفَّفَهُ: see 1, latter part. — Also, accord. to IAqr, (O, TA,) inf. n. شَفَّفَهُ (K, TA,) *It (heat, and cold,) dried it up; namely, a thing, (O, K, TA,) such as herbage, (O, TA,) &c. (TA.)* And accord. to AA, الشَّفْفَةُ signifies *The hoar-frost's burning [meaning blasting] the herbage of the earth: or the burning of a medicament that is sprinkled upon a wound: (O:) or it has the former of these two meanings, and signifies also the sprinkling of a medicament upon a wound. (K.)* [But I think that, for وَذَّرَ الدَّوَاءَ in the K, we should read وَذَّرَ الدَّوَاءَ, and thus reconcile the K in this case with the O: see, however, what next follows; which may be regarded either as confirming the reading in the K, or as having misled its author, in this instance.] — الشَّفْفَةُ signifies also *The sprinkling of urine and the like. (K.)* You say, شَفَّفَ بِيُولِهِ *He sprinkled his urine. (O.)* — Also *The trembling, and the being confused (الإختلاط), (O, K, TA,) resulting from intense jealousy. (TA.)* [See مُشَفَّفٌ.] — And شَفَّفَ عَلَيْهِ *He was solicitously affectionate, or pitiful or compassionate, towards him. (TA.)* [See, again, مُشَفَّفٌ.]

R. Q. 2. تَشَفَّفَ, said of herbage, *It began to dry up. (TA.)*

شَفٌّ A thin, fine, or delicate, garment or piece of cloth; (AZ, S, Mgh, O, *Mgh, K;*) as also شَفٌّ (AZ, S, O, Mgh, K) and شَفِيْفٌ: (Mgh:) you say شَفٌّ تُوْبٌ (S, Mgh, Mgh) and شَفٌّ (S, Bk. I.

Mgh) and شَفِيْفٌ. (Mgh:) [see also شَفَّافٌ:] and the garment, or piece of cloth, itself, is termed شَفٌّ and شَفٌّ: (Har p. 70:) [i. e. each of these words is also used as a subst.; and this is perhaps meant in the O and K: or] شَفٌّ signifies also a certain thin, fine, or delicate, veil or covering: or, accord. to Abou-Naṣr, a certain thin, fine, or delicate, veil or covering, of wool, through which one sees what is behind it: (S:) pl. شَفُوفٌ. (O, Mgh, K.) Among the verses of “the Book” [of Sb, cited as exs. therein], is the following:

• لَلْبَيْسِ عِبَاءَةٌ وَتَعَرُّ عَيْنِي •
 • أَحَبُّ إِلَيَّ مِنْ بَيْسِ الشُّفُوفِ •

[*Verily the wearing of a woollen cloak, my eye being therewithal unheated by tears, is more pleasing to me than the wearing of thin, fine, or delicate, garments. (O.)* — See also شَفٌّ. — شَفٌّ [app. شَفٌّ] also signifies *Pimples, or small pustules, that come forth and then go away. (Ibn-Buzurj, TA.)*

شَفٌّ: see شَفٌّ, in three places. — Also, (S, Mgh, O, K,) and شَفٌّ (L, K,) but the former is that which is well known, (L, TA,) and شَفِيْفٌ, (TA,) *Gain, or profit; increase obtained in traffic: and excess, surplus, or redundancy: syn. رِبْحٌ [q. v.]: and فَضْلٌ; (S, Mgh, O, K;) and زِيَادَةٌ. (Mgh, TA.)* Hence (Mgh) نَهَى عَنِ شَفِّ مَا لَمْ يُضْمَنْ, meaning [He (the Prophet, TA) forbade] the رِبْحُ [i. e. gain, or profit, of that for which one has not made himself responsible to the purchaser]. (O, Mgh.) And one says, شَفٌّ هَذَا عَلَى هَذَا [There is, or pertains, to this, an excess above this]. (Ksh in ii. 15.) And قَالَ قَوْلًا شَفًّا *He said a saying that was a redundancy. (TA.)* — And A deficiency: thus having two contr. meanings. (ISk and S and O in explanation of the first word, K in explanation of the first and second words, and TA in explanation of all.) — Also, the first word, i. q. مَهْنًا: one says to a person when regarding him with a wish for the like of a thing that he has attained, or that he possesses, without desiring that it should pass away from him, يَا شَفِّ لَكَ يَا فَلَانٌ [May it be an unalloyed gratification to thee, O such a one]. (TA.) — And A thing that is little, or small, in quantity; mean, or paltry. (TA.) [See also شَفِيْفٌ, last signification.]

شَفْفٌ: see شَفِيْفٌ, last signification. — Also i. q. خَفَّةٌ [Lightness, &c.]. (TA.) — And sometimes it signifies *Evilness, or narrowness of the circumstances, (رَقَّةٌ,) of one's state, or condition. (TA.)*

شَفَّافٌ: see شَفَّافَةٌ.

شَفِيْفٌ: see شَفٌّ, in two places: — and see شَفٌّ. — Also *Cold, as a subst.; (ISk, S, O, Mgh;) thus in the saying, وَجَدَ فِي أَسْنَانِهِ شَفِيْفًا [He felt, or experienced, in his teeth, cold]; (S, O;) and so شَفَّانٌ: (ISk, Mgh;) or, as some say, (O,)*

the hurting, or paining, (لُدْعٌ, [in the CK لُدْعٌ] of cold: (S, O, K;) and intense cold, with rain and wind; and شَفَّافٌ is its pl.: (TA:) or intense cold [alone]: (Mgh:) or a cold wind in which is moisture: (O:) and شَفَّانٌ signifies the cold of a wind in which is moisture: (S:) or شَفِيْفٌ has this last signification; and شَفَّانٌ, the signification next preceding it: one says, لَبَّأُ شَفَّانٌ شَفِيْفٌ A cold and moist wind, having [much] cold and moisture, made him to betake himself to a covert: (IDrd, IF, Mgh;) or شَفِيْفٌ signifies rain and hail: (O:) or so شَفَّانٌ; [or rain and cold: for برد is written in my original without any syll. sign;] wherefore some of the lawyers say that it is rain and more: (Mgh:) or شَفِيْفٌ signifies also rain in which is hail: (K, TA:) or rain in which is cold: (CK:) or a cold wind; (K;) as also شَفَّافٌ: (O, K;) or this last signifies a wind of mild cold: (S, TA:) and شَفَّانٌ, cold and wind: (O, K:) one says, عِدَاةٌ ذَاتُ شَفَّانٍ *a morning having cold and wind (S, *O, K) with moisture. (S.)* — And Intense heat (IDrd, Es-Sarakustee, O, Mgh, K) of the sun: (IDrd, O, K:) thus having two contr. significations. (K.) — And Pain in the stomach. (Abou-Sa'eed, O.) — [Also Affected with pain: or with hurt, or grief. (Freytag, from the Deewán of the Hudhalees.)] — Also Small, or little, in number, quantity, or amount; and so شَفْفٌ. (O, K.) [See also شَفٌّ, last signification.]

شَفَّافَةٌ A portion of water remaining in a vessel; (S, O, K;) and likewise, of milk: (TA:) or the last drop remaining in a vessel: (Ham p. 239:) I Ath says that some of the later writers mention it as being with س. (TA.) Dhu-Rummeh uses the phrase الشَّفَّافُ شَفَّافٌ, in a verse, as meaning *In the remaining portion of the day. (O.)*

شَفَّافٌ Extremely [or very] thin or fine or delicate, so that a thing behind it is visible: (KL:) [translucent:] transparent: applied to a gem, or the like; and to a garment, or piece of cloth. (TA.) [See also شَفٌّ.]

شَفَّانٌ: see شَفِيْفٌ, in six places.

شَفَّافٌ A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) — See also شَفِيْفٌ.

شَفَّافِيْفٌ Vehement thirst. (O, K.)

أَشَفٌّ [a noun denoting excess]. It is said in a trad. of Ráfi', فَكَانَ الْخَلْعَالُ أَشَفَّ مِنْهَا قَلِيْلًا, meaning [And the anklet, or pair of anklets, was more than they [in value or weight]; (syn. أَفْضَلُ and أَزْيَدُ); i. e. more [in value or weight] than the dirhems. (Mgh.)] And one says, مِنْ أَشَفِّ مِنْ فَلَانٍ, meaning *Such a one is a little greater, or older, (أَكْبَرُ قَلِيْلًا,) than such a one. (TA.)*

مَجْفُوفٌ is said by Ibn-Buzurj to be like مَشْفُوفٌ

[part. n. of جَفَه; i. e. *Collected; or collected together and taken away*]. (TA.)

مُسْفَفٌ (O, K) and مُسْفَفٌ (K), the latter on the authority of IAqr, (TA,) *Slender, shallow, or weak, in intellect, and evil in disposition*. (O, K.) And [both words agreeably with different explanations of the verb] *One in whom is*, (K,) or, accord. to Saqd, *one who is as though there were in him*, (O,) *a trembling, and confusion*, (O, K,) *resulting from jealousy*, (K,) or *from vehement jealousy*, (O,) and *solicitous affection, or pity or compassion, for his حُرْم* [or *nives, or women under covert, and household*, (in the CK his حُرْم)] as though jealousy wasted his heart, and made him lank and lean: or *evil in disposition, and very jealous*: and the latter word, *solicitously affectionate; or pitying, or compassionating*. (TA.)

مُسْفَفٌ: see the next preceding paragraph, in two places.

شفر

1. The primary signification of [the inf. n.] شفر [i. e. شَفَر, of which the verb is app. شَفَر] is *The act of cutting, or cutting off; syn. قَطَعَ*. (Ham p. 57.) = شَفَرًا (K), inf. n. شَفَر (TA), *He struck her (a woman's) شَفَر (K, TA) in compressing her*. (TA.) — And شَفَر [or app. شَفَر] *He annoyed, molested, harmed, or hurt, a man*. (IAqr, O, TA.) = شَفَرْت, aor. ء, inf. n. شَفَارَةٌ, *She (a woman) was one whose gratification of her venereal lust (شَهْوَتَهَا) soon took place*: (K:) or *she emitted*; [or, app., *emitted soon*]; syn. أَنْزَلَتْ. (TA.) = And شَفَر, aor. ء, *It decreased, diminished, or became defective or deficient*. (IAqr, K.)

2. شَفَرًا (K), inf. n. تَشْفِيرٌ, (Ibn-'Abbád, O, K,) *He compressed her* (i. e. a woman, Ibn-'Abbád, O) *on the شَفَر of her فَوْج*. (Ibn-'Abbád, O, K.) — And شَفَرْتِ الشَّيْءَ, inf. n. as above, *I eradicated, or extirpated, the thing*. (TA.) = شَفَرِ الْمَالِ, (O, K,) inf. n. as above, (K,) *The property became little*: (O, K:) and *went away*: (K:) from IAqr. (TA.) — And شَفَر said of a man, *He gave little*. (Ham p. 242.) — And شَفَرْتِ الشَّمْسِ (O, K) لِلْفُرُوبِ (O) + *The sun became near to setting*; (O, K;) being likened to a man whose property has become little, and gone away. (TA.) — And in like manner, (TA,) لِأَمْرِ (Ibn-'Abbád, O, K) and لِأَمْرٍ (Ibn-'Abbád, O,) said of a man, + *He was, or became, on the brink, or verge, of the affair, or event, or case*. (Ibn-'Abbád, O, K.)

4. اشفر is said in the Tekmileh to signify *He (a camel) strove, or exerted himself, in running*: but perhaps it should be اشفر, mentioned before [in art. شفر]. (TA.)

شَفَر: see the next paragraph, in four places.

شَفَر The *place of growth of the eyelash*, (Sh, T, S, A, Mgh, K,) *which is the edge of the eyelid*; (S, Mgh;) as also شَفَر (Kr, A, K) and شَفِير: (K:) or, accord. to some, this last signifies the

upper side of the inner angle of the eye: (TA:) and with the vulgar, the first signifies the *eyelash*; but this is [said to be] a mistake: (IKt, Mgh:) it occurs, however, in this sense, in a trad. of Esh-Shaqbee; (IAth, TA;) and in like manner the pl. occurs in another trad.; but the word شَعْر should be considered as understood before it; or what grows is thus called by the name of the places of growth, and the like of this is not rare: (Mgh:) it is of the masc. gender: (Lh, K:) and the pl. is أَشْفَارٌ, (Sb, S, Mgh, Mghb,) the only pl. form. (Sb, TA.) [Hence,] one says, مَا بِالذَّارِ شَفَرٌ, (Ks, Fr, T, S, Mgh, K,) and شَفَرٌ, (Lh, Mgh, K,) but Sh disallows this latter, (TA,) and شَفْرَةٌ, (Fr, Sgh, K,) † *There is not in the house any one*: (S, Mgh, K, &c. :) and مَا رَأَيْتُ مَا رَأَيْتُ † *I saw not of them any one*: from the شفر of the eye: meaning one having a شفر: (A:) and شفر is also used in this sense without a negation. (TA.) One says likewise, مَا تَرَكَّتِ السَّنَةَ شَفْرًا † *The year of drought left not anything*: and sometimes they said شَفْرًا, with fet-h, and in this case they said ظَفْرًا, for assimilation. (A.) — Also, (S, A, Mgh, Mghb, K,) and شَفِيرٌ, (S, A, Mgh, K,) *The edge, border, margin, brink, brow*, (S, Mgh, Mghb,) or *side*, (A, K,) of anything; (S, A, Mgh, Mghb, K;) as of a valley and the like, (S,) or as of a river &c.: (Mgh and Mghb, in relation to the latter word:) one says, قَعَدُوا عَلَى شَفِيرِ النَّهْرِ, and البئرُ, and القبرُ, *They sat upon the side of the river, and of the well, and of the grave*: (A:) and both words signify the *side of the upper part of a valley*. (K.) — And الشَّفَر (K), or شَفَرِ الْفَرْجِ, (Mghb,) and شَفَرِ الْمَرْأَةِ, (TA,) *The edge, (Mghb, K,) or border, (TA,) of the vulva, or external portion of the organs of generation, [meaning, of each of the labia majora,] of a woman*: (Mghb, K, TA:) pl. أَشْفَارٌ: (Mghb:) the two sides [or labia majora] of the vulva of a woman; and the شَفَرَانِ are the *two borders of the said استكان*: (AHeyth, Mgh, TA:) Lth says that the شَفَرَانِ are [two parts] of the pudendum muliebre: (TA:) and شَفَرِ الرَّجْمِ and شَفَرِهَا signify [in like manner] *the edges of the vulva*: (S:) and شَفَرِ الْمَرْأَةِ and شَفَرِهَا, *the two edges of the رَجْم [or vulva (for الرَّجْم is here used tropically, for الْفَرْج, as it is in many other instances,)] of a woman*. (TA.)

شَفَر: see شَفْرَةٌ, first sentence.

شَفَر: see سَفَن, first sentence.

شَفَر [an epithet of which the fem. only is mentioned]. شَفْرَةٌ and شَفِيرَةٌ signify *A woman who experiences the gratification of her venereal lust (شَهْوَتَهَا) in her شَفَر; so that she emits (تَنْزِل) speedily*: or [in the CK "and"] *who is content with the least of coitus*: (K, TA:) contr. of قَعِيرَةٌ and قَعِيرَةٌ. (TA.)

شَفْرَةٌ *A large knife*; (S, A, K;) as also شَفْرَةٌ, though this is mentioned only by the author of

the Mgh; (MF; [but it is not in my copy of the Mgh; and Golius mentions شَفْرَةٌ as having this signification, on the authority of Meyd;]) or *a broad knife*: (Mgh, Mghb:) pl. شَفَارٌ (Mghb, K) and شَفَرَاتٌ (Mghb) and [coll. gen. n., of which شَفْرَةٌ is the n. un., or it may be a quasi-pl. n. of شَفْرَةٌ] شَفْرٌ. (TA.) — And hence, (Mgh, TA,) † *A servant*; (S, Mgh, TA;) because of his utility. (TA.) It is said in a prov., أَصْغَرُ الْقَوْمِ شَفْرَتُهُمُ † *The least of the party is their seroant*. (S, Mgh.) — Also *A shoemaker's knife*. (S, K.) — And *A piece of iron made broad, and edged, or pointed*. (K.) — *A broad blade*: so says the author of the Mgh. (TA. [But not in my copy of the Mgh.]) — *The edge, or cutting part, (حَدّ) of a sword*: (S, Mgh, K:) or *the edge of the cutting part of a sword*. (TA. [See دُبَابُ.] *The side of a blade*: (K:) or *each of the two sides thereof*. (AHn, TA.) [*Each of the two sharp sides or edges of a spear-head and of an arrow-head*.] — See also شَفْرٌ, second sentence.

شَفْرَةٌ: } see the next preceding paragraph.
شَفْرَةٌ: }

شَفْرٌ i. q. زَنْبُورٌ *The hornet, or hornets*. (Golius, on the authority of Meyd.)

شَفِيرٌ: see شَفْرٌ, in three places. — Also *The edge of the lip of a camel*. (K.) = شَفِيرَةٌ: see شَفْرَةٌ, voce شَفْرٌ.

شَفَارٌ *A jerboa having hair upon its ears*: (S:) or *having large ears*: or *having long ears, and bare toes*, [in the CK, for العَارِي الْبَرَائِنِ, which is evidently the right reading, we find العَالِي الْبَرَائِنِ,] *not quickly overtaken*: (K:) it is [of] a species of jerboa called الضَّانُ الْيَرَابِيعِ *the fattest and the best, with ears somewhat long*: (TA:) or *having long legs, and soft and fat flesh*: (K:) it is said that it has a nail in the middle of its shank. (TA. [See تَدْمِيرٌ.] — شَفَارٌ ضَبٌّ *A long and bulky [lizard of the kind called] ضَبٌّ*. (Ham p. 242.) — أَذُنٌ شَفَارِيَّةٌ (as also شَرَايِيَّةٌ [q. v.], TA) *A large ear*: (K:) or *a bulky ear*: (A'Obeyd, TA:) or *a long ear*: (AZ, TA:) or *a broad ear, soft in the upper part*: (TA:) or *an ear having much hair and fur*. (Ham p. 242.)

شَفَارٌ *The possessor of a شَفْرَةٌ [or large knife]*. (A, * TA.)

شَفَارٌ, and its dual: see شَفْرٌ, last sentence, in three places. = Also *One who destroys, or makes away with, his property*: so in the Tekmileh. (TA.)

مَشْفَرٌ: see what next follows.

مَشْفَرٌ *The lip of a camel*; (S, Mgh, Mghb, K;) as also مَشْفَرٌ: (K:) and † of a horse: (S, TA:) and † of a human being: (K, TA:) or † of an Abyssinian, as being likened to that of a camel: (A'Obeyd, TA:) pl. مَشْفَارٌ. (S, K.) It is said in

a prov., *أَرَاكَ بَشْرًا مَا أَحَارَ مِشْفَرًا* [lit. *External skin hath shown thee what a lip hath transmitted to the stomach;*] meaning, *the external appearance hath rendered thee in no need of inquiring respecting the internal state:* (S, K:) originally said of a camel; (TA;) for when you see his external skin, whether he be fat or lean, you take it as an indication of the quality of his food. (K, TA.) — Also *The vulva, or external portion of the organs of generation, of a woman:* (R, MF:) but this is strange. (TA.) — And † *A piece of land:* and of *sand:* (K, TA:) each by way of comparison [to the lip of a camel]. (TA.) — Also *A state of resistance; inaccessibility, or unapproachableness:* (K:) *strength, or power;* (K, TA;) *vehemence, or hardness, or firmness.* (K, TA.) — And *A state of perdition or destruction:* and thus it is expl. as used in the saying mentioned by Meyd [in his Proverbs, perhaps the origin of this explanation], *تَرَكْتُهُ عَلَى مِثْلِ مِشْفَرِ الْأَسَدِ* [which may be rendered *I left him at the like of the lip of the lion*]; (TA;) applied to him who is exposed to destruction. (Meyd, TA.)*

مُشْفَرٌ عَيْشٌ مُشْفَرٌ Strait, scanty, subsistence. (O, K.)

شفرج

شَفَارِجٌ A tray (طَبَقٌ) on which are small saucers, or cups, *فِيحَاتٌ* and *سُكَّرَجَاتٌ*: (O, K:) a Pers. word, (S, O,) arabicized; (S, O, K;) from *بِشْبَارِجٍ* or *بِشْبَارِجٍ* (K, TA) or *بِشْبَارِجٍ*; (as in some copies of the K;) or what people call *بِشْبَارِجٍ*: (Yağkoob, S:) [i. e. *بِشْبَارِجٍ* or *بِشْبَارِجٍ*, “pesh pâr,” and “pesh párah,” meaning “sweetmeats presented to a guest:”] accord. to El-Jawáleekee, it signifies *different kinds of fleshmeat in طبابخ*: [but what this means I know not: I suppose it to be a corruption of some word signifying saucers or the like:] in the “Kitáb el-Moheet,” *شَفَارِجٍ* is said to be pl. of *شَفَارِجٍ*, signifying a kind of food. (TA.)

شفع

1. *شَفَعَهُ*, (S, Mgh, Mšb, K,) aor. ʿ, (Mšb, K,) inf. n. *شَفَعٌ*, (S, Mšb,) *He made it to be a شَفَعٌ*; (S, K, TA;) meaning (TA) *he made it (a single thing) to be a زوج* [i. e. *he made it to be one of a pair or couple*; and sometimes, *he made it to be a pair or couple together*]: (Mgh, TA:) or *he adjoined it to, or coupled it with, that which was a single thing*: (Mšb:) accord. to Er-Rághib, *الشَّفَعُ* signifies *the adjoining a thing to its like.* (TA.) You say, *كَانَ وَتَرَا فَشَفَعْتُهُ*, (S,) or *كَانَ وَتَرَا فَشَفَعْتُهُ بِأَخْرَ* i. e. [It was a single thing, and] *I made it to be one of a pair, or couple, with another.* (Mgh. [In Har p. 194, I find the phrase *كان وترا فشفعه* with *بأخر*, expl. in like manner; but *شفعه* thus used I do not find in any lexicon: it may, however, be correctly thus used; for *تشفع*, which has the form, app. has also the signification, of its quasi-pass.]) [And *شَفَعٌ*

الملك بملك آخر The possession (here meaning house, or piece of land,) was coupled by purchase with another possession: and *شَفَعَ بِهِ مَلِكٌ* It had a possession coupled with it by purchase: see *شَفَعَةٌ*.] You say also, *شَفَعْتُ الرُّكْعَةَ* I made the *ركعة* to be two. (Mšb.) And a poet says,

• مَا كَانَ أَبْصَرِي بِغُرَاتِ الصَّبِيِّ •
• فَالْيَوْمَ قَدْ شَفَعْتُ لِي الْأَشْبَاحَ •

[How clear was my sight with the inadvertencies of youth! but to-day, objects have become doubled to me]: i. e., I see the object [as] two objects, by reason of the weakness and dispersedness of my sight. (O, K.)* — [Hence,] one says of a she-camel, (S, O,) and of a ewe, or she-goat, (O,) *شَفَعَتْ*, (S, O,) inf. n. *شَفَعٌ*, (S,) meaning *She became such as is termed شافع* [q. v.]: (S, O:) she is thus termed *لِأَنَّ وَلَدَهَا شَفَعَهَا أَوْ شَفَعْتَهُ* [because her young one has made her to be one of a pair, or couple, with itself, or because she has made it to be one of a pair or couple, with another that is in her belly], (S, O, K,) inf. n. *شَفَعٌ*, or the inf. n. in this case is *شَفَعٌ*, with kesr.

(O, K.) — One says also, *إِنَّهُ لِيَشْفَعُ عَلَيَّ بِالْعَدَاوَةِ*, (K,) or *لِي*, (O,) i. e. † *Verily he aids [another, becoming to him one of a pair, by enmity] against me, and acts injuriously to me [conjointly with another].* (O, K, TA.) Accord. to Er-Rághib, *شَفَعٌ* means *He joins himself to another, and aids him, becoming to him one of a pair, or a شافع* [i. e. *an intercessor*], in doing good or evil, so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87], *مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً* [and in what follows the same]: (TA:) or these words mean *Whoso adds a [good] deed to a [good] deed*: (O, K:) or, as some say, the *شفاعه* here is a man's instituting, or prescribing, to another, a way of good or evil, so that he [the latter] imitates him, and thus becomes as though he were to him one of a pair. (TA.) [But accord. to the expositors in general, and accord. to the general usage of the inf. n. *شَفَعَةٌ* as distinguished from *شَفَعٌ*, what is here meant is *Intercession.*] — [Hence also,] *شَفَعَ لَهُ* (MA,) or *إِلَى فُلَانٍ*, (S, O, K, TA,) or *إِلَى الْأَمِيرِ*, (MA,) aor. ʿ, (K, TA,) inf. n. *شَفَاعَةٌ*; (MA, K, TA;) and *تَشَفَعُ فِيهِ*, (MA,) or *تَشَفَعُ فِيهِ*; (S, TA;) *He made petition, or intercession, for him [to such a one, or to the prince or the like; thus adjoining himself to him as an aider]:* (MA, TA:) and *شَفَعَ بَيْنَ النَّاسِ* [He interceded between the people], inf. n. *شَفَاعَةٌ*: (Jel in iv. 87:) and *شَفَعْتُ فِي الْأَمْرِ*, (Mšb,) inf. n. *شَفَاعَةٌ* (IKtt, Mšb, TA) and *شَفَعٌ*, (Mšb, [but the latter is scarcely to be found elsewhere thus used,]) *I pleaded, [or interceded,] in the affair, or case, [in favour of another,] for some means of access or ingratiating, or some right or due*: (IKtt, Mšb, TA:*) *شَفَاعَةٌ* is mentioned, but not explained, in the K: (TA:) as distinguished from *شَفَعٌ* meaning as expl. above, it signifies the *joining oneself to another*

as an aider to him or a petitioner respecting him [or for him]; and in most instances the former person is one of higher station than the latter: (Er-Rághib, TA:) or the *speaking of the شافع* [or intercessor] to the king [or some other person] respecting some object of want which the speaker asks for another person: it is also expl. as signifying the *passing over without punishment, or the forgiving, [or rather the asking, or requesting, the passing over &c., (for the word طَلَبٌ, probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,)] of sins, crimes, or misdeeds.* (TA.) Hence, in a trad., *اشْفَعْ تُشَفَعُ* [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the Kur [ii. 117], *وَلَا تَنْفَعُ شَفَاعَةٌ* [Nor shall intercession profit it] means that it shall have no شافع [or intercessor] for his شفاعه [or intercession] to profit it; being a denial of the شافع; (Ibn-'Arafah, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-'Arafah, O, TA,) and xx. 108. (TA.) *شَفَعٌ*, inf. n. *شَفَعٌ* and *شَفَاعَةٌ*, also signifies *He prayed, or supplicated*: and thus Mbr and Th explain the words of the Kur [ii. 256], *مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ* [Who is he that shall pray, or supplicate, in his presence, except by his permission?]. (TA.) — Accord. to El-Kutabee, (Mgh,) [i. e.] El-Kuteybee, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] *شَفَعَ إِلَيْهِ فِي مَا بَاعَ*, meaning *He made a demand to him, i. e. to the latter, respecting that which he sold [for the right of pre-emption]:* and of the latter person, *فَشَفَعَهُ* [and he admitted his right of pre-emption, i. e.] and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, that he whose connexion was more remote. (Mgh, TA.)* — *شَفَعٌ*, inf. n. *شَفَعٌ*, signifies also *He, or it, was, or became, tall, or high.* (TA.) — And *شَفَعٌ*, like *عَنِ*, *He (a man) was smitten by the [evil] eye.* (IKtt, TA. [But see *شَفَعَةٌ*, last sentence,])

2: see 1, near the beginning. — *شَفَعْتُهُ فِيهِ*, inf. n. *تَشَفِيعٌ*, *I accepted his intercession (شَفَاعَتَهُ) [for him].* (S, O, K.) See, again, 1, in the last quarter of the paragraph. — And see another signification of the verb in a later part of the same paragraph.

5. *تَشَفَعٌ* [signifies *It was made a pair or couple, accord. to the K voce وتر*; this word being there expl. as meaning *من العدد* but in the M and A, in the same place, instead of *تَشَفَعٌ*, we find *يُشَفَعُ*. — *تَشَفَعُ لَهُ*, and *فِيهِ*: see 1, near the middle of the paragraph. — [It is said in the TA that *تَشَفَعَهُ* also is quasi-pass. of *اشْتَفَعُ بِهِ*: but *تَشَفَعَهُ* is evidently, here, a mis-transcription, app. for *تَشَفَعُ*, meaning *He was granted intercession.*] — Also *He became a شافع* [i. e. *a follower of the Imám Esh-Sháfi'ee*] in persuasion: but this is post-classical. (TA.)

10. *إِسْتَشْفَعْتُهُ إِلَى فُلَانٍ* I asked him to make intercession for me (*أَنْ يَشْفَعَ لِي*) to such a one.

(S, O, K,*) And *إِسْتَشْفَعْتُ بِهِ* I sought, or demanded, intercession (*الشَّفَاعَةَ*) [by means of him]. (Mṣb.) A poet, cited by Aboo-Leylā, says,

• زَعَمْتُ مَعَايِرُ أَبِي مُسْتَشْفِعٍ •
• لَمَّا حَرَجْتُ أَزْوَرَهُ أَقْلَامَهَا •

i. e. Companies of men asserted me to be seeking intercession (*زَعَمُوا أَبِي أُسْتَشْفِعَ*) for the object of eulogy, [when I went forth repairing to visit him,] by means of their writing-reeds (*بِأَقْلَامِهِمْ*), meaning by their letters (*بِكُتُبِهِمْ*). (O, TA.)

شَفَعٌ contr. of *وَتَرٌ*; (S, Mgh, O, K,*) i. q. *زَوْجٌ* [i. e., like *زَوْجٌ*, it signifies One of a pair or couple; and sometimes, but rarely, a pair or couple together; and sometimes, (see for instance *زَكَ*) an even number, a number that may be divided into two equal numbers]: (O, K,*) also one with which another is made to be a pair or couple: (TA,*) [and, as will be seen in what follows, one with which an odd number is made to be an even number:] pl. *شَفَاعٌ*, (TA,*) and app. *أَشْفَاعٌ*, whence *الصَّلَاةُ بَيْنَ الْأَشْفَاعِ*, meaning *التَّرَاوِيحُ* [q. v. voce *تَرْوِيحَةٌ*]. (Mgh,*) — *الشَّفَعُ* also signifies *The day of the sacrifice*; (O, K,*) thus in the words of the *Kur* [lxxxix. 2] *وَالشَّفَعِ* and *وَالْوَتْرِ*; by *الوتر* being meant the day of 'Arafāt: (O,*) or in this instance it means *the creatures of God*, (O, K,*) because of the saying in the *Kur* [li. 49], “and of everything we have created two of a pair;” (*كُلُّ شَيْءٍ خَلَقْنَاهُ لَكُمْ وَأَنْتُمْ لَا تَشْكُرُونَ*) (*كُلُّ شَيْءٍ خَلَقْنَاهُ لَكُمْ وَأَنْتُمْ لَا تَشْكُرُونَ*) or *Adam's wife*; *الوتر* meaning *Adam*, who was made a pair with her: (I'Ab, O, TA,*) or *Adam's children*: (TA,*) or *the two days after the sacrifice*; *الوتر* meaning the third day: (O, TA,*) or *God*; [and *الوتر*, those who compose an odd number;] because of the saying in the *Kur* [lviii. 8], “there can be no secret discourse of three, but He is the maker of them, with Himself, to be four:” (*كُلُّ شَيْءٍ خَلَقْنَاهُ لَكُمْ وَأَنْتُمْ لَا تَشْكُرُونَ*) (*كُلُّ شَيْءٍ خَلَقْنَاهُ لَكُمْ وَأَنْتُمْ لَا تَشْكُرُونَ*) or the meaning of *الشَّفَعُ وَالْوَتْرُ* is *the prayers*; of which some are *شَفَعٌ* [i. e. an even number of rek'ahs], and some are *وَتْرٌ* [i. e. an odd number of rek'ahs]: (O, TA,*) [for] it is said that all the numbers consist of *شَفَعٌ* [i. e. even] and *وَتْرٌ* [i. e. odd]. (TA,*)

شَفَعَةٌ: see the next paragraph, in two places, near the end.

شَفَعَةٌ is used in relation to a house and to land; (S, TA,*) and *شَفَعَةٌ*, with two dammehs, is a dial. var. thereof thus used. (TA,*) It signifies *A مَلِكٌ* [here meaning *house*, or *piece of land*,] that is coupled (*مَشْفُوعٌ*) [by purchase] with one's *مَلِكٌ* [i. e. *house*, or *piece of land*, previously possessed, and adjoining thereto]; (Mgh, Mṣb,*) from the phrase *كَانَ وَتَرًا فَشَفَعْتُهُ* [expl. above, in the second sentence of this art.]; (Mgh,*) [and the like is said in the Mṣb,*)] a noun of the same class as *نَعْمَةٌ*; being of the measure *فَعْلَةٌ* in the

sense of the measure *مَفْعُولٌ*: (Mgh, Mṣb,*) this is the primary signification: then it was applied to denote a particular kind of obtaining possession; (Mgh,*) [i. e.] it is also used as meaning the obtaining possession of that *مَلِكٌ* [or *house*, or *piece of land*, by purchasing it, and coupling it with that previously possessed, and adjoining thereto]; (Mṣb,*) or one's making a demand respecting that which he seeks [to possess, for the right of the pre-emption thereof], and adjoining it to that which he [already] has: (O, K,*) and with the lawyers it signifies the right of obtaining possession of a piece of land, [i. e. the right of pre-emption thereof, or of a house,] against one's co-sharer whose possession is recent, by compulsion, for a compensation: (K,*) or the right of obtaining possession of a piece of land, by compulsion, for [the payment of] what it cost the [former] purchaser, by reason of partnership or of [immediate] neighbourhood: (KT,*) or the right of [immediate] neighbourhood with respect to [pre-emption of] a house or land. (PṢ,*) [See 1 in art. *سَقَبٌ*.] El-Kutabee says, in explaining this word, in the Time of Ignorance, when a man desired to sell a house, his neighbour used to come to him and to make a demand to him (*شَفَعَ*) *إِلَيْهِ* i. e. *طَلَبَ* respecting that which he sold [for the right of pre-emption], and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, than he whose connexion was more remote: as though he took it from *الشَّفَاعَةُ*: but the [right] derivation is that first mentioned. (Mgh,*) We have not heard, (Mgh,*) or there is not known, (Mṣb,*) any verb belonging to it [in the classical language]. (Mgh, Mṣb,*) Esh-Shaḥbee uses it in the first and in the second of the senses expl. above, [or nearly so,] in his saying, *مَنْ بَعَثَ شَفَعْتَهُ وَهُوَ حَاضِرٌ فَلَمْ يَطْلُبْ ذَلِكَ فَلَا شَفَعَةَ لَهُ* [i. e. *He whose claimed possession to be coupled by purchase with one already belonging to him is sold when he is present without his demanding that possession, there shall be no obtaining possession for him by his purchasing it for that purpose*]. (Mgh,*) [And the like is said in the Mṣb,*)] Esh-Shaḥbee says [also], *الشَّفَعَةُ عَلَى رُؤُوسِ الرِّجَالِ* [The possession that is coupled by purchase with another possession is apportioned according to the heads of the men entitled thereto]: i. e., when the house is shared by a company of men whose shares are different, and one of them sells his portion, what is sold to his co-sharers is to be apportioned among them equally, according to their heads, not according to their [former] shares: (O, K, TA,*) so in the *Nh*. (TA,*) — *شَفَعَةُ الضُّحَى* *The two rek'ahs (رُكْعَتَانِ)* of the [prayer that is performed in the period of the morning called the] *ضُّحَى*; as also *شَفَعَةُ الضُّحَى*: (O, K,*) occurring in a trad., thus accord. to two different relations. (O,*) — Also *Diabolical*, or *demoniacal*, possession; or *madness*, or *insanity*; (AA, O, K,*) and so *شَفَعَةٌ*; the latter expl. in this sense by IAḥr; and as *syn. with سَعَةٌ* and *شُعَّةٌ* and *رَدَّةٌ* and *نَظْرَةٌ*, [perceived] in the face: [see these words; the second and third of which generally mean an unseemliness or ugliness; and so, sometimes, does

the last:] the pl. of *شَفَعَةٌ* in the sense here expl. on the authority of AA is *شَفَعٌ*. (TA,*) — And IF states that it has been said to signify *The [evil] eye, by which one is smitten*: but he doubts its correctness; and thinks that it may be with the unpointed *س*. (O,*) [See *سَفَعَةٌ*, not *سَفَعَةٌ*.]

شَفَعَةٌ: see *شَفَعَةٌ*, first sentence.

شَفُوعٌ A she-camel that fills two milking-vessels in one milking. (S, K,*) — See also *شَافِعٌ*.

شَفِيعٌ i. q. *صَاحِبُ شَفَاعَةٍ*; (S, K, TA,*) i. e. (TA,*) An intercessor; as also *شَافِعٌ*: pl. of the former *شَفَاعَةٌ*. (Mṣb, TA,*) [See *الشَّفَاعَةُ*, in art. *سَقَبٌ*.] — Also i. q. *صَاحِبُ شَفَعَةٍ*; (S, K,*) [meaning A possessor of the right termed *شَفَعَةٌ*; or] one who demands, and is granted, as a neighbour [or a partner], in preference to him whose connexion is more remote, the right of purchasing a house [or piece of land] that is to be sold. (TA,*)

شَفَاعٌ Sorts of pasture, or herbage, that grow two and two: (Ibn-Abbād, O, K,*) or twins (*تَوَامٍ* [pl. of *تَوَامٌ*]) of plants. (O, K,*)

شَافِعٌ [act. part. n. of 1, q. v. — Hence], applied to a she-camel, † *Having a young one in her belly and another following her*: (Fr, Sh, S, Mgh, K, TA,*) or applied in this sense to a ewe or she-goat: (K,*) or, thus applied, *having her young one with her*: (A'Obeyd, S, Mgh,*) thus called because her young one has made her to be one of a pair [with it], or because she has made it to be one of a pair [with her]: (A'Obeyd, S, K,*) and *شَفُوعٌ*, thus applied, signifies the same as *شَافِعٌ*: and one says also, *هَذِهِ شَاةُ الشَّافِعِ*, like as one says *صَلَاةُ الأُولَى* and *مَسْجِدُ الجَامِعِ* and *الأُولَى*. (TA,*) — Also A he-goat, (O, K, TA,*) himself: (O,*) or a ram: or such as, when he impregnates, impregnates with twins. (O, K,*) — *عَيْنُ شَافِعَةٍ* An eye [that makes a thing to appear a pair, i. e.,] that sees doubly. (O, K,*) — *فُلَانٌ يُعَادِيَنِي وَلَهُ شَافِعٌ* means † *Such a one treats me with enmity, and has one who aids him to do so*. (A, TA,*) — See also *شَفِيعٌ* and *مَشْفُوعٌ*.

أَشْفَعٌ Tall, or high. (L, TA,*)

مَشْفُوعٌ A ewe, or she-goat, that suckles any animal. (IAḥr, TA,*)

مَشْفُوعٌ One whose intercession is accepted: hence the *Kur-ān* is termed by Ibn-Mes'ood *مَشْفُوعٌ* *شَافِعٌ*, i. e. *An intercessor of which the intercession will be accepted*, for him who follows it and does according to what is in it, that his unpremeditated transgressions may be forgiven. (O, TA,*)

مَشْفُوعٌ One who accepts intercession. (L, TA,*)

مَشْفُوعٌ A possession (*مَلِكٌ* [here meaning *house*, or *piece of land*,]) coupled [by purchase] with a man's possession [previously belonging to him,

upon certain conditions expl. voce شَفَعَةٌ. (Mgh, Mṣb.) = Also Affected with diabolical, or demoniacal, possession; or with madness, or insanity; (O, K;) and مَسْفُوعٌ, with the unpointed س, is a dial. var. thereof. (TA.) — And مَشْفُوعَةٌ is said to signify A woman smitten by the [evil] eye: (IF, O, L: [but see شَفَعَةٌ, last sentence:] the masc. is not used in this sense. (L, TA.)

شَقَقَ

1. شَقَقَ and شَقَّقَ: see 4, in five places. — شَقَقَ عَلَيْهِ signifies He was niggardly of it: (TA:) [thus] the saying [of a poet]

كَمَا شَفَقَتْ عَلَى الزَّادِ الْعِيَالُ

means [Like as the household] are niggardly of the provision: (IDrd, M, O:) because he who is niggardly of a thing is عَلَيْهِ مُشَفِّقٌ [i. e. fearful, or cautious, on account of it]. (M.)

2. تَشَفِّقٌ signifies † The making [a gift or the like (see مُشَفِّقٌ)] scanty, or little in amount or quantity; as also شَفَقٌ. (O, K, TA.) — And † The weaving badly. (K, TA.) You say, شَقَقَ الْبِلْحَفَةَ † He wove badly, (M,) or so as to make it scanty in the yarn, or unsubstantial, (TA,) the [kind of wrapper called] مِلْحَفَةٌ. (M, TA.) = See also 4, last sentence.

4. اشْفَقَ signifies He feared, or was cautious; as also شَقَقَ [in the CK شَقَقَ]; or only the former: (K, TA:) [accord. to ISd,] † شَقَقَ, inf. n. شَقَقَ, signifies he feared: (M:) IDrd says, شَفَقَتْ [in one of my copies of the § شَفَقَتْ] and أَشْفَقَتْ are syn., (S, O, TA,) as some assert, (O, TA,) but the lexicologists disallow this, (S, O,) saying that one should only say أَشْفَقَتْ: (O:) accord. to Er-Rāghib, الإِشْفَاقُ signifies [the being affected with] care, or solicitude, mixed with fear; and when it is trans. by means of مِنْ, the meaning of fear is most apparent in it; but when trans. by means of عَلَى, the meaning of care, or solicitude, is most apparent in it: (TA: [and the like is said by Bq in xxi. 29:] or it signifies [the being affected with] fright [or fear]; sometimes mixed with faithful or sincere or honest advice; and sometimes divested thereof: (Ḥam p. 179:) one says, أَشْفَقْتُ مِنْهُ, (S,) or مِنْ كَذَا, (Mṣb,) I feared, or was cautious of, (S, Mṣb,) him, or it, (S,) or such a thing: (Mṣb:) or اشْفَقَ مِنْهُ he feared him, or it: (MA:) and أَشْفَقْتُ عَلَيْهِ, (S, [in which it is implied that this differs from أَشْفَقْتُ مِنْهُ, عَلَى الصَّغِيرِ, I was affectionate, kind, or compassionate, and favourably inclined, [towards him, or] towards the little one: (Mṣb: [and a similar explanation is given in the MA:] and شَفَقْتُ, aor. -, is a dial. var. thereof [i. e. of أَشْفَقْتُ when trans. by means of عَلَى, and perhaps also when it is trans. by means of مِنْ]: (Mṣb:) or اشْفَقَ عَلَيْهِ signifies [he was solicitously affectionate, &c., towards him; agreeably with the explanation of Er-Rāghib above, and with that here following:] he was affected with pity, or com-

passion, and tenderness, and fear, for him, at the same time giving him faithful or sincere or honest advice, أَنْ يَنَالَهُ مَكْرُوهٌ [lest some disliked or evil event should betide him]: (TA:) or he feared, or was cautious, for him: and اشْفَقَ مِنْهُ he was impatient of him, or it: and شَقَقَ is a dial. var. [of اشْفَقَ when trans. by means of مِنْ, and app. also when trans. by means of عَلَى]. (M.) = See also 2. = Also He entered upon [the time of] the شَقَقَ [q. v.]. (M.) And He came in a [time of] شَقَقَ: and so شَقَقَ. (M.)

شَقَقَ Fear: (K:) [see also شَفَقَ, (of which it is the inf. n.) in the next preceding paragraph:] or fear [arising] from strictness (شِدَّةٌ) of faithful or sincere or honest advice; (M, TA;) as also شَفَقَ: (M:) or † the latter signifies the fear of him who gives faithful or sincere or honest advice, in consequence of his doing so, for him to whom such advice is given: (O:) or the former, (K, TA,) and † the latter also, (TA,) the eagerness, or striving, of him who gives such advice, to rectify, or amend, the state of him to whom that advice is given: (K, TA: [said in the latter to be a tropical application of the words; but why, I see not:] † شَفَقَ is a subst. from الإِشْفَاقُ, (S, Mṣb, TA,) and شَقَقَ is syn. therewith (S, O, K, TA) as being also a subst. from الإِشْفَاقُ: (S, TA:) [it is said that] the primary signification of † شَفَقَ is weakness: (Ḥam p. 179:) and it is conjoined with خَوْفٌ [fear]; therefore it is not applied as an attribute to God: (Idem p. 722:) [generally] it signifies affection, kindness, benignity, compassion, or favourable inclination: (MA:) [or solicitous affection &c.]: or pity, or compassion, and tenderness, and fear of the betiding of some disliked or evil event, together with faithful or sincere or honest advice. (TA.) = شَقَقَ also signifies The redness (Kh, S, Mṣb, K) in the horizon (K) from sunset until the time of the last عَشَاءٌ [i. e. nightfall], (Kh, S, Mṣb, K,) when it disappears, (Kh, S, Mṣb,) and the white شَقَقَ remains until the middle [or rather until a late period varying at different seasons] of the night: (Mṣb:) or until near that time: or until near the عَتَمَةٌ [q. v., generally meaning the same, or nearly so]: (K:) or the redness that is seen in the sky at sunset: (IDrd, O:) or the remains of the light and redness of the sun in the first part of the night, until near the عَتَمَةٌ: (S:) or the light and redness of the sun, seen at sunset, until the time of the prayer of nightfall: (M:) or the mixture of the light of day with the blackness of night at sunset: (Er-Rāghib, TA:) accord. to Zj, the redness that is in the region of sunset after the setting of the sun: this is the meaning given as of common repute in the books of lexicology; and Mṣr says [in the Mgh] that it means the redness accord. to a number of the Companions of the Prophet and of the people of the generation next succeeding them: but accord. to Aboo-Hureyreh, it means the whiteness [after sunset, which, to distinguish it from the شَقَقَ commonly so called, is often termed the white شَقَقَ, as in an instance above]: (Mṣb:) I Ath says that this word has two contr. meanings; being applied to the redness

that is seen after sunset; and to the whiteness remaining in the western horizon after the said redness. (TA.) Fr says, I heard one of the Arabs say, عَلَيْهِ ثَوْبٌ كَأَنَّ الشَّقَقَ [Upon him is, or was, a garment as though it were the شَقَقَ]: and it was red. (S.) — [Hence,] † A garment, or piece of cloth, dyed red. (AA, TA.) — And Day. (Zj, M, K.) = Also i. q. نَاحِيَةٌ † [A side, &c.; or a remote side]: pl. أَشْفَاقٌ. (O, K.) One says, أَنَا فِي أَشْفَاقِي مِنْ هَذَا الْأَمْرِ, i. e. نَوَاجٍ [meaning † I am apart, or aloof, from this affair; as though in, or on, remote sides thereof]: (O, TA:) and in like manner فِي عُرُوضٍ مِنْهُ [app. a mis-transcription for عُرُوضٍ i. e. نَاحِيَةٍ] and فِي نَوَاجٍ i. e. أَعْرَاضٍ مِنْهُ. (TA.) = And † A bad thing; syn. رَدِيٌّ: (Lth, S, M, O, K, TA: [in the TA said to be written by J with kear to the ف; but not so in either of my copies of the S:] applied to a garment, or piece of cloth, (Mgh, TA, and Ḥam p. 179,) [in this sense, or] as meaning bad and thin: (Mgh in art. خَرَتْ:) [said to be] from شَفَقَ signifying “weakness:” (Ḥam ubi suprà:) seldom pluralized: (O:) and used alike as masc. and fem., being applied as an epithet to a مِلْحَفَةٌ, (M, O,) meaning رَدِيَّةٌ. (M.)

شَقَقَ: see شَفِيقٌ, in two places.

شَفَقَ: see شَقَقَ, in five places.

شَفُوقٌ: see the next paragraph.

شَفِيقٌ is syn. with مُشَفِّقٌ as part. n. of 4 [signifying Fearing, or fearful, or cautious; and also affectionate, kind, or compassionate, &c.]: (S, O, Mṣb, * K;) as also شَقَقَ (Mṣb) [and in an intensive sense شَفُوقٌ; and, from what follows, it appears that شَفِيقٌ also is used as an intensive epithet]: or † شَقَقَ signifies fearing; and its pl. is شَفُوقُونَ: (M, TA:) and شَفِيقٌ, one giving faithful or sincere or honest advice, eager, or striving, to rectify, or amend, the state of him to whom that advice is given. (M.)

إِنَّ الشَّفِيقَ بِسُوءِ ظَنِّ مَوْعٍ

[Verily the affectionate, &c., or the very affectionate &c., is addicted to evil opinion,] is a prov., applied in the case of the man who fears, for his friend, the accidents of fortune, by reason of his excessive شَفَقَةٌ [or affection, &c.]. (TA.) And it is said in the Kur [xxi. 50], وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ [meaning And who are fearful of the time of the resurrection]; the signification of fear being most apparent when مُشَفِّقٌ is thus trans. by means of مِنْ. (TA.) See also an instance of † مُشَفِّقٌ [in a similar sense] in the first paragraph of this art.

مُشَفِّقٌ: see the last paragraph. = [Accord. to Freytag, it signifies also Fear: but he names no authority for this.]

مُشَفِّقٌ: see شَفِيقٌ, in three places.

عَطَاءٌ مُشَفِّقٌ † A gift made scanty, or little in

amount or quantity; (S, TA;) as also شفق (TA.)

شفه

1. شَفِهَ, aor. ٢, (K,) inf. n. شَفَهَ, (TK,) *He struck his شَفَهَ* [i. e. lip]. (K.) — شَفِهَ, [said of a water, + *It had many lips of drinkers applied to it; i. e. it had many drinkers: (see its part. n.:) and*] said of food, † *It had many eaters: (K, TA:) or [as a consequence thereof] it became little in quantity. (TA.)*—And [hence], said of property, † *It had many seekers. (K.)*—And, said of a man, † *He had many askers, or beggars, (K, TA,) so that they consumed what he had, or possessed. (TA.)* [Or † *He was importuned by begging, so that what he had, or possessed, was consumed: as pass. of what next follows.*] — شَفِهَ † *He importuned him by begging, so that he consumed what he had, or possessed. (S, K.)* And one says, كَادَ الْعِيَالُ يَشْفُونُ مَالِي † *The family, or household, almost consumed my property. (K, TA.)* — Also, (S, K,) inf. n. شَفِهَ, (S,) i. q. شَغَلَ. (S, K.) You say, شَفِنِي عَنْ كَذَا † *He, or it, occupied me so as to divert me from such a thing; syn. شَغَلَنِي. (S.)* And نَحْنُ نَشْفُهُ عَلَيْكَ الْمَرْعَى, and الْمَاءُ, meaning † *We occupy the place of pasturage so as to keep it from thee, and the water, (نَشْفُلُهُ عَنْكَ) i. e. it is sufficient for us without being more than sufficient. (S, TA.)* And شَفِهَ عَنْكَ مَا عِنْدَنَا † *What we had was employed so as to be kept from thee; syn. شَغَلَ عَنْكَ. (JK.)* — IAgar mentions the phrase شَفِهَتْ نَصِيبي, with fet-h, without explaining it; but Th says that it is سَفِهَتْ, [i. e. شَفِهَتْ, with س, and with kear to the ف,] meaning “I forgot [my share, or portion.]” (TA.)

3. شَافِهَ, (K,) inf. n. مُشَافِهَةٌ, (TA,) *He put his lip (شَفَتَهُ) near to his [another's] lip. (K, TA.)* And كَلِمَةٌ مُشَافِهَةٌ (Msb, TA) and مُشَافَاةٌ (Msb) *He spoke to him putting his lip near to his lip: (TA:) [or mouth to mouth; for,] accord. to J, (TA,) مُشَافِهَةٌ signifies the talking with another mouth to mouth: (S, TA:) but the usage of the inf. n. of a verb different from that which it is thus made to qualify is, as Sb says, restricted to instances that have been heard: the phrase كَلِمَةٌ مُشَافِهَةٌ [has not been heard, and therefore] is not allowable. (TA.)* — [Hence,] شَافِهَ الْبَلَدَ, and الْأَمْرَ, † *He was, or became, or drew, near to the town, or country, and the affair. (A, K, TA.)*

شَفَهَ, (T, S, Msb, K, &c.) also pronounced شَفَهَ, (K,) is a word of which the third, i. e. the final, radical letter is elided; (T, Msb;) and accord. to some, (Msb,) this letter is ه, (T, Msb, K, TA,) so accord. to all of the Baḡrees, (TA,) the word being originally شَهَفَهَ, (T, S, Msb, TA,) i. e. شَهَفَهَ, (so in copies of the S,) or شَهَفَهَ, like كَلَبَهَ and سَجَدَهَ, (Msb,) because it has the former of the dims. mentioned below, and the first of the pls. mentioned below, with ه, (S, Msb,*) and it is sometimes pronounced شَهَفَهَ;

(T, TA;) or, as some assert, the deficient letter is و, (S, Msb,) the word being originally شَهَفَوَهَ, like شَهَوَهَ, (Msb,) because it has the last of the pls. mentioned below, (S, [but omitted in one of my copies,] and Msb,*) and the latter of the two dims. mentioned below; (Msb;) both of which assertions are stated on the authority of Kh; (IF, Msb;) [The lip of a human being;] شَفَتَا الْإِنْسَانَ meaning *the two covers of the mouth of the human being: (K:) it is [properly] only of a human being: (Msb:) but it is sometimes, metaphorically, of the horse: and in like manner, of the دَوُو [or leathern bucket] as used by A'Obeyd; but ISd has expressed a doubt whether he had heard this from the Arabs: (TA:) the pl. is شَفَاهَ (S, Msb, K, &c.) and شَفَاهَاتُ (Lth, Msb, TA) and شَفَوَاتُ, (Lth, S, Msb, K,) the second of which is said by Lth to be more agreeable with analogy than the third, though the third is more common, as being likened to سَنَوَاتُ [pl. of سَنَةٌ]: (Az, Msb, TA:) and Ks mentions the phrase, إِنَّهُ لَغَلِيظُ الشَّفَاهِ [as meaning *Verily he is thick in the lip*], as though the term شَفَهَ applied to every portion of the شَفَهَ: (TA:) the dim. is شَفِيهَةٌ (S, Msb) and شَفِيَةٌ. (Msb.) — [Hence,] هُرَاهِلُ الشَّفَهَ † *They are those who have the right of drinking with their lips (بِشَفَاهِهِمْ) and of watering their beasts. (Mgh.)* — And بِنْتُ شَفَهَ † *A word; (S, Msb, K, TA;) as also شَفَهَ ذَاتُ. (TA.)* One says, مَا كَلِمَتُهُ بِنْتُ شَفَهَ † *I spoke not to him a word: (S:) or مَا كَلِمَتِي بِنْتُ شَفَهَ † *He spoke not to me a word: (TA:) and مَا سَمِعْتُ مِنْهُ بِنْتُ شَفَهَ † *I heard not from him a word: (Msb:) and مَا كَلِمَتُ فَلَانًا ذَاتُ شَفَهَ † *I spoke not to such a one a word. (AZ, T voce وو.)* — And فَلَانٌ الشَّفَهَ † *Such a one is a person who asks, or begs, little of people: (ISK, S, K, TA:) and also, † importunate, (K, TA,) one who asks, or begs, much of people: (TA:) thus having two contr. meanings. (K.)* — And لَهُ فِي النَّاسِ شَفَهَةٌ † *He has praise, or commendation, among the people: (S:) and لَهُ فِيْنَا شَفَهَةٌ حَسَنَةٌ † *He has a good report, or reputation, among us. (A, K, TA.)* And إِنَّ شَفَهَةَ النَّاسِ عَلَيْكَ لِحَسَنَةٌ † *Verily the people's speaking of thee is good. (Lh, TA.)* And مَا أَحْسَنَ شَفَهَةَ النَّاسِ عَلَيْكَ † *How good is the people's speaking of thee! (K, TA.)* — See also شَفَا, in art. شفو and شقى.*****

شَفَهَ, and شَفِهَ or شَفِهَ: } see the next preceding paragraph.

شَفِي and شَفِي are both allowable as rel. ns. of شَفَهَ [i. e. as meaning *Labial*: and so, accord. to some, is شَفَوِي. (S.)] الحُرُوفُ الشَّفِيَّةُ (Kh, T, S, Msb, K) and الشَّفَوِيَّةُ, (Kh, T, Msb,) or the latter is not allowable, (S,) [i. e. *The labial letters,*] are ب and ف and م: (T, S, K:) [or, accord. to Lumsden (Ar. Gr. p. 28), ب and م and و: and, it seems, accord. to some, (see De Sacy's Gr. Ar. sec. ed. i. 27,) ج and ش and ض,

which is strange:] so called because their place of utterance is from the شَفَهَ, without any action of the tongue. (T, TA.)

شَفِيهَةٌ: dim. of شَفَهَ, q. v.

شَفَاهِي A man (S, Mgh) *large* [in some copies of the S *thick*] in the شَفَتَانِ [or lips]; (S, Mgh, K;) as also أَشَفَهُ. (Mgh. [But see this latter below.]

شَافِهٌ *Thirsty, (K, TA,) not finding water enough to moisten his lip: like سَافِهٌ, mentioned in art. سفه. (TA.)*

أَشْفَى: see شَفَاهِي. — [Accord. to some,] أَشْفَى signifies *A man whose lips do not close together: (S, K:) but there is no proof of its correctness: (S:) the fem. in this sense is شَفِيَاءُ. (TA in art. شقى.)*

مَشْفُوهٌ † *A water at which there are many lips (شَفَاهُ TA, and Har p. 669,) of those coming to drink, (Har,) so that it has become little in quantity; (TA;) or water at which are many people: (S, K:*) or water that is sought: or, as some say, forbidden to those who come to drink of it because of its being little in quantity. (TA.)* — And hence, (Har ubi supra,) † *Food upon which are [put] many hands; (K, TA, Har;) having many eaters: or that has become little in quantity. (TA.)* — And † *Property sought by many: (TA:) [or little in quantity; for] one says, أَتَانَا وَأَمَوَانَا † *He came to us when our possessions were little in quantity. (K, TA.)* — And † *A man of whom people have asked, or begged, much, (S,) or importuned by begging, (K,) so that all that he had, or possessed, is consumed: (S, K:) like مَشْفُودٌ, and مَضْفُوفٌ, and مَشْفُورٌ عَلَيْهِ; (so in one of my copies of the S:) and sometimes it means † one whose household and guests have consumed his property. (IB, TA.)**

شقى and شفو

1. شَفَتَ الشَّمْسُ, aor. ٢, [inf. n. app. شَفَا, but said in the TK to be شَفَوُ,] *The sun was, or became, near to setting: (K in art. شفو:) and شَفَتَ, (K in art. شقى,) [aor. ٢,] inf. n. شَفَا, (TA,) it (the sun) set; as also شَفِهَتْ: (K:) or, accord. to IKt, set save a little; and the like is said in the T. (TA.) قُبِيلُ الشَّفَا means *A little before the setting of the sun. (TA.)* [See also شَفَا below.] — And شَفَا said of the هَلَال [or moon a little after or before the change], *It rose. (K.)* And said of a شَخْص [or bodily form or figure seen from a distance, or a person], *It, or he, appeared, or became apparent. (K.)* — شَفَاهُ, (S, Msb, K,) aor. ٢, (Msb, K,) inf. n. شَفَاهَ, (S, Msb,) *He (God, S, Msb) recovered him, or restored him to convalescence, syn. أَبْرَأَهُ, so in the M, but in the K أَبْرَأَهُ, (TA,) namely a sick person, (Msb,) مِنْ مَرَضِهِ [from his disease, or sickness]. (S, TA.)* — [Hence,] شَفِهَتْ, in art. بضع in the S, said by a person respecting one who asked him concerning a*

question, as meaning + *I relieved him from doubt*: and شَفَاهُ عَنِ السَّأَلَةِ in the same art. in the K, as meaning + *He relieved him from doubt respecting the question*. See 8 as quasi-pass. of the verb thus used.] — And قَالَ إِنَّ يَشْفِيكَ + [He will please thee if he speak; i. e.] his speech will please thee. (Har p. 433.) — شَفَاهُ also signifies *He sought, or demanded, or desired, for him, recovery, or restoration to convalescence*; and so أَشْفَاهُ: (K, TA:) thus in the M. (TA.)

2. شَفَاهُ بِكُلِّ شَيْءٍ, inf. n. تَشْفِيَةٌ, *He treated him medically, or curatively, with everything whereby he might attain recovery, or restoration to convalescence*. (TA.) — مَا شَفَى فُلَانٌ أَفْضَلَ مَا شَفَى فُلَانٌ رِبْحٌ i. e. مَا أَزْدَادُ and رِبْحٌ [meaning *The gain of such a one* (ما being here what is termed excellent than thy gain)] is said to be an instance of substitution, [originally شَفَفَ and شَفَفَتْ,] like [تَقَصَّى and تَقَصَّى and] [تَقَصَّصَ and تَقَصَّصَ]. (TA.)

3. مُشَافَاةٌ [an inf. n. of which the verb, if used, is شَافَى]: see 3 in art. شَفِه.

4. اشْفَى عَلَيْهِ *He was, or became, on the brink of it*; (S, Mṣb, K, TA;) namely, a thing; and death: (S, Mṣb:) mostly used in relation to evil, but also in relation to good: so says IKṭṭ. (TA.) [See شَفَا.] — And اشْفَى [alone] + *He was, or became, at the point of [giving or receiving] a charge or an injunction, or a trust or deposit*. (TA.) — And + *He was, or became, in the last part of the night*; which is termed اللَّيْلُ الشَّفَا. (TA.) — أَشْفَى نَفْسَهُ عَلَى هَذَا (K and TA in art. خَطَرَ) and اشْفَى بِهَا (TA in the same) i. e. عَلَى شَفَا هَذَا [meaning + *He caused himself to be on the brink of destruction*]. (TA ibid.) — اشْفَاهُ *He gave him a remedial medicine*. (Az, TA.) And *He prescribed for him a remedy in which should be his recovery, or restoration to convalescence*. (TA.) And أَشْفَيْتَكَ الشَّيْءَ (S, K*) *I gave thee the thing in order that thou shouldst attain, or seek, recovery, or restoration to convalescence, thereby*. (S: in two copies thereof, and in like manner in the K, بِه, تَشْتَفِي بِهِ, and in like manner in the K, بِه, تَشْتَفِي بِهِ.) And اشْفَاهُ اللَّهُ عَسَلًا *God made honey to be his remedy*. (AO, S: and the like is said by IKṭṭ as cited in the TA.) — See also 1, last sentence. — اشْفَى also signifies + *He gave [a person] something*. (TA.)

5. تَشْفَى: see 8 [with which it is syn.]. — [Hence,] تَشْفَى مِنْ غَيْظِهِ (S, MĀ, K) + *He recovered from his anger, wrath, or rage*. (MA.) And تَشْفَى مِنْ عَدُوِّهِ (T, TA,) or بِالْعَدُوِّ, and اشْفَى بِهِ (Mṣb,) + *He inflicted injury upon his enemy [or the enemy] in a manner that rejoiced him [or relieved him from his anger]*: (T, TA:) [or he attained what he desired from his enemy or the enemy, and so appeased his anger:] because latent anger is like a disease; and when

it departs by reason of that which one seeks to obtain from his enemy, he is as though he became free, or recovered, from his disease. (Mṣb.)

6. تَشَاقَبَتِ الْهَيَاءُ a phrase mentioned by IAar as meaning *I exhausted the water*: said by ISd to be originally تَشَافَفْتُ. (TA in art. شَف.)

8. اشْتَفَى بِكَذَا (S, K, TA) *He attained recovery, or restoration to convalescence, by means of such a thing*; (TA;) and so تَشْفَى: (TK:) and اسْتَشْفَى مِنْ عَيْتِهِ [if not a mistranscription for اشْتَفَى] *he became free from his disease, sickness, or malady; recovered from it; or became convalescent*. (TA.) See 4, latter part. — And see also 5. — [Also + *He was, or became, content with such a thing; or relieved from doubt thereby*: and] + *he profited by such a thing*. (MA.) One says, اشْتَفَيْتُ بِمَا أَخْبَرْتَنِي فُلَانٌ + *I was, or became, content with that which such a one told me, [or relieved from doubt thereby,] because it was true*. (IB in art. حَك, from Az.) And أَخْبَرَهُ بِه فُلَانٌ فَاسْتَفَيْتُ بِهِ + [Such a one gave him information] and he profited by his veracity. (TA.)

10. اسْتَشْفَى *He sought, or demanded, a remedy, or cure*. (TA.) See 4, latter part. — And see also 8.

شَفَا The point or extremity, verge, brink, or edge, of anything; (S, Mṣb, K, &c.) like شَفَاةٌ; for شَفَا الحُفْرَةَ (Ksh in iii. 99) or شَفَا البَيْتِ (Bḍ ibid.) and شَفَتَهَا both signify the same, (Ksh, Bḍ,) i. e. حَرْفَهَا (Ksh) or طَرْفَهَا; (Bḍ;) but the final و in the former is changed into ل, and in the latter [accord. to those who hold شَفَا to be originally شَفَاةٌ] it is elided; (Ksh, Bḍ;) شَفَا being originally شَفَوُ: (Bḍ:) [but شَفَا generally signifies as expl. above; and شَفَاةٌ almost always signifies the “lip” of a human being:] the dual is شَفَوَانِ; this being known, as Akh says, by the fact that إِمَالَةٌ in the word شَفَا is not allowable: (S:) and the pl. is أَشْفَاةٌ. (TA.) It is said in the Kur [iii. 99], وَكَتَبْنَا عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذُوا مِنْهَا [And ye were on the verge, or brink, of a pit of the fire of Hell, and He saved, or rescued, you from it]. (S.) And one says, هُوَ عَلَى شَفَا الْهَلَاكِ + [He is on the brink of destruction]. (TA.) — Also + *A little*; (S, A, K, TA;) *a small part, or portion; somewhat*; (A, TA;) *somewhat remaining of the moon when near the change*, (K, TA, [الهَلَاكِ in the CK is erroneously put for الهَلَالِ,]) and of the sight (البَصَرِ), and of the day, and the like, as in the T. (TA.) One says of a man on the occasion of his dying, and of the moon at [the last period of the month called] its مَحَاقِ, and of the sun at its setting, (S,) مَا بَقِيَ مِنْهُ إِلَّا شَفَا [and مِنْهَا when said of the sun] + *There has not remained of him, or it, save a little*: (S, K:*) and [in like manner] أَتَيْتُهُ مِنَ الْعُمُرِ [of life]. (S.) And one says, أَتَيْتُهُ مِنَ الشَّمْسِ بِشَفَا مِنْ ضَوْءِ الشَّمْسِ + [I came to him in a time when there was little remaining of the light of the sun]. (TA.) El-'Ajjāj says,

• وَمِرْبَابًا عَالٍ لِمَنْ تَشَرَّقَا • أَشْرَقَتْهُ بِلَا شَفَا أَوْ بِشَفَا •

meaning [*Many an elevated place of observation, high to him who ascends it, I have ascended*] when the sun had set or when there was somewhat of it remaining. (S.) One says also, صَارَ فِي شَفَا صَارَ فِي شَفَا meaning + *He was, or became, in the last part of the night*. (TA.) And it is said in a trad., (in relation to [the temporary marriage termed] المِتْعَةُ), فَلَوْ لَا نَهَيْتُهُ عَنْهَا مَا أَحْتَاَجَ إِلَى الزَّوْنِ إِلَّا شَفَا (المِتْعَةُ), accord. to the T meaning [Were it not for his (i. e. God's) forbidding it, none would need having recourse to fornication,] save a small number of men: (T, TA:) or, accord. to 'Aṭṭā, it means, *but would be on the brink thereof, without falling into it*; شَفَا being thus used in the place of the inf. n. إِشْفَاءٌ: so says IAth, as from Az. (TA.)

شَفَاةٌ, in which the deficient letter is و, (K, TA,) for it has for pl. شَفَوَاتٌ, (TA,) or ه, (K, TA,) for it has [also] for pl. شَفَاهُ, (TA,) has been mentioned before, (K, TA,) in art. شَفِه [q. v.]. (TA.) — See also شَفَا above, first sentence.

شَفَاةٌ (K, TA,) like كَسَاةٌ, (TA,) [in the CK erroneously written شَفَاهُ,] primarily signifies *The becoming free from disease, sickness, or malady; recovering therefrom; or becoming convalescent*: — and then, *Medical, or curative, treatment*: (TA:) the giving of health: (KL:) inf. n. of شَفَاهُ [q. v.]: (S, Mṣb, TA:) — and [then], (TA,) *A medicine, or remedy*: pl. أَشْفِيَةٌ, and pl. pl. أَشْفَاةٌ. (K, TA.) [Hence, دَارُ الشَّفَاهِ *The hospital*.] — [And hence,] one says, شَفَاهُ الْعِيَّ السُّؤَالِ + [The remedy of inability is the asking information]. (TA.)

شَفَى: }
شَفِيَةٌ: } see art. شَفِه.
شَفَوَى: }

شَافٍ [Recovering, or restoring to convalescence; remedial;] health-giving. (KL.) — [Hence, جَوَابُ شَافٍ + *An answer that relieves from doubt*.]

أَشْفَى *More [and most remedial or] health-giving*. (KL.) — Also *A man whose lips do not close together*: fem. شَفِيَاءٌ. (TA.) See أَشْفَه, in art. شَفِه.

اشْفَى *An instrument for perforating*; (K;) *a thing pertaining to the makers or sewers of boots or shoes or sandals &c.*; (S;) [i. e.] the awl used by them: (MA, KL:) and the instrument with which leather, or skin, is sewed: (Mgh, K:) or, accord. to ISk, it is [an instrument used] for water-skins and water-bags and the like; and the مِخْصَفٌ is for sandals: (S:) [see also art. اشْف:] masc. and fem.: (K, TA:) pl. أَشْفَاةٌ. (Mgh, TA.) — Th mentions the saying, إِنَّ لَطِئْتَهُ لَطِئْتَهُ الْإِشْفَى [If thou contend with him in slapping, thou wilt do so with the اشْفَى]; meaning that when one does so, it will be against himself. (TA.) — And اشْفَى الْبِرْتَقِ, a phrase used by a poet, means + *Sharp in the elbow*. (TA.)

شق

1. شَقَّه, (S, M, Mṣb, K,) aor. ٤, (M, Mṣb,)

inf. n. شَقَّى (S, M, Mghb.) *He cut it [or divided it] lengthwise*; (TA in art. قد) [i. e.] *he clave it, split it, rived or rifted it, or slit it; so as to separate it; [i. e. he clave, split, rived or rifted, slit, rent, ripped, tore, broke, or burst, it asunder;] or without separating it; [i. e. he cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched, it; or clave, split, &c., or cut, it open;] syn. صَدَعَهُ (K); or [more explicitly] الشَّقِّ signifies الصَّدْعُ البَائِنُ [the cleaving &c. that separates]; or غَيْرَ البَائِنِ [that which does not separate]; or الصَّدْعُ [the cleaving, &c.] in a general sense: (M:) and in like manner, [but with an intensive signification, or implying frequency or repetition of the action, or its application to several objects, generally meaning *he clave it, &c., much, or in pieces, or in several places,*] شَقَّقَهُ: (M, K:) you say, شَقَّقَ الحَطَبَ (S, K) وَغَيْرَهُ (S) i. e. شَقَّه [but properly meaning *He clave in pieces the firewood &c.*]. (K. [In the CK, شَقَّ الحَطَبَ is erroneously put for شَقَّقَ الحَطَبَ.]) — شَقَّ رَأْسَهُ generally means *He clave his head, or his pericranium*: and sometimes, as in an instance in the K voce شَقَّأ, *he divided the hair of his head.* — شَقَّ العَصَا [lit. *He split the staff*] means *† he separated himself from the community*; (S, K, TA) and particularly, that of the Muslims: because the staff is not thus called but when it is whole, not when it is split: accord. to Lth, يَشُقُّ عَصَا المُسْلِمِينَ and يَشُقُّهُمْ signify alike: but they differ in meaning, as will be shown hereafter. (TA.) شَقَّ عَصَا المُسْلِمِينَ (K, TA,) said of a خَارِجِي [i. e. heretic or schismatic], also means *† He effected disunion and dissension in the body of the Muslims.* (TA.) And one says also, شَقَّ عَصَا الطَّاعَةِ + [He broke the compact of allegiance, or obedience; became a rebel]. (M.) — لَا وَآذَى شَقَّ الرِّجَالَ لِلْحَيْلِ وَالْجِبَالَ لِلسَّيْلِ [app. meaning *† No, by Him who clave men for the riding upon horses, and the mountains for the flowing of the torrent,*] is a saying mentioned by IAar, but not expl. by him. (M. [It is there added, وَعِنْدِي أَنَّهُ جَعَلَ الرِّجَالَ وَالْجِبَالَ جُمَّلَةً، وَأَحَدَةً تُرَخَّرَقِبَهَا فَجَعَلَ الرِّجَالَ لِهَيْدِهِ وَالْجِبَالَ لِهَذَا: an expression of opinion which is, to me, by no means clear, though reconcilable with my rendering.]) — الأَبْلَمَةَ and المَالُ بَيْنَنَا شَقَّ الأَبْلَمَةَ [The property is divided between us as in the dividing of the ابلمة; or the cattle are divided &c.]; means we are equal in respect of the property, or cattle: for the ابلمة means the [kind of leaf called] خَوْصَةٌ, which, when it is split lengthwise, splits in halves: (M:) or, accord. to Aboo-Ziyád, the ابلمة is a herb, or leguminous plant, (بَقْلَةٌ) to which there come forth pods, like [those of] the bean; and when you split them lengthwise, they split in halves, equally, from the first part to the last thereof: شَقَّ is in the accus. case as an inf. n., مَشْفُوقٌ being understood. (Har p. 639.) [See also شَقَّ — شَقَّ (S, M, K,) aor. ʔ, inf. n. شَقَّقَ (M,) said of the canine tooth of a camel, † It [clave the gum and] came forth: (S, M, K,*

TA:) [said to be] a dial. var. of شَقَّأ: (S:) and said of the canine tooth of a child, (M, TA,) in like manner, (TA,) meaning *it made its first appearance*: (M:) and said also of a plant, [as meaning *it came forth*] on the ground's first cleaving open from it. (M, TA.) — Also, aor. ʔ, inf. n. شَقَّى, said of the dawn, † *It rose*; as though it clave the place of its rising and came forth therefrom. (TA.) — Also, aor. ʔ, (TA,) inf. n. شَقَّى, said of lightning, † *It [clave the clouds, and] extended high, into the midst of the sky, without going to the right and left*: (K, TA:) so says A'Obeyd: (TA: [see شَقَّقَ:]) and † انشَقَّ and † تشَقَّقَ, said of lightning, signify انشَقَّ [probably meaning the same; (see عَقِيقَةٌ); or, as expl. in the S and also in the O, in art. عَقَّ, *it was, or became, in a state of commotion, (تَضَرَّبَ) in the clouds*]: (M, TA:) or † تشَقَّقَ said of lightning means *it spread wide and long.* (JK.) — شَقَّ السَّبِيلَ (K in art. عَبَّرَ) + *He passed along the way*; as though he cut it, or furrowed it. (TK in that art.) And شَقَّ النَهْرَ + *He crossed the river by swimming.* (TA in art. قَطَعَ) — شَقَّ المَاءَ + *He opened a way, passage, vent, or channel, for the water to flow forth*; syn. بَجَسَهُ. (A and K in art. بَجَسَ.) — شَقَّ أَمْرَهُ, aor. ʔ, inf. n. شَقَّى, + *He, or it, discomposed, deranged, or disordered, so that it became incongruous, or inconsistent, his affair, or state of affairs.* (M, TA.) [A phrase similar to شَقَّ العَصَا, mentioned above. And so, app., what next follows.] — شَقَّ الكَلَامَ, i. q. قَدَّه [also expl. as syn. with قَطَعَهُ, which generally means *† He cut short, or broke off, the speech; or ceased from speaking; but sometimes, and perhaps in this case, he articulated speech, or the speech*: compare a signification of 2.]. (M and L in art. قد.) — See also 8. — شَقَّ بَصْرَ المَيِّتِ i. q. شَخَّصَ [i. e. + *The eye, or eyes, of the dying man became fixedly open; or his eyelids became raised upwards, and he looked intently, and became disquieted, or disturbed*]: (M, TA:) and (TA) *the dying man looked at a thing, his sight not recoiling to him*: (S, K, TA:) said of him to whom death is present: (S, TA:) or [simply] *the eyes of the dying man became open*: (TA:) one should not say شَقَّ المَيِّتَ بَصْرَهُ: (S, M, K:) and شَقَّى, with damm to the ش, is not approved. (IAth, TA.) — شَقَّ عَلَيْهِ (M, K, in the S عَلَى, and in the Mgh عَلَيْهِنَا) aor. ʔ, (S, M, Mghb,) inf. n. شَقَّى (S, M, K) and مَشَقَّقَهُ (S, K,) [or the latter is a simple subst., as seems to be indicated in the M and Mghb,] † *It [a thing, S, or an affair, or event, M, Mghb, K] affected him severely; had a severe effect upon him; distressed, afflicted, troubled, molested, inconvenienced, fatigued, or wearied, him*: (M:) *it was difficult, hard, distressing, grievous, or severe, to him*; (K, TA;) and *onerous, burdensome, oppressive, or troublesome, to him.* (TA.) And شَقَّ عَلَيْهِ, [inf. n., app., شَقَّى only,] † *He caused him to fall into a difficult, hard, distressing, grievous, or severe, case*: (K, TA:) *imposed upon him that which was onerous, burdensome, oppressive, or troublesome.* (TA.) And شَقَّتِ السَّفْرَةَ

† *The journey was [difficult, hard, or] far-extending.* (Mghb.) — شَقَّى, said of the solid hoof, and of the pastern of a horse or the like, *It was, or became, affected with the disease termed شَقَّاق, occasioning cracks.* (M, TA.)

2: see 1, first sentence. — شَقَّقَ الكَلَامَ (S, K, TA,) inf. n. تَشَقَّقِي (TA,) † *He uttered, or pronounced, speech, or the speech, in the best manner*: (S, K, TA:) and *he sought with repeated efforts, in speaking, to utter, or pronounce, the speech in the best manner.* (TA.)

3. شَقَّاهُ (M, Mgh, Mghb,) inf. n. مُشَاقَّةٌ (S, M, Mgh, Mghb, K) and شَقَّاقٌ (S, M, Mghb, K,) the latter inf. n. occurring in the Kur ii. 131 and iv. 39 [&c.], (TA,) † *He acted with him contrariously, or adversely, (S, * M, Mgh, Mghb, K,) and inimically*; (K;) properly, *each of them doing to the other that which was distressing, grievous, or troublesome, so that each of them was in a شَقَّ [or side] other than that of his fellow*; (Mghb;) or as though he became in a شَقَّ, i. e. side, in respect of him: (Mgh:) accord. to Er-Rághib, the inf. n. signifies the being in a شَقَّ [or side] other than that of one's fellow: or it is from العَصَا بَيْنَكَ شَقَّ وَبَيْنَ صَاحِبِكَ [meaning "the effecting disunion and dissension between thee and thy fellow"], so that it is tropical: (TA:) or the primary meaning of الشَقَّاقُ is the being [mutually] remote. (Ham p. 326.) See also 1, in the first quarter of the paragraph.

4. اشْتَقَّ النَّخْلَ *The palm-trees put forth their شَوَاقِ*, pl. of شَاقَّةٌ [q. v.]: mentioned by Th, on the authority of some one or more of the Benoo-Suwááh. (M.)

5. شَقَّقَ شَقَّقَ quasi-pass. of 2: (S, M, K:) said of firewood (S, K) &c. (S) [as meaning *It became cloven in pieces*]. See 7, in two places. — Said of lightning: see 1, in two places, in the latter half of the paragraph. — Said of a horse, † *He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly.* (A'Obeyd, TA.)

6. تَشَقَّقَا, said of two adversaries, or litigants, as also † اشْتَقَّقَا, *They wrangled, quarrelled, or contended, each with the other, (M, TA,) and took to the right and left in contention*; (TA;) فِي الشَّيْءِ [in respect of the thing]. (M.)

7. انشَقَّ quasi-pass. of شَقَّه as expl. in the first sentence of this art.: [i. e. it signifies *It became divided lengthwise, cloven, split, riven or rifted, slit, rent, ripped, torn, broken, or burst, asunder; or it became cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched; or cloven, or split, &c., or cut, open*: or it clave, split, &c.]: (S, M:) and in like manner, † تشَقَّقَ is quasi-pass. of شَقَّقَهُ [i. e. it signifies *it became cloven or split &c., or it clave or split &c., much, or in pieces, or in several or many places*]: (M:) or the former signifies [sometimes] *it opened so as to have in it an interstice.* (Mghb.) وَأَنْشَقَّ القَمَرَ, in the Kur liv. 1, means *And the moon hath been cloven (Bd, Jel) in twain, (Jel,) as a sign to the*

Prophet: (Bd, Jel:) or shall be cloven on the day of resurrection: but the former is confirmed by another reading, وَقَدْ انشَقَّ الْقَمَرُ: (Bd:) or, accord. to Er-Rághib, the meaning is, † the case hath become manifest. (TA.) One says, انشَقَّ الشَّيْءُ [The thing became cloven, &c., in halves]. (S.) [And انشَقَّ مِنْهُ It became cloven, &c., from it: and it branched off from it; as a river from another river, and the like. And انشَقَّ عَنْهُ It clave asunder from over it, so as to disclose it: see also 8.] — [Hence,] انشَقَّ فلانٌ انشَقَّ مِنَ الغَضَبِ † Such a one was as though his interior were filled with anger so that he split. (TA.) — And انشَقَّت العَصَا † The affair, or state of affairs, became discomposed, deranged, or disordered: (S, K, TA:) and انشَقَّت العَصَا بِالْبَيْنِ, and انشَقَّتْ (Lth, M, TA,) † the affair, or state of affairs, became discomposed, deranged, or disorganized, by separation: (Lth, TA:) and انشَقَّ الأمرُ † the affair, or state of affairs, became discomposed, deranged, or disorganized, being incongruous, or inconsistent. (M, TA.) And انشَقَّت عَصَا الطَّاعَةِ † [The compact of allegiance, or obedience, became broken]. (M.) — انشَقَّ said of lightning: see 1, in the latter half of the paragraph.

8. اشتقاقٌ signifies The taking the شِقِّ of a thing, (S, K,) i. e. the half thereof. (S.) One says, اشتق الشيءَ He took the شِقِّ [or half] of the thing. (TK.) — And † The taking [or deriving] a word from a word, (S, K,) with the condition of reciprocal relation in meaning and [radical] composition, and of reciprocal difference in form: [and it is of three kinds:] الاشتقاق الصَّغِيرُ is that derivation in which there is a reciprocal relation between the two words in the letters and in the order [thereof]; as in ضَرَبَ from الضَّرْبُ: الاشتقاق الكَبِيرُ is that in which there is a reciprocal relation between the two words as to the letter and the meaning, exclusively of the order; as in جَدَّ from الجَدُّ: الاشتقاق الأَكْبَرُ is that in which there is a reciprocal relation between the two words in the place [or places] of utterance; as in نَعَى from النَّهَى. (KT.) [You say, اشتق حَرْفًا or كَلِمَةً or لَفْظًا, and اسْمًا, He derived a word, and a name, مِنْ آخَرَ from another; and شَقَّ sometimes signifies the same, as is shown by a citation voce رَجَمَ.] — [And, as syn. with اخْتَرَعَ, (see 8 in art. خَرَعَ,)] The constructing, or founding, (بَنَانُ,) of a thing of, or from, what is originated without premeditation. (M.) — And † The taking to the right and left, (S, K, TA,) not pursuing the right, or direct, course, (S, TA,) in speech, and in contention, or disputation, or litigation: (S, K, TA:) or اِسْتِشْقَاؤُ الكَلَامِ signifies the taking to the right and left in speech: (so in a copy of the M: [but I think that the right reading is اِسْتِشْقَاؤُ فِي الكَلَامِ, agreeably with what here follows:] you say, اشتق في الكلامِ, and فِي الصَّوْمَةِ. (TK.) See also 8. And [in like manner] one says of a horse, اشتق في عدوه † He

went to the right and left in his running. (M. [See also اُسْتُقَّ.] — اِسْتُقَّ الطَّرِيقُ فِي الْفَلَاةِ † The road went [or branched off] into the desert. (TA. [See also 7.]

10. اسْتَشَقَّ بِالْجَوَاتِقِ He turned the sack upon one of his two sides (عَلَى أَحَدِ شِقَيْهِ), in order to pass through a door. (TA.) — [استشق, as stated by Freytag, is expl. by Jac. Schultens, but on what authority is not said, as signifying "Prodiit, manifestus evasit."]

R. Q. 1. شَقَّقَ (JK, S, K,) inf. n. شَقَّقَةٌ (S,) said of a stallion [camel], He brayed [in his شَقَّقَةٌ, or faucial bag]. (JK, S, K.) [It is said that] the primary meaning of شَقَّقَةٌ is Loudness of voice; or the being loud in voice. (JK.) — And said of a sparrow, It uttered a cry: (K, TA:) or one says of a sparrow, يَشَقَّقُ فِي صَوْتِهِ [app. meaning It makes a loud twittering in its cry]. (S.)

شَقَّ sing. of شَقُوقٌ; (S, Mgh, Msb, K;) originally an inf. n.; (S, Msb;) An opening forming an interstice in a thing: (Msb:) or a fissure, cleft, chink, split, slit, rent, crack, or the like, syn. صَدْعٌ, in wood or a stick, or in a wall, or in a glass vessel [&c.]: (T, TA:) [or] a place that is مشقوقٌ [i. e. cloven or cleft, split, &c.]: (see 1, first sentence: and see also مَشَّقٌ:) and often signifying an incision, a gash, or a furrow, or trench: (M, K:) as though an inf. n. used as a subst. in this sense: pl. as above, شَقُوقٌ: (M:) it differs from شَقَاتٌ (S, Mgh,) by having a general signification: (Mgh:) accord. to Yaakooob, one says, شَقُوقٌ بِيَدِ فلانٍ (S, Mgh) and بِرِجْلِهِ (S) [i. e. In the hand, or arm, of such a one are cracks, or the like, and in his foot, or leg]: but [it is asserted that in this case] one should not say شَقَاتٌ: (S, Mgh: [see, however, this word:]) and hence, شَقُّ القَبْرِ The trench, or oblong excavation, in the middle of the grave: and accord. to Aq, شَقُوقٌ signifies صدوعٌ [i. e. fissures, &c.,] in mountains, and in the earth, or ground. (Mgh.) — The rima vulvæ of a woman; i. e. the gap [or chink] between the two edges, or borders, of the labia majora of her vulva: as also مَشَّقٌ. (M, K.) — And † The daybreak. (S, K, TA.) — See also the next paragraph, first and fifth sentences. — And see the last two sentences of the same paragraph.

شِقُّ The half (S, Mgh, Msb, K) of a thing (S, Msb, K) of any kind; as also شَقٌّ: (K:) or the half of a thing when it is cloven, or split, or divided lengthwise; (M;) as also شَقَّةٌ. (AHn, S, M, K.) One says, اأخذت شِقَّ الشَّاةِ and شَقَّةً الشَّاةِ I took the half of the sheep or goat: (S, TA:) the vulgar pronounce the شِقَّ with fet-h. (TA.) And اأخذ هذا الشَّقَّ Take thou this شَقَّةً [i. e. half] of the sheep or goat. (TA.) Hence the trad., وَتَوَصَّدَقُوا وَتَوَصَّدَقُوا وَتَوَصَّدَقُوا i. e. [Give ye alms though it be but] the half of a date; meaning deem not anything little that is given as alms.

(TA.) And اأخذت شِقَّ الشَّاةِ and اأخذت شَقَّةً الشَّاةِ, (O, K,) [in the CK and in my MS. copy of the K شِقُّ, but the former reading appears to be the right, شِقُّ being an inf. n. as in a similar saying in the former half of the first paragraph of this art., and شِقُّ being a subst. used as an inf. n. or for كَشِيتِي,] meaning [The property is between us] two halves, equal [in division]. (K.) — [Hence,] A certain kind of the jinn, or genii; (Ibn-'Abbád, O, K;) a species of diabolical beings having the form of the half of a human being. (Kzw in his Descr. of the Jinn.) — The lateral half, or half and side; as when one says that a person paralyzed has a شِقُّ inclining; and as when one speaks of the شِقُّ of مَحْمِلٌ [meaning either of the two dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and which, with a small tent over them, compose a مَحْمِلٌ: see this last word, and مَعَارَةٌ]. (Mgh.) — The side of the body; as when one says of a person that his left شِقُّ was grazed, or abraded. (Mgh.) [Hence,] one says of a horse, يَمِيلُ عَلَى أَحَدِ شِقَيْهِ [He inclines, or leans, upon one of his two sides]. (O.) [And مَشَى عَلَى شِقِّهِ and مَشَى فِي شِقِّهِ He went, or walked, inclining upon one side.] — The side, or lateral part, (Lth, Msb, K, TA,) of a thing; the two sides of a thing being called شِقَاهُ: (Lth, TA:) or, as some say, (TA,) the side of a mountain. (S, TA.) [Hence,] one says, فلانٌ مِنْ شِقِّ العَشِيرَةِ لَا مِنْ صَبِيحِهَا † [Such a one is of the collateral class of the kinsfolk, or tribe, not of the main stock thereof]. (Mgh in art. عَرَضَ.) — I. q. شَقِيقٌ; (S, Msb, K;) [which primarily signifies The cloven-off half of a thing; i. e.,] when a thing is cloven in halves, each of the halves is called the شَقِيقُ of the other. (S, K.) — [And hence, † The counterpart of a person or thing: and this appears to be meant by J, and accord. to SM in the K, where it is said that شِقُّ is syn. with شَقِيقٌ; for they add immediately after:] one says هُوَ أُخِي وَشِقِّي † [He is my brother, and the counterpart of myself]; (S, TA;) as though he were cloven from me, because of the resemblance of each of us to the other. (TA.) One says also, هَذَا شَقِيقُهُ, meaning † This is the like of him, or it. (TA.) And [hence] it is said in a trad., اأشقاء الرجالِ, [in which شَقَاتٌ is the pl. of شَقِيقٌ as fem., or of شَقِيقَةٌ in the same sense,] meaning † Women are the likes of men in natural dispositions; as though they were cloven from them; or because Eve was created from Adam. (TA.) — And † A man's brother; (M;) and so شَقِيقٌ; (S, M, O, K, TA;) meaning a brother by the father and mother; (TA;) from شَقِيقٌ as meaning "either half of a thing that is cloven in halves;" (S, TA;) or as though the relationship of one were cloven from that of the other: (IDrd, O, K:) pl. of the latter أَشْقَاءُ. (M, Msb.) — And a name for A thing at which one looks: (Lth, O, K:) [but this is app. taken from the following

saying of Lth, in which I think الشَّقُّ is a mis-transcription for الشَّقُّ, meaning "the crack," &c.:] الشَّقُّ is the inf. n. of شَقَّقْتُ, and الشَّقُّ is a name for that at which one looks [i. e. for the visible effect of the act signified by the verb], and the pl. is الشَّقُوقُ [which is well known as the pl. of الشَّقُّ]. (JK.) — Also i. q. شَقَّةٌ (S, M, O, Mṣb, K) i. e. *Difficulty, hardship, distress, affliction, trouble, inconvenience, fatigue, or nearness; (M, TA;) and languor, or lack of power, that overtakes the mind and the body; (Er-Rághib, TA;) and so* شَقُّ; (IJ, S, M, O, K;) thus it is sometimes pronounced with fet-h; mentioned by A'Obeyd; (S;) and by AZ; (M;) or this is an inf. n., and شَقُّ is the subst.; (O, K;) and شَقَّةٌ and شَقَّةٌ also signify the same as شَقَّةٌ, (K,) or *such as overtakes a man in consequence of travel; (TA;) and the pls. of these two are شَقَقٌ, (K, TA,) mentioned by Fr, (TA,) and شَقَقٌ, (K, TA,) mentioned on the authority of some one or more of [the tribe of] Keys: (TA:) the pl. of شَقَّةٌ is مَشَقَاتٌ and مَشَقَاتٌ. (TA.) Hence, in the Kṣur [xvi. 7], لَمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشَقِّ الْأَنْفُسِ [Which ye would not reach save with difficulty, or distress, &c., of the souls]; where some read بِشَقِّ. (S, TA.)*

شَقَّةٌ primarily signifies *The half of a garment [consisting of two oblong pieces sewed together, side by side]: then it was applied to [such] a garment as it is [when complete: in both of these senses it is used in the present day]: (Er-Rághib, TA:) or a piece (قِطْعَةٌ) of a garment: (Mgh:) or the شَقَّةُ of ثِيَابٍ [thus, and thus only, in the S, meaning of garments and of cloths, for it is of both,] is an oblong piece; syn. سَبِيْبَةٌ مُسْتَطِيْبَةٌ: (M, K:) [it is often applied to an oblong piece of cloth of those pieces of which a tent is composed:] pl. شَقَقٌ and شَقَقَاتٌ. (M, Mgh, TA.) One says, فُلَانٌ يَبِيْعُ شَقَقَاتِ الْكَتَانِ [Such a one sells pieces, or oblong pieces, &c., of linen]. (Mgh.) — Also *A piece of a مَزَادَةٌ [q. v.]. (B, TA in art. بَصْر.) — And A piece, or portion, [or tract,] of Hell; likewise pronounced شَقَّةٌ. (Ham p. 816.) — And A far journey; as also شَقَّةٌ, (S, M, K,) sometimes thus pronounced with kesr: (S:) a far, long journey: a far-extending space: (TA:) or a road difficult to him who travels it: (Mgh:) or [simply] a journey: and i. q. ثَنِيَا [so in my copy of the Mṣb, app. a mistranscription for ثَنِيَّة, i. e. a mountain-road, &c.]: pl. شَقَقٌ. (Mṣb.) — And A part, region, quarter, or tract, (Ibn-'Arafah, Er-Rághib, K, TA,) towards which one draws near, (Ibn-'Arafah, TA,) or towards which the traveller directs himself, (K, TA,) [like شَقَّةٌ,] or in the reaching of which one is overtaken by difficulty, or distress; (Er-Rághib, TA;) And شَقَّةٌ signifies the same. (K.) — And Distance; and so شَقَّةٌ. (K.) — See also شَقُّ, last sentence but one.**

شَقَّةٌ A splinter (S, K) that splits off, (S,) or a piece (M, Mgh, TA) split off, (M, TA,) of a

plank, (S, M, K, TA,) or of wood, (TA,) or of a piece of wood, (S, Mgh,) or other thing: (M, TA:) a piece split, or divided, lengthwise, of a staff, or stick, and of a garment, or piece of cloth, &c.: (IDrd, O, K:) and a piece split (K, TA) from anything; such as the half: (TA:) pl. شَقَقٌ. (O, TA.) One says of him who is angry, اِحْتَدَّ فَطَارَتْ مِنْهُ شَقَّةٌ فِي الْأَرْضِ وَشَقَّةٌ فِي السَّمَاءِ † [He became excited by sharpness of temper, or anger, and he was as though a bit flew from him upon the ground, and a bit into the sky]. (S, M, TA: in the S, فِي الْأَرْضِ &c. is omitted.) See also شَقُّ, first three sentences. — See also شَقَّةٌ, in four places. — And see شَقُّ, again, last sentence but one.

شَقَقٌ The quality, in a horse, (M, K,) and in a man, (M,) denoted by the epithet أَشَقُّ [q. v.]. (M, K.)

شَقَقَةٌ [a pl. of which the sing. is not mentioned] Enemies. (TA.)

شَقَقَاتٌ A cracking in several places, (شَقَقَاتٌ, S, K,) or cracks, (Mgh,) or a certain disease occasioning cracks, (M,) in the pasterns of horses or the like, (S, M, Mgh, K,) and in their hoofs, (M, Mgh,) and sometimes rising to their shanks: so says Yaḥqoob: (S;) and, accord. to Lth, (Mgh,) and Az, (TA,) a cracking in several places (شَقَقَاتٌ) of the skin, from cold or some other cause, in the hands or arms, and the face: (Mgh, TA:) or it signifies also any crack, or slit, in the skin, from disease: (M, TA:) Aṣ says that it is in the hand or arm, and the foot or leg, of a human being, and in the fore leg and hind leg of an animal: (Mgh, TA:) but this is inconsistent with what is said by Yaḥqoob [as stated voce شَقُّ, first sentence]. (Mgh.) See also أَشَقُّ: and شَرَحٌ.

شَقِيْبٌ see شَقُّ, in five places. — شَقِيْبُ الْبَرْقِ [so in a copy of the M, but the right reading may be شَقِيْبَةُ الْبَرْقِ, which occurs in the next sentence of the M,] i. q. عَقِيْبَتُهُ [expl. in the S, in art. خَفُو, as meaning Lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left: but see شَقِيْبَةُ]. (M.) — Also A calf that has become firm, or strong: (O, K:) and applied likewise to † a man [that has become so; by way of comparison]: (O:) or a bull such as is termed جَدْعٌ [i. e. in his second, or third, year]. (JK.)

شَقُوْقَةٌ A certain bird; also called شَقِيْبَةٌ: (M, K:) and شَقِيْبَةٌ is the dim. thereof: (K:) AḤát says, the شَقُوْقَةُ is a very little thing, grayish (زُرْبَقَاءُ), of the colour of ashes; ten and fifteen of what are thus called congregate; and I think it to be the شَقِيْبَةُ, which is a دُخْلَةٌ of the دُخْلُ [q. v.]; it is somewhat dusky; and its form is the form of these, but it is smaller than they: it is called شَقِيْبَةٌ because of its smallness: IDrd, in the class of فُعَيْجِلٌ, mentions شَقِيْبٌ as signifying a certain species of birds [app. as a coll. gen. n., of which the n. un. is with ة]. (O, TA.)

شَقِيْبَةٌ [accord. to Golius, A fissure; as from the KL; but not so expl. in my copy of that work. —] An intervening space or tract between two elongated, or extended, tracts of sand, (S, M, O, K,) [in the last of which الْجَبَلَيْنِ is erroneously put for الْحَبْلَيْنِ,] thus expl. to AḤn by an Arab of the desert, (TA,) producing herbage: (S, M, O, K:) or a rugged tract between two elongated, or extended, tracts of sand, producing good herbage; (M, TA;) so in the T, as expl. to its author by an Arab of the desert: (TA:) pl. شَقَاتٌ, (T, S, O, K, TA,) expl. by some as meaning sands themselves: (TA:) or a great piece of sand: or a piece of sand between two pieces thereof. (Ham p. 282.) — [In the A and TA voce قَطٌّ, it is used as meaning A slice cut off of a melon &c.] — A rain, (M,) or a violent ruin, consisting of large drops, (K, TA,) wide in extent: so called because the clouds cleave asunder from it: (M, K, TA:) pl. as above. (TA.) — The pl., شَقَاتٌ, is expl. by Az as signifying Clouds that have cloven asunder with copious rains. (O, TA.) — شَقِيْبَةُ بَرْقٍ, (O, K,) and عَقِيْبَتُهُ, both as expl. by Aboo-Sa'eed, (O,) A flash of lightning that has spread (O, K) in the horizon, (O,) or from the horizon: (K: [but see شَقِيْبُ الْبَرْقِ:]) or شَقِيْبَةُ signifies a flash of lightning that has spread in the breadth of the clouds, and filled the sky: pl. as above. (Ham p. 557.) — A headache, (JK, T, TA,) or a pain, (S, O, K,) or a certain disease, (M,) in the half of the head, (JK, T, S, M, O, K,) [i. e. hemicrania,] and of the face: (JK, T, S, O, K:) or, accord. to IATH, a sort of headache in the fore part of the head and towards the sides thereof. (TA.) — شَقَاتِي التُّعْمَانِ, used alike as sing. and pl., (S, O, K,) having no proper sing., (Mṣb,) or its sing. is شَقِيْبَةٌ; (M, O, Mṣb;) [The red, or blood-coloured, anemone;] a certain plant; (M;) a certain red flower; (Lth, O;) well known; (S, K;) the شَقْر; (Mṣb;) or, as AḤn says, on the authority of AA and Aboo-Naṣr and others, it is the شَقْرَةُ [n. un. of شَقْر]; and the sing. of شَقَاتِي is شَقِيْبَةٌ: (O, TA:) it is called شَقَاتِي التُّعْمَانِ because of its redness, as being likened to the شَقِيْبَةُ of lightning: (M, K:) or from التُّعْمَانِ as meaning "blood," as resembling blood in colour; (Mṣb, TA;) so that it signifies "pieces of blood:" (TA:) or in relation to En-Noḡmán Ibn-El-Mundhir, because he prohibited to the public a piece of land in which it abounded: (S, K, TA:) or because he alighted upon شَقَاتِي of sand that had produced red شَقْر, and he deemed them beautiful, and commanded that they should be prohibited to the public; so the شَقْر were called the شَقَاتِي of En-Noḡmán, by the name of the place of their growth. (TA.) — See also شَقُوْقَةٌ.

شَقِيْبٌ, and with ة: see شَقُوْقَةٌ, in four places.

شَقَاتٌ, meaning One who glories, or boasts, vainly, and praises himself for that which is not in him, is not of the [classical] language of the Arabs. (L, TA.)

شَقِيْبٌ A horse with which his rider ex-

periences difficulty in striving to master him. (JK.)

شَقِيَّةٌ A certain mode of جماع, (K, TA,) in which the woman lies upon her شِق [or side]. (TA.)

شَقِيَّةٌ [The bursa faucium, or faucial bag, which is placed behind the palate of the he-camel, and which, when excited, he inflates, and blows out from the side of his mouth;] a thing resembling the lungs, or lights, which the he-camel protrudes from his mouth when he is excited by lust; (S, O, K;) a skin in the fauces of the Arabian camel, which he inflates with wind, and in which he brays; whereupon it appears from the side of his mouth; so says En-Nadr; and he adds that it does not pertain to any but the Arabian camel, [as is said in the M, and] as Hr says; but this requires consideration; (TA;) [also expl. as] the لَبَاة [q. v.] of the he-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Har ubi supra:) pl. شَقَائِقُ. (TA.)

To this is likened the tongue of the chaste, or eloquent, and able speaker; himself being likened to the braying stallion-camel: (O:) and hence they say of an orator, or a preacher, that he is ذُو شَقِيَّةٍ: (S:) one says likewise of an orator, or a preacher, that is loud in voice and skilful in speech, هُوَ أَهْرَتُ الشَّقِيَّةِ [lit. He is wide, or ample, in respect of the شَقِيَّة]: (TA:) and one says, هَدَرَتْ شَقِيَّتَهُ [meaning His utterance was sonorous and fluent]. (A and TA in art. هدر.) Orators, or preachers, are also termed شَقَائِقُ [for ذَوُو شَقَائِقُ]: and one says, فَلَانٌ شَقِيَّةٌ قَوْمِهِ, meaning † Such a one is the noble, and the chaste in speech, or eloquent, of his people. (M.) And in a trad. of 'Omar, (M, O, TA,) accord. to A'Obeyd and others, or of 'Alee accord. to Hr, (TA,) شَقَائِقُ are assigned to the Devil, in his saying, إِنَّ كَثِيرًا مِّنَ السُّخْبِ مِّنْ شَقَائِقِ الشَّيْطَانِ [lit. Verily many of the orations, or harangues, are from the شَقَائِقُ of the Devil]; because of the lying introduced into them. (M, O, TA.)

الشَّقِيَّةُ الشَّقِيَّةُ an appellation applied to a certain حُطْبَةٌ [i. e. oration, or harangue, or sermon,] of 'Alee, because of his saying to Ibn-'Abbás, (O, K,) on his having cut short his speech, (O,) in reply to a remark of the latter person upon his not having continued his speech uninterruptedly, تِلْكَ شَقِيَّةٌ هَدَرْتُ نُرَّ قَرَّتْ [That was a شَقِيَّة that uttered a braying, then became still]. (O, K.)

شَاقٍ Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing, or wearying. (KL.) One says أَمْرٌ شَاقٍ [An affair, or event, that is difficult, &c.]; from عَلَيْنَا الأَمْرُ شَقٌّ. (Msb.) And شَقَّةٌ شَاقَةٌ (S, Msb) A long journey [that is difficult, &c.]. (Msb.)

شَاقَةٌ The spadix of a palm-tree, that has become a span in length; so called because it cleaves the envelope: pl. شَوَاقٍ. (M.)

أَشَقُّ (S, M, O, K,) fem. شَقَاةٌ, and pl. شَقِيٌّ, (K,) applied to a horse, Wide between the hind legs: (IAqr, Th, T, O, K, TA:) and the fem. signifies wide in the أَرْفَاعُ [or groins, or similar parts]; (TA;) and is applied to a mare: (IDrd, O, TA:) and wide in the vulva; (IAqr, O, K;) applied in this sense to a woman. (IAqr, O, TA.) And أَشَقُّ النَّخْرَيْنِ, applied to a horse, Wide in the nostrils. (Lth, O, TA.) — Also, (O, K,) Tall, or long; (T, S, M, O, K;) applied to a horse; (T, S, M, K;) thus expl. by أَشَقُّ; (T, TA;) and so too applied to a man: (M, TA:) and the fem., as above, applied to a mare. (S.) — And, applied to a horse, That goes to the right and left in his running, (JK, O, K, TA, [in the CK, يَسْبِقُ is erroneously put for يَشْتَقُّ, and in like manner in my MS. copy of the K, with the additional mis-transcription of من عَدُوهُ for من عَدُوهُ]) as though (O, TA) leaning upon one of his sides: (JK, O, TA:) so says Lth; and he cites as an ex.,

وَتَبَايَزْتُ كَمَا يَمْشِي الأَشَقُّ

[as though meaning And I moved my posteriors in walking, like as goes the horse that inclines to the right and left in his running: but this may be rendered and I stepped wide, like as does the tall, or long-bodied, horse]. (O, TA.)

مَشَقٌّ [properly A place of cleaving, splitting, &c.: and hence a fissure, cleft, &c., like شَقٌّ: pl. مَشَائِقُ]: see شَقٌّ. — مَشَقُّ العَيْنِ [The slit of the eye]. (TA in art. حوص.)

مَشَقَّةٌ [said in the S and K to be an inf. n. of شَقٌّ trans. by means of عَلَى]: see شَقٌّ, in the last quarter of the paragraph, in two places.

شَقَا

1. شَقَا (S, K,) aor. ٤, (K,) inf. n. شَقٌّ and شَقْوَةٌ, said of the نَاب [or tush] (S, K) of a camel, (S,) It grew forth; (S, K;) it appeared; (TA;) as also شَقَا. (K in art. شَقَا.) [See also شَقٌّ.] شَاقِي, with the ى softened [or changed into ي], occurs in a verse of Dhu-r-Rummeh [for the part. n. شَاقِي]. (TA.) — شَقَا رَأْسَهُ He divided his head; syn. شَقَّهُ: [meaning, his hair:] or he separated it (فَرَّقَهُ) [i. e. his hair] with the مَشَقَا [or comb]: (K:) or شَقَا شَعْرَهُ بِالمَشَطِ, inf. n. شَقٌّ, he separated his hair with the comb. (AZ, S.) — And شَقَاهُ (S, K,) inf. n. شَقٌّ, (S,) He hit his head, i. e. the place of the parting of the hair of his head, (S, K,) with a staff, or stick. (S.)

شَقْوِيَّةٌ Camels of the age when the نَاب [or tush] grows forth: and so شَقْوِيَّةٌ: (Aq, TA:) [or شَوِيَّةٌ, q. v. in art. شوك.]

مَشَقٌّ (S, K) and مَشَقِيٌّ (Fr, O, TA,) like مَشَقٌّ and مَشَقِيٌّ, (O, TA,) The place of the parting of the hair of the head. (Fr, S, O, K.)

مَشَقَا A comb; (IAqr, S, K;) as also مَشَقَاةٌ

and مَشَقَاةٌ, and مَشَقَا [or مَشَقِيٌّ]. (K: the last also mentioned in the K in art. شَقْو.)

مَشَقِيٌّ: see مَشَقَا.

مَشَقَاةٌ: see مَشَقَا. — Also i. q. مَدْرَاةٌ; (K;) [i. e. A thing, or an iron instrument, with which the head is scratched; or a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair;] or a piece of wood, or stick, [like a shever,] which a woman inserts in her hair; or a horn prepared for that purpose (TA) [or for adjusting the locks of a woman's hair: see مَدْرَاةٌ].

مَشَقَاةٌ: see مَشَقَا.

شَع

1. شَعَّ and شَعَّ, The palm-trees were, or became, goodly with their fruit. (TA.) [See also 4.] — شَعَّ اللهُ فَلَانًا, [inf. n. شَعَّ,

accord. to AZ, is syn. with قَبَحَهُ اللهُ [i. e. God removed such a one far from good, or prosperity, &c.; or may God remove &c.]: (TA:) [or, as may be inferred from what follows, the former of these verbs is used by some as an imitative sequent to the latter of them:] and accord. to Sb, (TA,) شَعَّ (K, TA,) inf. n. [شَعَّ and شَعَّاحَةٌ, (TA,) is syn. with قَبَحَ [i. e. He, or it, was, or became, bad or evil, foul or ugly, &c.]: (K, TA:) [but in this case also it seems that the former of these verbs may be used by some as an imitative sequent to the latter of them: for] one says, قَبَحَ لَهْ وَشَعَّ [May removal far from good, or prosperity, &c., betide him], (S, O, K,) in which شَعَّ is an imitative sequent to قَبَحَ, or syn. therewith; (S, K;) and [in like manner] قَبَحَ لَهْ وَشَعَّ, inf. n. of the latter as above and in like manner of the former; (S;) and جَاءَ بِالقَبَاحَةِ وَالشَّعَاةِ [He did, or said, what was bad or evil, &c.]: (K:) and هُوَ قَبِيحٌ شَقِيحٌ [He is bad or evil, foul or ugly, &c.]: (S, O, K:) and قَعَدَ مَقْبُوحًا مَشَقُوحًا [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that شَقِيحٌ is not an imitative sequent, by his stating that the Arabs say وَدَمِيمٌ شَقِيحٌ [Bad, or evil, &c., and blamed, &c.; or, more probably, وَدَمِيمٌ شَقِيحٌ, meaning foul and ugly]: (L, TA:) and [it is said that] شَقِيحٌ signifies Recovering (نَاقَهُ) [for which Freytag appears to have read نَاقَةٌ] from disease; (O, K, TA;) and hence one says, فَلَانٌ قَبِيحٌ شَقِيحٌ [as though meaning Such a one is unsightly, being just recovering from disease]: (TA:) and accord. to AZ, شَقِيحٌ is [not an imitative sequent, but] syn. with مَقْبُوحٌ: (L, TA:) in the phrase above-mentioned, مَشَقُوحًا is said in the 'Ináyah to mean broken: or far removed: (TA:) or it means reviled. (O.) — [As indicated above,] شَعَّ, aor. ٤, (Lh, O, K,) inf. n. شَعَّ, (Lh, O,) also

signifies *He broke it.* (Lh, O, K.) One says, لَا تُشَقِّحَنَّكَ الْجَوَزَةُ بِالْجَنْدَلِ, i. e. *I will assuredly break [or crush] thee [as in the breaking of the walnut] with stones:* (O, TA:*) or *I will assuredly extract all that thou hast [as in the extracting of the contents of the walnut by means of stones]:* for شَقَّحَ الْجَوَزَةَ, inf. n. as above, means *He extracted what was in the walnut.* (TA.)

2: see 1, first sentence: and see also 4, in three places.

3. شَاتِحَهُ *He reviled him; or contended with him in reviling;* (K, TA;) and *contended with him in annoyance.* (O, TA.)

4. اشْتَحَ النَّخْلُ; (S, A, Mgh, O, K;) as also شَقَّحَ, (S, A, Mgh, O,) inf. n. تَشْقِيحٌ; (S;) i. q. أَزْهَى [meaning *The palm-trees showed redness, or yellowness, in their fruit:*] (S, A, O, K:) or *their dates became altered from greenness to yellowness:* (Mgh:) the former is said by Aṣ to be of the dial. of El-Hijáz: and the latter verb is also said of the [kind of tree called] أَرَاك, meaning *it became coloured in its fruit.* (TA.) And اشْتَحَ التَّمْرُ, (O,) or البُسْرُ, (K,) inf. n. إِشْتِاحٌ; (TA;) and شَقَّحَ, (O, K,) inf. n. as above; (TA;) *The dates, or the unripe dates, became coloured, (O, K,) red, or yellow: (O, TA:) or, as some say, became sweet.* (TA.) The Prophet forbade the selling of dates before their becoming in this state. (S, A, O, TA.) — اشْتَحَهُ *He removed him far away.* (O, K.) — أَقْبَحَ بِهِ وَأَشْفَحَ [app. *How foul, or ugly, or the like, is he!* as seems to be shown by what here follows]: IDrd cites,

* أَقْبَحَ بِهِ مِنْ وَلَدٍ وَأَشْفَحَ *
* مِثْلُ جُرْبِي الْكَلْبِ لَا بَلَّ أَقْبَحَ *
[*How foul is he, as offspring, and how ugly! like the little whelp of the dog; nay, rather, more foul!*]. (O.)

شَقَّحَ [an inf. n. of شَقَّحَ, q. v. — And,] accord. to AZ, i. q. شُحٌّ [i. e. *Niggardliness, &c.;* or *being niggardly, &c.:* see 1 in art. شح]. (TA.)

شَقَّحَةٌ: see what next follows.
شَقَّحَةٌ and شَقَّحَةٌ *An unripe date altering in redness, (K,) or altered to redness.* (Aṣ, TA.) — And the former signifies *The [ruddy] colour termed شُقْرَةٌ.* (O, K.)

حَلَّةٌ شَقَّحِيَّةٌ *A red [dress, or garment, such as is termed] حَلَّةٌ:* (K:) the latter word being a rel. n. from شَقَّحَةٌ meaning “*an unripe date altering to redness.*” (TA.)

شَقَّحِيحٌ: see 1, in three places.
أَشْفَحٌ *Red;* (TA;) or [of a ruddy colour;] i. q. أَشْفَرٌ: (O, K, TA:) so says AHát. (TA.) — [Hence,] رَغْوَةٌ شَقَّحِيَّةٌ [Froth, app. of milk,] *that is not of a pure white hue, (O, K, TA,) but coloured.* (TA.)

مَشْقُوخٌ: see 1, in two places.

شغذ

1. شَغَذَ, aor. ʿ, (S, M, L, K,) inf. n. شَغْدٌ, (S, M, L,) *He scarcely ever, or never, slept, and had a malignant eye, affecting, or hurting, others, therewith:* (S, M, L, K:*) or *he had a strong, or powerful, eye, quickly affecting or hurting [others therewith].* (M, L, K.) — And شَغَذَ, (S, M, L, K,) aor. ʿ; (K;) and شَغَذَ, aor. ʿ; (L, K;) *He went away, (S, M, L, K,) and went far off, (S, L,) being driven away.* (S, L, K.)

3. شَاغَذَهُ, (S, L,) inf. n. مُشَاغَذَةٌ, (K,) *He regarded him, or treated him, with enmity, or hostility.* (S, L, K.)

4. اشغذَهُ, (inf. n. إِشْغَاذٌ, L,) *He drove him away.* (S, M, L, K.)

شَغَذَانٌ: see شَغَذَانٌ, in three places.

شَغْدٌ: see شَغَذَانٌ, in four places: — and see also شَغْدٌ.

شَغْدَانٌ: see شَغَذَانٌ, in three places.

مَا بِهِ شَغْدٌ وَلَا نَقْدٌ — شَغَذَانٌ. There is not in him any motion. (IAar, S, L.) — And, (L, K, in the CK) مَا بِهِ شَغْدٌ وَلَا نَقْدٌ, (K,) *There is not in it (namely, a commodity, or household furniture, L) any fault, or defect: and there is not in it (namely, language, or speech, L) any defect, imperfection, or unsoundness.* (L, K.) — And مَا لَهُ شَغْدٌ وَلَا نَقْدٌ *He possesses not anything.* (L, K.) — And مَا دُونَهُ شَغْدٌ وَلَا نَقْدٌ *There is not anything to be feared, nor anything to be disliked, in the way to the attainment thereof.* (Meyd, TA.)

شَغْدٌ: see شَغَذَانٌ, in six places.

شَغْدٌ: see شَغَذَانٌ, in two places.

شَغْدٌ: see شَغَذَانٌ, in the latter half.

شَغْدَةٌ and شَغْدَةٌ: see شَغَذَانٌ, near the end; the latter, in two places.

شَغْدِيٌّ: see what next follows.

عَقَابٌ شَغْدَاةٌ *An eagle vehemently hungry, (S, M, L, K,) and eager in seeking food;* (M, L;) as also شَغْدِيٌّ. (K.) A poet likens a horse thereto. (M, L.)

شَغْدَانٌ, as a sing. n.: see شَغَذَانٌ (of which it is also a pl.), in two places, near the end.

شَغْدَانٌ *One who scarcely ever, or never, sleeps;* (S, M, L, K;) as also شَغْدٌ; (S, M, K;) and *who has a malignant eye, (S, M,) affecting, or hurting, others therewith; as also شَغْدٌ (S, M, K, in the TA) and شَغْدِيٌّ (M:) or who has a strong, or powerful, eye, quickly affecting or hurting [others therewith];* (M, L, K;) as also شَغْدٌ and شَغْدِيٌّ: (M:) and شَغْدٌ العَيْنِ *one who scarcely ever, or never, sleeps; whom drowsiness does not overcome.* (T, L.) — Also *Driven away, and remote; and so شَغْدٌ.* (L.) — And

شَغْدَانَةٌ *A light-spirited woman:* (Th, M, L:) *foul, or obscene, in her speech; clamorous, and foul-tongued.* (T, L.) — Also *The male chameleon;* (M, L, K;) and so شَغْدٌ and شَغْدٌ and شَغْدٌ: or all these words signify *a slender and compact male chameleon, with a small head, that cleaves to the trunk of the kind of tree called عَضَاهُ:* (M, L:) pl. شَغْدَانٌ (M, L, K) and شَغْدَاةٌ: (M:) the former pl. like كِرْوَانٌ, pl. of كِرْوَانٌ; (L;) and also used as a sing., meaning *a male chameleon;* (Th, M;) thus used by a poetess: (M:) also شَغْدٌ (S, M, L, K) and شَغْدٌ (M, L) and شَغْدٌ (M, L, K) and شَغْدٌ (K) *the young one of a chameleon:* (Lh, S, M, L, K:) pl. شَغْدَانٌ (S, M, L, K) and شَغْدَاةٌ: (M, L, K:) the former pl. like صِنَوَانٌ, pl. of صِنَوٌ. (S.) A poet says, describing asses,

• قَرَعَتْ بِهَا حَتَّى إِذَا • رَأَتْ الشَّغْدَاةَ تَصْطَلِي •

And they pastured therein until the heat became vehement and they saw the male chameleons thirsty, desiring to go to water, and repairing to the sun: some say, that شَغْدَاةٌ here signifies *moths, (فَرَّاشُ),* but this is a mistake. (M, L.) شَغْدَانٌ also signifies *The animals called ضَبٌّ and وَرَلٌ and طَحْنٌ and سَامُرٌ أَبْرَصٌ and دَسَاسَةٌ:* and the sing. is شَغْدَةٌ: (M, L:) or *any small animals that creep or walk upon the earth, and venomous or noxious reptiles and the like:* (M, L, K:) sing. شَغْدَةٌ (M, L) and شَغْدٌ (M,) or شَغْدٌ (L,) and شَغْدٌ (M,) or شَغْدٌ; (L;) but it does not appear how شَغْدَةٌ can be a sing. of شَغْدَانٌ unless the augmentative letter be regarded as elided. (M, L.) — Also *The wolf;* (M, L, K;) and so شَغْدَانٌ (Th, M, L, K) and شَغْدٌ (M, L,) or شَغْدٌ (K,) or شَغْدٌ. (TA.) — Also *The hawk;* syn. صَقْرٌ; (M, L;) and so شَغْدَانٌ (Th, M, L) and شَغْدٌ (M, L,) or شَغْدٌ. (TA.) — And شَغْدَانٌ [the pl.] also signifies *The young ones of the kinds of birds called حَبَارَى and قَطَا* (M, L, K) and *the like.* (M, L.)

شَغْدِيٌّ: see شَغَذَانٌ, in two places.

طَرَدٌ مَشَغْدٌ *A driving far away.* (M, L.)

شقر

1. شَقَّرَ, aor. ʿ, inf. n. شَقْرٌ (M, L, Mṣb, K [in the CK and TA) شَقْرٌ, which is evidently wrong,] and شُقْرَةٌ, (Lth, K,) or the latter is a simple subst.; (M;) and شَقَّرَ; and شَقَّرَ; (M, K;) *He was, or became, of the colour termed شُقْرَةٌ.* (M, L, Mṣb, K.)

9: see 1.

شَقْرٌ: see شُقْرٌ.

شَقْرٌ [The red, or blood-coloured, anemone;] i. q. شَقَاتِي النَّعْمَانِ: (S, M, A, Mṣb, K;) it is not a sweet-scented flower: (Mṣb:) n. un. with ʿ; (S;) M, Mṣb, K;) pl. [of the n. un.] شَقْرَاتٌ: (K:) as

also **شَقَارٌ** and **شَقْرَانٌ**, (so in some copies of the **ك**.) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA,) or **شَقْرَانٌ**, (so in some copies of the **ك** and in the TA,) and **شَقَارِيٌّ** and **شَقَارِيٌّ**: (**ك**.) or **شَقَرٌ** is the name of a certain other plant, not the **شَقَاتِي**, but red like it: (M, * **ك**, * TA:) or it signifies cinnabar: (A:) or **شَقْرَةٌ** has this signification, (T, **ك**.) as well as that first assigned to it above: (**ك**.) and accord. to AHn, (M, TA,) **شَقَارِيٌّ** is the name of a certain plant (S, M, TA) that grows in sands, having a pungent odour, which is tasted in the flavour of milk: and he adds that, accord. to some, it is the same as the **شَقَر**; but that this opinion is not well founded: (M, TA:) it is also said that it is a certain plant having a flower of a dingy red colour, the seed, or grain, of which is called **خَمِيخِرٌ**: (TA:) and that **شَقَارِيٌّ** (M, TA) and **شَقَارِيٌّ**, (M,) or **شَقَارٌ**, (TA,) are names of a certain plant, having a flower of a colour somewhat of that termed **شَكْلَةٌ**, with slender, or delicate, dust-coloured leaves, which grows in the manner of **قَضْبٌ** [a kind of trefoil], is approved in pasturage, and grows only in fruitful years. (M, TA.)

جَاءَ بِالشَّقَرِ وَالْبَقَرِ: see **جَاءَ بِالشَّقَرِ وَالْبَقَرِ**, in art. **صقر**.

شَقْرَةٌ The colours described in the explanations of the epithet **أَشَقَرٌ**, below. (S, M, Mṣb, &c.)

شَقْرَانٌ, or **شَقْرَانٌ**: see **شَقَرٌ**.

شَقْرَاتٌ and its vars.: see in art. **شقرق**.

شَقُورٌ: see the next paragraph, in four places.

شَقُورٌ (AHeyth, Fr, A'Obeyd, S, **ك**) and **شَقُورٌ** (AHeyth, Aṣ, Abu-l-Jarrāḥ, S, **ك**) A want; or a needful, or requisite, thing, affair, or business: (S, **ك**.) or the former signifies wants: (Ḥam p. 716:) A'Obeyd says that the former word is the more correct, because **شَقُورٌ** signifies things, or affairs, that cleave to the heart, disquieting it; and is pl. of **شَقَرٌ**; and that **شَقُورٌ**, with fet-ḥ, has the signification of an epithet [meaning cleaving to the heart and disquieting it]: (S:) or, accord. to some, this latter signifies grief, mourning, sorrow, or sadness; disquietude of mind: or disquietude of mind that causes one to be sleepless: the former is also expl. as signifying a man's case, and his secret: and **شَقُورٌ** both are also said to signify tidings: and a man's state, or condition. (TA.)

One says, **أَقْبَرْتُهُ بِشَقُورِي** I acquainted him with my want; like as one says **أَقْبَرْتُ إِلَيْهِ بِعَجْرِي** and **وَبَجْرِي**: (S:) or I acquainted him with my tidings. (TA.) And **أَقْبَرْتُ إِلَيْهِ بِشَقُورِي** I acquainted him with my case, and with what I kept secret from others; (TA;) and so **نَفَضْتُ لَهُ** **شَقُورِي**: (Ḥam p. 716:) or I revealed to him my secret, and acquainted him with all my affairs. (Mgh.) And **بَيَّنَّهُ شَقُورَهُ**, and **شَقُورَهُ**, He complained to him of his state, or condition. (M, TA.)

شَقَارِيٌّ: see **شَقَرٌ**, in two places: — and see also **جَاءَ بِالشَّقَرِ وَالْبَقَرِ**, in art. **صقر**.

شَقَارٌ: see **شَقَرٌ**, in two places.

شَقَارِيٌّ: see **شَقَرٌ**, in three places.

أَشَقَرٌ, applied to a man, [Of a ruddy complexion combined with fairness: or] of a clear ruddy complexion, with the outer skin inclining to white: (S:) or having a red, or ruddy, tinge, over a white, or fair, complexion: (M, Mṣb, **ك**.) and applied to a horse, [of a sorrel colour;] of a clear red colour, (S, IF, Mṣb,) or of a red colour inclining to [the dull red hue called] **مُعْرَةٌ**, (M, **ك**.) with a red mane and tail: (S, M, **ك**.) when the mane and tail are black, the epithet **كَمِيخِتٌ** [meaning bay, or dark bay, or brown,] is applied to the horse: (S:) the **أَشَقَر** is said to be the best of horses: (IAṣr, M: [but it is said in Ḥar p. 399 to be regarded by the Arabs as of evil omen:] and applied to a camel, intensely red: (S:) or of a colour resembling that of a horse thus termed: (M:) fem. **شَقْرَاءٌ**: and pl. **شَقْرَاءٌ**. (Mṣb.) — Also, applied to blood, That has become thick, (**مَا صَارَ** **عَلَقًا**, M, Mṣb, TA,) and not been overspread with dust. (Mṣb, TA.) — And the fem., **شَقْرَاءٌ**, is used as [a subst.] signifying Fire. (Ḥam p. 718.)

شقرق

شَقْرَاتٌ and **شَقْرَاتٌ**, (S, O, Mṣb, **ك**.) the former accord. to IAṣr, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by IKt, and asserted by him to be a mispronunciation of the vulgar, (Mṣb,) and **شَقْرَاتٌ**, (Mṣb, **ك**.) and **شَقْرَاتٌ**, (accord. to the **ك**.) and, (S, O, **ك**.) as they sometimes said, (S, O,) **شَقْرَاتِيٌّ**, (S, O, **ك**.) and **شَقْرَاتِيٌّ**, and **شَقْرَاتِيٌّ**, (**ك**.) [the first and second now applied to The green wood-pecker, *picus viridis*: and to the common roller, *coracias garrula*:] a certain bird, (S, O, Mṣb, **ك**.) well known, (**ك**.) among the Arabs, (Fr, TA,) called **أَخِيلٌ**, (Fr, S, O, Mṣb, TA,) [a name likewise now applied to the green wood-pecker,] and regarded by the Arabs as of evil omen; (S:) less than the pigeon, the colour of which is green, and the beak black, and having blackness in the extremities and exterior of its wings: (Mṣb:) accord. to IAṣr, the **شَقْرَاتِيٌّ** is with the Arabs **أَخْطَبٌ** [q. v.]: (TA:) accord. to the **ك**, or **شَقْرَاتِيٌّ** and **شَقْرَاتِيٌّ** accord. to Lth, (TA,) a certain bird speckled, or spotted, with green and red and white (**ك**, TA) and black, (TA,) and found, accord. to the copies of the **ك**, in the land of the **Ḥaram**, but correctly, as in the words of Lth, **بَارِضُ الجَرَمِ**, thus, with **ج**, [perhaps rightly **بَارِضُ الجَرَمِ**, in the land that is hot, or very hot,] in the places in which palm-trees grow; of the size of the **هَدْمِد** [or hoopoe]: accord. to Lḥ, **شَقْرَاتِيٌّ** is of the measure **فَعْلَانٌ**: **شَقْرَاتِيٌّ** is mentioned by J and Sgh [as well as in the **ك**] in the present art.; but should, properly, be mentioned under the head of **شَقْرُق**, as it is in the L. (TA.)

شقص

2. **شَقَصَهُ**, (L, TA,) inf. n. **تَشْقِصٌ**, (L, Mgh,

ك.) He divided it into parts, or portions: (Mgh:) or he cut it up, and separated its members (A, L, **ك***) into just portions among the sharers; (L, **ك**;) namely, a slaughtered animal, (**ك**.) or particularly a slaughtered sheep or goat, and a pig: (L, A, TA:) or he divided it (namely; a pig,) into parts or portions, and members, for eating and selling. (Mgh.) Hence the trad. **مَنْ بَاعَ الخَمِيرَ فَلْيَشْقِصِ الخَنَازِيرَ** (L, A) He who sells swine, let him cut up swine and divide their members, as is done to a sheep or goat when its flesh is sold: meaning, he who holds the selling of wine to be lawful, let him hold the selling of swine to be so; for they are equally forbidden. (L, TA.)

شَقِصٌ A piece, or part, of a thing; (S, M, Mgh, Mṣb;) as also **شَقِصٌ**: (M, Mgh:) or a little, of much; (M, TA;) as also **شَقِصٌ** the latter: (IDrd, M, **ك**.) and **شَقِصٌ** the latter, a little, or paltry, thing: (TA:) and the former, a piece of land: (S:) or a share; syn. **سَهْرٌ**, (A, **ك**.) or **حِطٌّ**, (M,) and **نَصِيبٌ**, (A, Mgh, **ك**.) and **شَرْكٌ**, (A, **ك**.) which signifies the same as **نَصِيبٌ**; (Sh, on the authority of Khálid;) as also **شَقِصٌ**; (Sh, M, Mgh, **ك**;) like **نَصْفٌ** and **نَصِيفٌ**: (M:) as, for instance, in property; (IDrd;) and of a slave: (TA:) or a certain share not divided: (Esh-Sháfi'ee, TA:) or if divided it may also be thus called: (Az, TA:) pl. [of pauc.] **أَشْقَاصٌ** (M, Mṣb) and [of mult.] **شَقَاصٌ**. (M, TA.)

شَقِصٌ: see **شَقِصٌ**, throughout. — Also A sharer, or partner. (S, A, **ك**.) You say, **هُوَ شَقِصِيٌّ** He is my sharer, or partner, (S, A,) in a piece of land. (S.) — And A fleet, or swift, and excellent horse: (**ك**.) but an epithet not known to Lth. (TA.)

مَشَقِصٌ A broad **نَصْلٌ** [or iron head] (IDrd, Mṣb, **ك**.) of an arrow: (IDrd:) or an arrow having such a **نَصْلٌ**, (Lth, IF, **ك**.) with which wild animals are shot; (Lth;) but Az says that this explanation is at variance with what has been heard from the Arabs: (TA:) or it signifies, (M,) or signifies also, (**ك**.) a long **نَصْلٌ**; (M, **ك**;) not a broad one: (M:) or an arrow having such a **نَصْلٌ**; (M;) with which wild animals are shot: (**ك**.) or a long and broad **نَصْلٌ**: (S:) or it is of half the size of a **نَصْلٌ**, and is worthless; children play with it, and it is the worst kind of arrow [-head], and is used for shooting at objects of the chase and any other thing: (TA:) pl. **مَشَاقِصٌ**. (S.)

مَشَقِصٌ A butcher. (A, **ك**.)

شغو

1. **شَقِيٌّ**, (S, Mṣb, **ك**.) originally **شَقُورٌ**, (S, TA,) aor. **شَقِيٌّ**, (S, Mṣb,) dual thereof **يَشَقِيَانِ**, (S,) inf. n. **شَقَاوَةٌ** and **شَقَاوَةٌ**, (S, * **ك**.) the latter accord. to a reading of the **Qur** xxiii. 108, (S,) and **شَقَاةٌ** and **شَقَاةٌ** and **شَقَاةٌ** (S, * **ك**.) and **شَقَاةٌ**, (**ك**.) or the last of these is the inf. n., and **شَقَاوَةٌ** and **شَقَاوَةٌ** [and the rest, none of which is expressly specified as an inf. n. in the S,] are simple substa., (Mṣb,) He

was, or became, unprosperous, unfortunate, unhappy, or miserable; (S, Mṣb, TA;) شَقِيٌّ being contr. of سَعَدٌ; (Mṣb;) and شَقَاوَةٌ &c. contr. of سَعَادَةٌ: (S, TA:) or he was, or became, in a state of straitness, distress, adversity, or difficulty. (AZ, K, TA.) [See also شَقَاوَةٌ below.] — Also † He suffered, or experienced, fatigue, (TA, and Ksh and Bḍ and Jel in xx. 1,) فِي كَذَا [in such a thing]. (TA.) — شَقَاهُ: see 3: — and 4.

3. شَقَاهُ (K, TA,) inf. n. مُشَاقَّةٌ (S, TA) and شَقَاةٌ (TA,) He laboured, strove, or struggled, with him, to prevail, or overcome, (S, K, TA,) in war, or battle, and the like; (K, TA;) so in the T; (TA;) he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from him; (S, TA;) syn. عَانَجَهُ; (K, TA;) or مَارَسَهُ; and عَانَاهُ. (S, TA.) — And † شَقَاهُ فَشَقَاهُ, aor. of the latter verb †, He endeavoured to surpass him in mutual labouring, or striving, or struggling, to prevail, or overcome, &c., غَابَهُ فِي الشَّقَاةِ, [in the CK, فِي الشَّقَاةِ, but the former seems to be the right reading, and may be best rendered in the mutual striving against difficulty,] and he surpassed him [therein]. (K. [In the S, فَلَانٌ فَشَقَوْتُهُ, aor. أَشَقُوهُ; and only the latter verb as thus used is there explained.] — مُشَاقَّةٌ signifies also † The treating [one] with hardness, harshness, or illnature. (TA.) — And † The vying, one with another, in patience, or endurance: a rājiz says,

* إِذَا يُشَاقِي الصَّابِرَانَ لَمْ يَرْتِثْ
* يَتَأَدَّ مِنْ ضَعْفِ الْقَوَى لَا يَنْبِعُثْ

[When the two patient ones vie in endurance, he does not lag behind, almost, by reason of the weakness of powers, failing to hasten in pace]: he means a camel vying with the attendant thereof in endurance of going. (TA.)

4. اشْتَقَاهُ اللَّهُ God caused him to be unprosperous, unfortunate, unhappy, or miserable; contr. of أَسْعَدَهُ: (S, Mṣb, TA:) or God caused him to be in a state of straitness, distress, adversity, or difficulty: and so † شَقَاهُ. (K.) — And اشْتَقَى He combed. (AZ, K. [See مَشَقَى])

شَقْوَةٌ an inf. n. of شَقِيٌّ, as also شَقْوَةٌ: (S, K:) or a simple subst. (Mṣb.)

شَقِيٌّ Unprosperous, unfortunate, unhappy, or miserable: (S, Mṣb, TA:) [or in a state of straitness, distress, adversity, or difficulty: (see its verb:)] pl. أَشْقِيَاءٌ. (TA.) [أَشْقِيَاءُ رَبِّ شَقِيًّا, in the Kur [xix. 4, And I have not been, in supplicating Thee, my Lord, unprosperous], means I have been one whose prayer has been answered. (TA.)

شَقَاوَةٌ an inf. n. of شَقِيٌّ; (S, K;) or a simple subst.; (Mṣb;) signifying Unprosperousness, &c.; [see its verb;] contr. of سَعَادَةٌ: (S, Er-Rāghib, TA:) it is of two kinds; أُخْرَاوِيَّةٌ [relating to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ

[relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rāghib, TA.) — Also † Fatigue; syn. تَعَبٌ; but the latter has a more general signification; every شَقَاوَةٌ being تَعَبٌ, but every تَعَبٌ is not شَقَاوَةٌ. (TA.)

أَشْقَى [More, and most, unprosperous, &c. — And] † More [and most] fatigued. (TA.)

مَشَقَى A comb: a dial. var. of مَشَقَاةٌ. (AZ, K.)

شَقِيٌّ

1. شَقِيٌّ, inf. n. شَقِيٌّ, said of the نَاب [or tush] of a camel, It grew forth: a dial. var. of شَقَاةٌ. (K in art. شَقُو [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) — [Freitag states, as on the authority of Abu-l-'Alà, that شَقِيٌّ is used for شَقِيٌّ He clave, or split, &c.: — and that Reiske has explained it as signifying He opened the mouth with a wide grinning (“amplo rictu”).]

شَاقِيٌّ A long prominence, or projecting portion, or ledge, (حَيْدٌ طَالِعٌ طَوِيلٌ,) of a mountain, (K, TA,) that cannot be ascended: (TA:) by rule it should be with ء [i. e. شَاقِيٌّ, as being derived from شَقَاةٌ]: (Sgh, TA:) pl. شَوَاقِيٌّ (K [correctly شَوَاقِيٌّ]) and شَقِيَّانٌ. (TA. [Mentioned in the K in art. شَقُو, but belonging to the present art.]

شَكٌّ

1. شَكٌّ is intrans. by itself, and trans. by means of the particle فِي: — one says شَكَّ الْأَمْرُ, aor. يَشْكُ [contr. to analogy in the case of an intrans. verb of this class], inf. n. شَكٌّ, The thing, or case, or affair, was, or became, dubious, or confused: (Mṣb:) — and شَكَّ فِيهِ, (MA, K,) first pers. شَكَّكَتُ فِيهِ, (S, Mṣb,) aor. as above, (JM, PṢ, &c.,) and so the inf. n., (MA, &c.,) He doubted, wavered or vacillated in opinion, or was uncertain, respecting it; (MA, Mṣb, and so accord. to explanations of شَكٌّ [q. v. infra] in the S and Mṣb and K &c.;) syn. اِزْتَابَ; (Mṣb;) and † شَكَّكَتُ signifies the same. (S, K.) — شَكَّكَتُ عَلَى [i. e. The case, or affair, was difficult, hard, distressing, &c., to me]: (O, TA:) or, as some say, [was such that] I doubted (شَكَّكَتُ) respecting it. (TA.) — شَكَّكَتُ said of a camel, (IAḡr, S, K,) aor. and inf. n. as above, (S,) He limped, or halted; or had a slight lameness, (IAḡr, S, TA,) of his hind leg: (IAḡr, TA:) or his arm stuck to his side, (K, TA,) and he had a slight lameness in consequence thereof: (TA:) and † اشْتَكَّ, likewise said of a camel, he had a slight lameness; (Ibn-'Abbād, O, TA;) like شَكَّكَتُ. (Ibn-'Abbād, O.) — شَكَّكَتُ also signifies The cleaving or sticking [of a thing to another thing]. (S, O, TA.) So in a verse of Abou-Dahbal El-Jumaḥee cited voce يَلْبَسُ. (S.) And one says, شَكَّكَتُ الرَّجْمُ The relationship was, or became, closely united. (O, TA. [See شَاكَّةٌ, voce شَاكٌ.]) — شَكَّكَتُ فِي السَّلَاحِ, (K, TA,) aor.

and inf. n. as above, (TA,) He put on [or around him,] or attired himself with, the arms, or weapons, completely, not leaving any of them; (TA;) [as though] he entered amid them. (K, TA.) — شَكَّكَتُ بِالرَّمْحِ, (S, O, Mṣb, in the K شَكَّكَتُ,) and بِالسَّيْفِ, and the like, aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) I pierced, or transpierced, him, or it, (طَعَنْتُهُ, Mṣb, or خَرَزْتُهُ, O, and in like manner in the TA, but in my copies of the S خَرَزْتُهُ [meaning I made a hole in him, or it], and thus in one place in the TA, and اِنْتَضَمَّتُهُ, S, O, and in like manner in the K,) with the spear, (S, O, Mṣb, K,) and with the arrow, &c.: (TA:) but IDrd says that, accord. to some, شَكَّكَتُ is only by the conjoining two things with an arrow or a spear: (O, TA:) [thus,] فَشَكَّكَتُ رِجْلَهُ مَعَ رِكَابِهِ means And he clave and transpierced his leg, or foot, together with his stirrup. (Mgh.) — [Hence,] شَكَّكَتُ إِلَيْهِ الْبِلَادَ I traversed, or crossed, or cut through, the countries, or districts, to him. (O, TA.) — And شَكَّكَتُ عَلَيْهِ الثُّوبَ The garment was put [or drawn] together upon him, and fastened with a thorn or a wooden pin: or was let down, or made to hang down, upon him. (TA.) — شَكَّكَتُوا بُيُوتَهُمْ They placed their tents in one row, or series, (O, Mṣb, K,) in one regular order, (T, TA,) near together. (Mṣb.) — Hence, شَكَّكَتُوا الأَرْحَامَ They made the relationships to be closely connected. (Mṣb.) And شَكَّكَتُ He was made, or asserted, to be connected with the lineage of another. (IAḡr, O.) — And شَكَّكَتُهُ said of anything means I drew and joined, or adjoined, it [to another thing]. (Mṣb.) [And I infix it in, or thrust it into, another thing.] — مَا شَكَّكَتُ [or, more probably, مَا شَكَّكَتُ,] a phrase in a verse of El-Farezdaq, in which it forms an apodosis, [i. e., app., Its friend (the sword, or the spear, both of which are meanings of الخَلِيلِ), would not be conjoined (or grasped) with my hand]. (TA.) — شَكَّكَتُ الثُّوبَ He (the sewer) made the stitch-holes far apart [in sewing the garment, or piece of cloth]. (O, TA.) [Thus the verb has two contr. meanings.] — شَكَّكَتُ إِلَيْهِ, with kesr, and شَكَّكَتُهُ, (Ibn-'Abbād, O, and so in the K accord. to the TA, as also in the TK, in the CK and in my MS. copy of the K شَكَّكَتُهُ and إِلَيْهِ,) I inclined to him, or it; or trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; or leaned, rested, or relied, upon him, or it; syn. رَكَّكَتُ. (Ibn-'Abbād, O, K.)

2. تَشَكَّكَتُ فِيهِ, (S, O, K,*) inf. n. تَشَكَّكَتُ, (O,) He made me to doubt, to waver or vacillate in opinion, or to be uncertain, respecting it; (S, K, TA;) he threw me, or made me to fall, into doubt, &c., respecting it. (O.)

5: } see the first paragraph.
8: }

شَكَّكَتُ [used as a subst.] signifies Doubt; (Mṣb; [see 1;]) or the contr. of يَقِينٌ; (S, O, Mṣb, K;) by which explanation is meant a wavering or

vacillation in opinion between two things, whether they be equal [in probability] or such that one of them outweighs [therein] the other; or, as the expositors explain its meaning in the Kur x. 94, uncertainty: (Mgb:) or a wavering or vacillation in opinion, between two inconsistent things, without making either of them to outweigh the other in the estimation of him who conceives the شك: or, as some say, a pausing, or hesitation, between two extremes that are equal [in probability], without the mind's inclining to either of them: when one of them is made to outweigh, without the other's being rejected, it is ظن: (KT:) accord. to Er-Rághib, it is the alternation, or confusedness, of two inconsistent things, in the judgment of a man, and their being equal: this is sometimes because of there being two indications, equal in his judgment, of the two inconsistent things; or of there being no indication thereof: and sometimes it relates to the question whether a thing be, or be not; and sometimes, to the question of what kind it is; and sometimes, to some of its qualities; and sometimes, to the accident that is the cause of its being: it is a species of جهل; but is more special than this; for جهل is sometimes the utter nonexistence of knowledge of the two inconsistent things; so that every شك is جهل, but every جهل is not شك: (TA:) accord. to some, the primary meaning is a state of commotion, or disturbance, of the heart and mind: (Mgb:) pl. شكوك. (K.) — [Hence, يوم الشك The day of which one doubts whether it be the last of one month or the first of the next month: and generally, whether it be the last of Shaqban or the first of Ramadán; and to fast on this day is forbidden.] — Also A small crack in a bone. (K.) — And A seam, or line of sewing, of a garment. (L in art. صوح.) — [And accord. to Freytag, A coat of mail composed of narrow rings: but he names no authority for this.] — And [Arsenic;] a certain medicament, that destroys rats; brought from Khurásán, from the mines of silver; (K, TA;) of two kinds, (TA,) white and yellow; (K, TA;) now known by the name of سمر الفأر [ratsbane]. (TA.)

شك A covering (حلة) that is put upon the backs of the two curved extremities of the bow: (K:) so says ISd. (TA.)

شكة [an inf. n. of un.] A single piercing through two men on a horse. (Ham p. 271.)

شكة i. q. شقة: (O, K:) so in the saying, إنه شكة [Verily he is one whose region to which he directs himself is far distant]. (O.)

شكة Arms, or weapons, (S, K, TA,) that are worn. (TA.) — And A broad piece of wood, (K,) or small broad piece of wood, (S, O,) that is put into the hole (خرت) [in which is inserted the end of the handle] of the axe, or adz, and the like, in order to narrow it. (IDrd, S, O, K.) — رجل مختلف الشكة means A man discordant in natural dispositions. (TA.)

شكة A camel having a slight lameness; that limps, or halts. (TA.)

شكك, with two dammehs, [a pl. of which the sing., in the sense here indicated, is not mentioned,] i. q. ادعى [Persons who make a claim in respect of relationship; or who claim to be sons of persons not their fathers; or who are claimed as sons by persons not their fathers; or adopted sons: pl. of ادعى]. (IAar, TA.) — [Also said to be pl. of شككة, q. v.]

شكك Tents arranged in a row: (O, K:) one says, ضربوا بيوتهم شككا They pitched their tents in one row: but accord. to Th, it is سكاكا, [q. v.], from السكة. (TA.)

شكك † A she-camel of which one doubts whether she be fat or not (S, K, TA) in her hump, (K, TA,) by reason of the abundance of her fur, wherefore her hump is felt: (S, TA:) pl. شكك. (K.)

شكك Sides; syn. جوانب. (Ibn-'Abbád, O, TA.) [Perhaps pl. of شككة (q. v.), next after which it is mentioned in the O; like as صلى (originally صلوى) is pl. of صلاية.]

شككة A region, quarter, or tract, syn. ناحية, of the earth. (Ibn-'Abbád, O, K.)

شككة A party, sect, or distinct body or class, (AA, S, O, K,) of men: (AA, S, O:) pl. شككك; (AA, S;) [and app. شكك also, for,] accord. to IAar, شكك signifies distinct bodies of soldiers. (TA.) —

A way, course, mode, or manner, of acting or conduct or the like: (IDrd, O, K:) thus in the saying, دع على شككته [Leave thou him intent on pursuing his way, &c.]: (IDrd, O:) pl. شككك (IDrd, O, K) and شكك, (so in copies of the K,) or شكك; if the latter of these two, extr. [with respect to analogy]. (TA.) — And Natural disposition; syn. خلق. (TK, as from the K. [The only reading that I find in copies of the K is with ح in the place of خ, i. e. خلق; and thus, but without any vowel-sign, in the TA: but I think that the right reading is evidently that in the TK.] — Also The [kind of basket called] سكة in which are [put] fruits. (Ibn-'Abbád, O, K,*) — And [the pl. شككك signifies The pieces of wood with which, they being joined together, are formed the tent-like tops of the vehicles called هودج pl. of هودج]. (AA, O, TA.)

شككة, applied to a woman, meaning Just in proportion, or beautiful, and slender; or light, or active, in her work; and clever; is vulgar. (TA.)

شككي, (so in the O, occurring there in three instances,) or شككي, (thus in the K, [but if this were the right reading, the rule of the author would require him to add "with damm," therefore I suppose it to have been mistranscribed in an early copy of the K,]) applied to a لجام [i. e. bit, or bridle], Difficult. (O, K.) [See also شككي in art. شكو and شكى.]

شكك: see شك.

شككة Sharp arms or weapons: (IAar, O, K:) or the sharpness of arms or weapons: (K:) or the latter should be the meaning accord. to analogy. (O.)

رجل شك السلاح [act. part. n. of شك]. — رجل شك السلاح and شك في السلاح [A man completely armed]: the former expl. as meaning a man wearing a complete set of arms, or weapons: [pl. شككك, agreeably with analogy:] you say قوم شككك الحديد [a people, or party, completely clad in sets of iron arms or weapons]. (S, O. [In one of my copies of the S, بالحديد.] [Accord. to the TA, one says رجل شككك من قوم شككك: but شككك seems evidently to be a mistranscription for شكك. See also شكك السلاح and شكك في السلاح in arts. شكو and شكو.] — رجم شككة Near relationship. (O, TA. [See شكك الرجم.]) — See also what next follows.

شككة A tumour in the fauces; (O, K:) mostly in children: (O:) pl. شواك: or, accord. to Abu-l-Jarráh, the sing. of شواك is شكك, meaning the tumour. (TA.)

مشك The thong with which the coat of mail is [in certain parts thereof] conjoined (يشك به): Antarah says,

- ومشك سابعه هتكت فروجها
- بالسيف عن حامى الحقيقة معلم

(O, TA:) [but in the EM it is مسك, thus with س, and with fet-h to the م; a word which I do not find in any lexicon: it is said that] مسك signifies a coat of mail narrow in the rings: and the poet means, And of many an ample coat of mail [narrow in the rings] have I rent open the middle parts with the sword, from over a man who was the defender of those who, or that which, it was his duty to defend, who was pointed to as being the cavalier of the army. (EM p. 243.)

امر مشكوك [for مشكوك فيه] An affair, or a case, in which there is doubt. (TA.) — منبر مشكوك i. q. مشدود [i. e. A pulpit made firm or strong &c.]. (TA. [See also مشكوك.])

شك

1. شكده, aor. شكده (S, L) and شكده, (L,) inf. n. شكده; (S, L, K;) and شكده, (M, L,) but this latter, which is erroneously said in the copies of the K to be syn. with شكده, instead of شكده, is, accord. to ISd, not of high authority; (TA;) He gave him: (S, L, K:) or he gave him a thing as a free gift. (L.)

4. شكده He gave him of dates on their being cut, and of wheat on its being reaped. (L.) He gave him of a heap of reaped corn on the occasion of measuring, and of the bundles (حزم) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.) He gave him food to eat, or milk to drink, after it had been deposited in the house or tent. (L.) — See also 1.

10. **استشكر** *He sought, or demanded, what is termed شكند* [q. v.]. (L.)—And **جاء يستشكرني** *He came seeking, or demanding, of me شكند*; meaning *what is given of a heap of reaped corn on the occasion of measuring, and of the bundles (حزير) [of corn] on the occasion of reaping: of the dial. of El-Yemen.* (L.)

شكند *A gift: (S, L, K:) or a free gift: pl. أشكند.* (L.) *A recompense.* (L.) [See **شكر** in two places.] *What is given of dates when they are cut, and of wheat when it is reaped.* (L.) *What is given of a heap of reaped corn on the occasion of the measuring, and of the bundles (حزير) [of corn] on the occasion of the reaping: of the dial. of El-Yemen.* (L.) *Travelling-provisions with which one is furnished, consisting of milk, or [the preparation of dried curd called] أقط, or clarified butter, or dates, and with which one goes forth from the abodes of a people.* (L.) *And Meat and drink deposited in a house or tent.* (L.)

شكر

1. **شكره**, and **شكره**, (S, Mgh, K,) but the former is the more chaste, (S,) and the latter is for **شكر نعمته**, (A,) aor. ٢, (TA,) inf. n. **شكر** and **شكران** (S, A, * Mgh, K) and **شكور**, (S, K,) which last, in the Kur lxxvi. 9, may be either an inf. n. or pl. of **شكر** [used as a simple subst.], (S,) *He thanked him; or praised, eulogized, or commended, him, for a benefit or benefits: (S:) he was grateful, or thankful, to him; or he acknowledged his beneficence, and spoke of it largely: (S, * K:) [but in the S, the verb in the former sense has شكر only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شكران, as will be seen below:] and شكر الله, and شكر الله, (Lh, Mgh, K,) which latter is less common than the former, and even disallowed by As in prose, though allowed by him in verse, (Mgh,) and شكر بالله and شكر نعمة الله, and شكر بنعمة الله, (Lh, K,) and شكر لله نعمته, (A,) inf. n. **شكر** and **شكران** (Mgh) [and **شكور**], *He thanked, or praised, God for his beneficence: (A:) he was grateful, or thankful, to God; or acknowledged his beneficence, and spoke of it largely: (K:) he acknowledged the beneficence of God, and acted in the manner incumbent on him in rendering Him obedience and abstaining from disobedience; so that شكر is in word and in deed: (Mgh:) and **تشكر** له signifies the same as **شكر** له: (S, A, Mgh, K:) you say, **تشكرت له ما صنع** [I thanked him, &c., for what he did]: (A:) and **تشكر له بلاءه** [He was grateful to Him, &c., i. e. to God, for his probation]: (K:) and **أشكر إليك نعم الله** [I praise to thee, or mention to thee with thanks, the favours of God]: (L in art. **حمد**;) [but there are many explanations of **شكر** beside those given above: its meanings will be more fully shown by what here follows:] **شكر** is the *thanking* a benefactor; or *praising, eulogizing, or commending, him*, (S, A,) *for a benefit or benefits: (S:) or the being grateful, or thankful; or acknowledging beneficence;***

and *speaking of it largely*; and [in the copies of the K, "or," but this is evidently a mistake,] *it is only on account of favour received; (K;) and شكران is [the same, being] contr. of كفران: (S:) شكر [sometimes] differs from حمد; (Mgh in art. حمد;) for شكر is only on account of favour received; whereas حمد is sometimes because of favour received, (Th, Az, TA in art. حمد, and Mgh ubi supra,) and sometimes from other causes; (Th ubi supra;) [and thus] the latter is of more common application than the former; (S in art. حمد;) therefore you do not say شكرته على شجاعته, but you say حميدته على شجاعته: (Mgh ubi supra:) or شكر is more common than حمد with respect to its kinds and means, and more particular with respect to the objects to which it relates; and the latter is more common with respect to the objects to which it relates, and more particular with respect to the means; for the former is, with the heart, the being humble, or lowly, and submissive; and with the tongue, the act of praising, eulogizing, or commending; and acknowledging beneficence; and with the members, the act of obeying, and submitting one's self; and the object to which it relates is the benefactor, exclusively of his essential qualities; therefore one does not say شكرنا الله على حياته [we thanked God for his existence, or praised Him, &c.]; but He is محمود on that account, like as He is for his beneficence; and شكر is also for beneficence: thus حمد relates to every object to which, as an object, شكر relates; but the reverse is not the case: and everything whereby is حمد, thereby is شكر; but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is by means of the tongue: شكر is of three kinds; with the heart, or mind, which is the forming an [adequate] idea of the benefit; and with the tongue, which is the praising, eulogizing, or commending, the benefactor; and with the members, or limbs, which is the requiting the benefit according to its desert: it rests upon five foundations; humility of him who renders it towards him to whom it is rendered; his love of him; his acknowledgment of his benefit; the eulogizing him for it; and his not making use of the benefit in a manner which he [who has conferred it] dislikes: it is also explained as devotion of the heart to love of the benefactor, and of the members to obey him, and the employment of the tongue in mentioning him and eulogizing him: [and there are several other explanations of it which it is unnecessary to add:] some say that it is formed by transposition from كشر, the "act of uncovering, or exposing to view:" others, that it is from عين شكرى "a full fountain, or eye;" accord. to which etymology it would signify the being full of the praise of the benefactor. (B, TA.)—شكر on the part of God signifies † The requiting and commending [a person]: (K:) or † the forgiving a man: or † the regarding him with content, satisfaction, good will, or favour: and hence, necessarily, † the recompensing, or rewarding, him: the saying شكر الله نعمة signifies † May God recompense, or reward, his work, or labour. (TA.)—شكرت, aor. ٢, (S, K,) inf. n. **شكر**, (S, K, TA) or she (a camel) obtained a good share of leguminous herbage, or [other] pasturage, and in consequence abounded with milk after having had little milk: (T, TA:) and she (a beast) became fat, (K, TA,) and her udder became full of milk. (TA.)—And شكر † He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.)—شكرت said of a tree (شجرة), (Fr, S, A, K,) aor. ٢, inf. n. **شكر**, (S,) † It produced, or put forth, what are termed شكير, (Fr, S, K,) i. e. what grow around it, from its أصل [i. e. root, or base, or stem]; (S;) as also † اشكرت, (Fr, TA,) and † اشكرت: (Sgh, TA:) or its شكير, i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.)—And شكر, aor. ٢, (K,) inf. n. **شكر**; (TA;) and شكر, aor. ٢; and † اشكر; (K;) said of palm-trees (نخل), † They had many شكير, i. e. offsets, or suckers. (AHn, K, * TA.)—And شكر and † اشكر and † اشكر are all verbs from شكير. (K.) [It is said in the K that these verbs are from شكير in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following:—said of palm-trees (نخل), † They put forth leaves around their branches:—and, said of trees in general (شجر), † They put forth branches:—and † They produced bark:—and, said of a grape-vine, † It grew from a shoot planted:—in the TA it seems to be implied that, said of a vine, they signify † It put forth long shoots, or upper shoots.]*

3. **شكرته** *I showed him that I was thankful, or grateful, (A, O, K,) to him.* (A.)—And **شكرته الحديث** *I commenced with him discourse.* (O, K.)

4. **اشكر القوم** † *The people's camels had their udders full of milk (شكرت إبلهم): (K:) or the people's camels became fat: (TA:) or the people milked a camel or sheep or goat having her udder full of milk, i. e., such as is termed شكره: (S:) or the people milked camels or sheep or goats having their udders full of milk, one such after another: (O, TA:) [but for اشكرت شكرتوا in the O, and شكرت شكرتوا in the TA, I read احلبوا اشكرتوا, agreeably with what here next precedes:] or the people, having alighted in a place where their camels found herbs, or leguminous plants, had abundance of milk from them. (T, TA.)—اشكر said of an udder: see 8.—اشكرت † *The land produced fresh herbage after other herbage that had become dried up and dusty.* (TA.)—See also 1, near the end of the paragraph, in three places.*

5. **تشكر**: see 1, in three places.—Also [He affected, or made a show of, thankfulness, or gratitude: (see **تحمّد**;) or] he seemed, or appeared, thankful, or grateful. (KL.)

8. **اشكر** † *It (an udder) became full (S, K, TA) of milk; (S, TA;) as also † اشكر. (K.)—اشكرت*

† *Her (a camel's) udder became full (S, K, TA) of milk: (S, TA:) or she (a camel) obtained a good share of leguminous herbage, or [other] pasturage, and in consequence abounded with milk after having had little milk: (T, TA:) and she (a beast) became fat, (K, TA,) and her udder became full of milk. (TA.)—And شكر † He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.)—شكرت said of a tree (شجرة), (Fr, S, A, K,) aor. ٢, inf. n. **شكر**, (S,) † It produced, or put forth, what are termed شكير, (Fr, S, K,) i. e. what grow around it, from its أصل [i. e. root, or base, or stem]; (S;) as also † اشكرت, (Fr, TA,) and † اشكرت: (Sgh, TA:) or its شكير, i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.)—And شكر, aor. ٢, (K,) inf. n. **شكر**; (TA;) and شكر, aor. ٢; and † اشكر; (K;) said of palm-trees (نخل), † They had many شكير, i. e. offsets, or suckers. (AHn, K, * TA.)—And شكر and † اشكر and † اشكر are all verbs from شكير. (K.) [It is said in the K that these verbs are from شكير in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following:—said of palm-trees (نخل), † They put forth leaves around their branches:—and, said of trees in general (شجر), † They put forth branches:—and † They produced bark:—and, said of a grape-vine, † It grew from a shoot planted:—in the TA it seems to be implied that, said of a vine, they signify † It put forth long shoots, or upper shoots.]*

3. **شكرته** *I showed him that I was thankful, or grateful, (A, O, K,) to him.* (A.)—And **شكرته الحديث** *I commenced with him discourse.* (O, K.)

4. **اشكر القوم** † *The people's camels had their udders full of milk (شكرت إبلهم): (K:) or the people's camels became fat: (TA:) or the people milked a camel or sheep or goat having her udder full of milk, i. e., such as is termed شكره: (S:) or the people milked camels or sheep or goats having their udders full of milk, one such after another: (O, TA:) [but for اشكرت شكرتوا in the O, and شكرت شكرتوا in the TA, I read احلبوا اشكرتوا, agreeably with what here next precedes:] or the people, having alighted in a place where their camels found herbs, or leguminous plants, had abundance of milk from them. (T, TA.)—اشكر said of an udder: see 8.—اشكرت † *The land produced fresh herbage after other herbage that had become dried up and dusty.* (TA.)—See also 1, near the end of the paragraph, in three places.*

5. **تشكر**: see 1, in three places.—Also [He affected, or made a show of, thankfulness, or gratitude: (see **تحمّد**;) or] he seemed, or appeared, thankful, or grateful. (KL.)

8. **اشكر** † *It (an udder) became full (S, K, TA) of milk; (S, TA;) as also † اشكر. (K.)—اشكرت*

السَّمَاءُ + *The rain fell vehemently*: (S:) or *the sky rained much*. (K.) — اشتكرت الرياح + *The winds brought rain*: (K:) or *blew violently*: or, as is said on the authority of A'Obeid, *were contrary*; but ISd says that this is a mistake. (TA.) — Also اشكر + *It (heat, and cold,) became intense*. (K.) — † *He (a man) strove, exerted himself, or did his utmost, in his running*. (K, TA.) — Also † *It became what is termed شكير* [q. v.]. (TA.) — See also 1, near the end of the paragraph, in two places. — [Hence, app.,] † *It (a foetus) put forth downy hair*. (A.)

شكر The vulva, or pudendum, of a woman: (S, M, Mṣb, K:) or the flesh thereof: (M, K, *MF:) as also شكر, in either of these senses: (K:) pl. شكار: (Mṣb, TA:) لشمها, in the K, as the second explanation, is a mistake for لشمه. (MF.) It is said in a trad., نهي عن شكر البغي, meaning *He forbade the giving hire for prostitution*; the word ثمن being understood as prefixed to شكر. (TA.) — Also i. q. تكاح [i. e. The act of compressing, or of contracting marriage with, a woman]. (TS, K.)

شكر an inf. n. of شكر: (S, A, *Mṣb, K:) and it may [be used as a simple subst., and, as such,] have for its pl. شكور. (S. [See 1.]

شكر: see شكر.

شكرة + [Fulness of the udder of a camel; and so شكرية is expl. in the TK;] a subst. from اشكر [q. v.]. (K.) One says, هذا زمن الشكرة, so in the L and other lexicons, (TA,) or الشكرة, (so in my copies of the S,) or الشكرية, (so in the O and K,) † [This is the time of the fulness of the udder,] when the camels abound with milk, or have their udders full, (إذا حفلت, q. v.,) from the [herbage called] ربيع. (S, O, L, K.)

شكرة: see the next preceding paragraph.

شكرة † A she-camel, (Aṣ, S, A, K,) and ewe or she-goat, (A,) having her udder full (Aṣ, S, A, K) of milk, (S,) whatever be the fodder, or herbage, she has eaten; (A;) as also مشكار: (K:) or the former, that has obtained a good share of leguminous herbage, or of [other] pasture, and in consequence abounds with milk after having had little milk: (T, TA:) and † the latter, that abounds with milk though having had but a small share of pasture: (TA:) or that abounds with milk in summer and ceases in winter: (IAṣr, TA:) pl. of the former شكارى (S, K,) applied to camels and to sheep or goats, (S,) and شكري (K) and شكرات: (S, K:) and شكارى is applied to camels, and sheep or goats, as meaning *abounding with milk, or having their udders full*, (إذا حفلت,) from the [herbage called] ربيع. (S, TA.) † شكري is also a sing. epithet, having a similar signification: as well as a pl. One says † ضرة شكري † *An udder abounding with milk*: (A:) or *having much milk*. (S.) And † عين شكري † *A full source or eye*. (B, TA.) And † فدر شكري † *A*

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fat piece of flesh-meat: (K:) or † [a piece of flesh-meat] *flowing with grease, or gravy*: (A: [but in my copy, فدر is erroneously put for فدر:]) pl. شكارى. (A.)

شكري: see the next four preceding sentences.

شكرية: see شكرة, in two places.

شكور an intensive epithet, (TA,) signifying شكير الشكر [i. e. One who thanks much; or who is very thankful or grateful: see 1]: (K, TA:) and one who is earnest, or does his utmost, in thanking his Lord, or in being thankful or grateful to Him, by obedience to Him, performing his appointed religious services: (TA:) or one who does his utmost in showing his thankfulness, or gratitude, with his heart and his tongue and his members, or limbs, with firm belief, and with acknowledgment [of benefits received]: or who sees his inability to be [sufficiently] thankful or grateful: or who renders thanks, or is thankful or grateful, for probation: or, for what is denied him: (KT:) pl. شكور. (TA.) — † A beast that is sufficed by little fodder or herbage, (S, A,) and that fattens upon it: (A:) or that fattens upon little fodder or herbage: (K:) as though thankful for that small benefit. (TA.) — الشكور, applied to God, † [He who approves, or rewards, or forgives, much, or largely:] *He who gives large reward for small, or few, works: He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them*. (TA.)

شكير † The shoots that grow around a tree, from its أصل [i. e. root, or base, or stem]: (S:) or sappy twigs or shoots, that grow from the stem of a tree: or small leaves beneath the large: (A:) or fresh and tender twigs or shoots, that grow among such as have become thick and tough: and what grow at, or upon, the أصول [i. e. roots, or bases, or stems,] of large trees: or small leaves that grow at, or upon, the root, or base, or stem, of a tree: (IAṣr, TA:) and offsets, or suckers, or sprouts, of palm-trees: (K:) and the leaves that are around the branches of the palm-tree: (Yaḡkoob, K:) and plants, and hair, and feathers, and abundant ostrich-feathers (عفاء, K, TA, in the CK عفاء), such as are small, growing among such as are large: or the first, of herbage, growing after other herbage that has become dried up and dusty: (K:) and downy hair, or down: and any soft, fine hair: (A:) or hair growing among the plaits: pl. شكور: and weak hair: (TA:) and hair at the roots of a horse's mane, (K, TA,) like down, and in the forelock: (TA:) and the hair that is next to the face and the back of the neck: (A, K:) and branches: (AHn, K: [in the CK, والغصون is erroneously put for الغصون]) and the bark (لحاء) of trees: pl. شكور: (K:) and the pl. also signifies the long shoots of a grape-vine: or its higher, or highest, shoots: (AHn, TA:) and the sing., a grape-vine growing from a planted shoot. (AHn, K, TA.) — Also † Young men: (A:) or young offspring. (TA, from a trad.) — And † The young ones of camels: (K, TA:) as being likened to the شكير of palm-trees. (TA.)

شكارى + *Forelocks*: (K, TA:) as though pl. of شكير [which may be n. un. of شكير]. (TA.)

[شكورية a name applied in the present day to Cichorium, intybus and endivia; wild and garden-succory, and endive; as also هندى, correctly هندى.]

شاكري A hired man, or hireling; one taken as a servant: an arabicized word, from [the Pers.] چاکر. (O, K.)

شوكران: see the next paragraph.

شكران (S, K) and شكران, (K,) [in the CK, erroneously, شكران and with damm to the ك] or the correct form is شكران, with damm to the ك, as Ibn-Hishām El-Lakhmee and El-Farábee have expressly affirmed; (TA;) or it is correctly with س, (K,) unpointed, and so it is mentioned by AHn; (TA;) [but see سيكران;] or correctly شوكران, (K,) as Sgh holds to be the case, (TA,) [and thus it is written in several medical books, from the Pers. شوكران; accord. to Golius, Cicuta herba, and applied in the present day to conium, i. e. hemlock, or a species thereof; and this is probably what is meant by Golius, as the conium maculatum, or common hemlock, is called by some cicuta;] a certain plant, (S, K,) of the kind called حمض, (so in a marginal note in a copy of the S,) the stem of which is like that of the رازيانج [or fennel], and the leaves of which are like those of the [species of cucumber called] قماء, or, as some say, like those of the يبروح [q. v.], and smaller; having a white flower, and a slender stem, without any fruit; and its seed is like [that of] the نانخوة [or ammā], or [of] the أنيسون [or anise], without taste or odour, and mucilaginous. (TA.)

اشكر [More, and most, thankful, or grateful, &c.: see an ex. voce بروق].

مشكرة (O, K, TA, in the CK مشكرة,) † Herbage that causes milk to be copious. (O, K, TA. [In the CK, مغزرة اللبن is erroneously put for مغزرة اللبن.]

مشكار: see شكرة, in two places.

ريح مشكورة + A violent wind: (O, K:) or, as some say, a contrary wind; (O, TA;) but ISd, says that this is a mistake. (TA.)

شكس

شكس 1. شكس, (T, S, Mṣb, TA,) aor. ٤, inf. n. شكس (T, Mṣb, TA) and شكاسة; (T, S, Mṣb, TA;) or شكس, aor. ٢, (O, K, TA,) inf. n. شكاسة; (O;) He was, or became, refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, O, K:) or hard in disposition, or ill-natured, in behaviour or dealing: (TA:) or evil in disposition, or ill-natured, and very perverse or cross or repugnant and averse; syn. شرس. (Mṣb, TA.)*

3. **شاكسه** *He treated him, or behaved towards him, with hardness, harshness, or illnature.* (O, K.)

6. **تَشَاكَمُوا** *They treated, or behaved towards, one another with hardness, harshness, or illnature; or disagreed, one with another; in buying or selling: (IDrd, O, TA:) or they treated, or behaved towards, one another with contrariety, or opposition. (K, TA.) [Hence,] اللَّيْلُ وَالنَّهَارُ التَّشَاكَمَانِ † The night and the day are opposed to each other: (TA:) or alternate. (Az, A, O, TA.)*

شَكْسٌ: see **شَكْسٌ**. — **مَحَلَّةٌ شَكْسٌ** † *A strait place of alighting or abode. (TA.)* — **الشَّكْسُ** *A day, or two days, before the new moon; i. q. المِسَاقُ. (AA, O, K.)*

شَكْسٌ } see the next following paragraph.
شَكْسٌ }

شَكْسٌ, (Fr, S, Mṣb, K,) or **شَكْسٌ**, (S,) and **شَكْسٌ**, (K,) the first agreeable with analogy, (S,) *A man (S) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, K:) or hard in disposition, or illnature: (TA:) or evil in disposition, or illnature, and very perverse or cross or repugnant and averse; syn. شَرِسٌ: (Mṣb:) and شَكْسٌ and شَكْسٌ are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAṣr, TA:) pl. شَكْسٌ; (S, K;) a pl. of the first or third; (K;) or of the second, like as **صَدُقٌ** is pl. of **صَدُقٌ**. (S.) — Also the first, † *Niggardly; tenacious; avaricious. (K.)**

مَشَكْسٌ: see the next preceding paragraph.

مُتَشَاكِمُونَ (Kur xxxix. 30) *Disagreeing, one with another; (A, K, TA;) and behaving with hardness, harshness, or illnature: (A:) or disputing, or contending, together. (TA.) [See the verb, 6.]*

شكل

1. **شَكَلَ**, as an intrans. verb: see 4, in three places. — And see 5. — **شَكَلَ الْفَرَسَ بِالشَّكَالِ** (S,) or **شَكَلَ الدَّابَّةَ**, (Mṣb, K,) aor. ʔ, inf. n. **شَكَلٌ**, (Mṣb,) *He bound [the horse or] the beast, with the شَكَال; (Mṣb;) [i. e.] he bound the legs of [the horse or] the beast with the rope called شَكَال; as also شَكَلَهَا, (K,) inf. n. **تَشَكِيلٌ**. (TA.) And **شَكَلْتُ الطَّائِرَ** [app. *I bound the legs of the bird in like manner*]. (S.) And **شَكَلْتُ عَنِ البَعِيرِ** *I bound the camel's شَكَال between the fore girth and the hind girth; (S;) [i. e.] I put [or extended], between the hind girth and the fore girth of the camel, a cord, or string, called شَكَال, and then bound it, in order that the hind girth might not become [too] near to the sheath of the penis. (TA in art. حَقَب.)* — And [hence, i. e.] from the شَكَال of the beast, (TA,) **شَكَلَ الكِتَابَ**, (AHát, S, Mṣb, K, TA,) inf. n. as above, (Mṣb, TA,) † *He restricted [the meaning or pronunciation of]**

the writing, (قَدَدَهُ, AHát, S, TA,) or he marked the writing, (أَعْلَمَهُ, Mṣb,) with the signs of the desinential syntax (AHát, S, Mṣb, TA) [and the other syllabical signs and the diacritical points]: or i. q. أَعَجَمَهُ: (K:) but AHát says that شَكَلَ الكِتَابَ has the former meaning; and أَعَجَمَهُ signifies he dotted, or pointed, it [with the diacritical points]: (TA:) and الكِتَابَ شَكَلَ signifies the same as شَكَلَهُ; (S, Mṣb, K, TA;) as though [meaning] he removed from it dubiousness and confusion; (S, K, TA;) so that the ʔ in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) — And **شَكَلْتُ شَعْرَهَا**, (O, TA,) aor. ʔ; thus correctly, as pointed by IKṭṭ; accord. to the K **شَكَلْتُ**; (TA;) † *She (a woman) plaited two locks of her hair, of the fore part of her head, on the right and left, (O, K, TA,) and then bound with them her other ذَوَائِبَ [or pendent locks or plaits]. (TA.)* — And **شَكَلَ** [thus in the TA, so that it may be either شَكَلَ or شَكَلَ] † *He (the lion) compressed the lioness: on the authority of IKṭṭ. (TA.)* — **شَكَلْتُ**, aor. ʔ, (K, TA,) inf. n. **شَكَلٌ**, (TA,) *She (a woman) used amorous gesture or behaviour; or such gesture, or behaviour, with coquettish boldness, and feigned coyness or opposition; displayed what is termed شَكَل, i. e. غُنْجٌ and دَلٌ and غَزَلٌ; (K, TA;) and شَكَلٌ [signifies the same], i. e. تَدَلَّتْ [and in like manner تَشَكَلَ is said of a man]. (TA.)* — See also **شَكَلٌ** below, in two places. — And **رَكَنْتُ** [i. e. *I inclined to such a thing; or trusted to, or relied upon, it, so as to be, or become, easy, or quiet, in mind*]. (O.)*

2. **شَكَلَ**, as an intrans. verb: see 4: — and see also 5. — **شَكَلَهُ**, inf. n. **تَشَكِيلٌ**, *He formed, fashioned, figured, shaped, sculptured, or pictured, it; syn. صَوَّرَهُ; (K, TA;) namely, a thing. (TA.)* — See also 1, in three places.

3. **مُشَاكَلَةٌ** signifies *The being conformable, suitable, agreeable, similar, homogeneous, or congenial; syn. مُوَافَقَةٌ; (S, K;) as also تَشَاكُلٌ: (IDrd, S, K;) Er-Rághib [strangely] says that مَشَاكَلَةٌ is from الشُّكْلُ signifying “the binding,” or “shackling,” a beast [with the شَكَال]. (TA.)* You say, **هُوَ يُشَاكَلُهُ** [*He, or it, is conformable, &c., with him, or it; or resembles him, or it*]. (Mṣb.) And **هَذَا الأَمْرُ لَا يُشَاكَلُكَ** [*This affair will not be suitable to thee*]. (TA.) And **تَشَاكَلَا** *They resembled each other. (MA.)*

4. **اشكَلَ** [primarily] signifies **صَارَ ذَا شَكَلٍ** [meaning *It, or he, was, or became, such as had a likeness or resemblance, or a like, or match, &c.*]. (TA.) — [And hence, app.,] said of a thing, or case, or an affair; (S, Mgh, O, Mṣb, K;) as also **شَكَلَ**, (O, K, TA, [in the CK, erroneously, شَكَلَ, evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add كَفَرِحٌ or the like,]) inf. n. **شَكَلٌ**; (TA;) and **شَكَلَ**, (K,) inf. n. **تَشَكِيلٌ**; (TA;) † *It was,*

or became, dubious, or confused; syn. التَّبَسَّسَ, (S, O, Mṣb, K,) and اِخْتَلَطَ, (O, TA,) or اِشْتَبَهَ: (Mgh:) [and شَكَلَ is mentioned in this sense by Golius as on the authority of J (whom I do not find to have mentioned it either in this art. or elsewhere), and by Freytag as on the authority of Abu-l-'Alà: accord. to Sh, اشكَلَ in this sense is from شَكَلَةٌ signifying “redness mixed with whiteness:” (see مُشَكَّلٌ:) but] accord. to Er-Rághib, اشكَلَ in a thing, or case, or an affair, is metaphorical, [and] like اِشْتَبَاهَ from الشَّبَه. (TA.) One says, **اشكَلَ الأمرُ عَلَى الرَّجُلِ** † [*The thing, or case, or affair, was, or became, dubious, or confused, to the man*]; and **شَكَلَ** means the same. (Zj, O.) And **اشكَلْتُ عَلَى الأَخْبَارِ** † [*The tidings were dubious, or confused, to me*], and **اشكَلْتُ**; both meaning the same. (TA.) And one says also, **اشكَلَاتٌ عَلَيْهِ** and **اشكَلَاتٌ عَلَيْهِ** [meaning *There is doubt, or uncertainty, and there are doubts, or uncertainties, respecting it: thus using the inf. n. as a simple subst., and therefore pluralizing it*]. (Mz, 3rd نوع; &c.) — It is also said of a disease; [app. as meaning † *It became nearly cured; because still in a somewhat doubtful state;] like as you say تَبَائِلٌ; and so شَكَلَ. (TA.)* — **اشكَلَ النخْلُ** *The palm-trees became in that state in which their dates were sweet (Ks, S, A, O, K) and ripe, (Ks, S, O, Mṣb,) or nearly ripe; (A, TA;) and شَكَلَ signifies the same. (O.)* — And **اشكَلتُ العَيْنَ** *The eye had in it what is termed شَكَلَةٌ [q. v.: see also شَكَلٌ]. (K.)* — **اشكَلَ الكِتَابَ**: see 1.

5. **تَشَكَّلَ** *It (a thing, TA) was, or became, formed, fashioned, figured, shaped, sculptured, or pictured; syn. تَصَوَّرَ. (K, TA.)* — And *He became goodly in shape, form, or aspect. (TK in art. طَرَز.)* — **تَشَكَّلَ العِنَبُ**, (S, K,) and **شَكَلَ**, and **شَكَلَ**, (K,) *The grapes became in that state in which some of them were ripe: (S, K:) or became black, and beginning to be ripe: (K:) thus in the M. (TA.)* — See also 4, near the end. — And see 1, also near the end.

6: see 3, in two places.

8: see 4.

[10. **استشكَلَهُ** is often used by the learned in the present day as meaning *He deemed it* (i. e. a word or phrase or sentence) *dubious, or confused.*]

شَكَلَ i. q. **شَبَهَ** [as meaning *A likeness, resemblance, or semblance; a well-known signification of the latter word, but one which I do not find unequivocally assigned to it in its proper art. in any of the lexicons.* (AA, K, TA. [In the CK, and in my MS. copy of the K, in the place of الشَّبَه as the first explanation of الشُّكْلُ in the K accord. to the TA, we find الشَّبَه; but that the explanation which I have given is correct, is shown by what here follows.]) One says, **فِي فلَانٍ شَكْلٌ مِنْ أَبِيهِ**, meaning *شَبَهَ* [i. e. *In such a one is a likeness, or resemblance, of his father*]: (AA, TA:) and **فِيهِ اشكَلَةٌ** and **شَكَلَةٌ** (AA, O, K, TA)

and **شَاكِلٌ** (O, K, TA,) [likewise] meaning **شَبَهٌ** (AA, O, K, TA,) and **مُشَابَهَةٌ** (TK:) and **شَاكِلَةٌ** also is *syn. with شَكْلٌ* [in the sense of **شَبَهٌ**]; (K, TA;) [for] one says, **هَذَا عَلَى شَاكِلَةِ أَبِيهِ** as meaning **شَبَهِهِ** [i. e. *This is accordant to the likeness of his father*]. (TA.) — And *I. q.* **مِثَالٌ**: you say, **هَذَا عَلَى شَكْلِ هَذَا**, meaning **عَلَى مِثَالِهِ** [i. e. *This is according to the model, or pattern, or the mode, or manner, of this*]. (TA.) — And *The shape, form, or figure, (صُورَةٌ)* of a thing; *such as is perceived by the senses; and such as is imagined*: (K:) *the form (هَيْئَةٌ)*, of a body, *caused by the entire contents' being included by one boundary, as in the case of a sphere; or by several boundaries, as in those bodies that have several angles or sides, such as have four and such as have six* [&c.]: so says Ibn-El-Kemál: (TA:) pl. [of pauc., in this and in other senses,] **أَشْكَالٌ** and [of mult.] **شُكُولٌ**. (K.) — [It often means *A kind, sort, or variety, of animals, plants, food, &c.*] — [And *The likeness, or the way or manner, of the actions of a person*:] it is said in a trad. respecting the description of the Prophet, **سَأَلْتُ أَبِي عَنْ شَكْلِهِ**, meaning [I asked my father respecting the likeness of his actions, or] respecting what was like his actions; accord. to IAmb: or, accord. to Az, respecting his particular way, course, mode, or manner, of acting, or conduct: (O:) and **شَاكِلَةٌ** [likewise, and more commonly,] signifies *a particular way, course, mode, or manner, of acting, or conduct*; (S, O, K, TA;) as in the saying, **كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ**, (S, O, TA,) in the *Kur* [xvii. 86], (O, TA,) i. e. *Every one does according to his particular way, &c.*, (Ibn-'Arafah, S, O, Bd, Jel, TA,) *that is suitable to his state in respect of right direction and of error, or to the essential nature of his soul, and to his circumstances that are consequent to the constitution, or temperament, of his body*: (Bd:) and according to his nature, or natural disposition, (Ibn-'Arafah, Er-Rághib, O, TA,) *by which he is restricted [as with a شَكَالٌ]*: (Er-Rághib, TA:) and his direction towards which he would go: (Akh, S, O, K, TA:) and his side [that he takes]: (Kátádeh, O, K, TA:) and his aim, intention, or purpose: (Kátádeh, O, K, TA:) and **شَكْلٌ** [likewise] signifies *aim, intention, or purpose*; *syn. قَصْدٌ*. (TA.) — Also *A thing that is suitable to one; or fit, or proper, for one*: you say, **هَذَا مِنْ هَوَايَ وَمِنْ شَكْلِي** [*This is of what is loved by me and of what is suitable to me*]: (K, TA:) and **تَيْسٌ شَكْلُهُ مِنْ شَكْلِي** [*What is suitable to him is not of what is suitable to me*]. (TA.) [And hence, app.,] one says, **مَا شَكْلِي وَشَكْلُهُ**, meaning *What is my case and [what is] his, or its, case? because of his, or its, remoteness from me*, (T and TA voce **أَمْرٌ**.) — And sing. of **أَشْكَالٌ** (L, K, TA) signifying *Discordant affairs and objects of want, concerning things on account of which one imposes upon himself difficulty and for which one is anxious*: (Lth, TA:) and *dubious, or confused, affairs*: (TA:) or *discordant, and dubious, or confused, affairs*. (K. [In the CK,

المَشْكَلَةُ is erroneously put for **المَشْكَلَةُ**.) — Also *A like*; *syn. مِثْلٌ*; (S, Mgh, O, Mṣb, K;) and so **شَكْلٌ**: (O, K:) or, as some say, *the like of another in nature or constitution*: (Mṣb: [and accord. to Er-Rághib, it seems that the attribute properly denoted by it is congruity between two persons in respect of the way or manner of acting or conduct: but in the passage in which this is expressed in the TA, I find erasures and alterations which render it doubtful:]) pl. **أَشْكَالٌ** (S, Mgh, O, Mṣb, K*) and **شُكُولٌ** [as above]. (S, O, Mṣb, K*) One says, **هَذَا شَكْلٌ هَذَا** *This is the like of this*. (Mṣb.) And **فَلَانٌ شَكْلٌ فَلَانٌ** *Such a one is the like of such a one in his several states or conditions* [&c.]. (TA.) In the saying in the *Kur* [xxxviii. 58], **وَأَخْرَجْنَا مِنْ شَكْلِهِ**, (O, TA,) meaning *And other punishment of the like thereof*, (Zj, TA,) Mujáhid read **مِنْ شَكْلِهِ**. (O, TA.) — Also sing. of **أَشْكَالٌ** signifying, (O, K,) accord. to IAḡr, (O,) *Certain ornaments (O, K) consisting of pearls or of silver, (K,) resembling one another, worn as ear-drops by women*: (O, K:) or, as some say, the sing. signifies *a certain thing which girls, or young women, used to append to their hair, of pearls or of silver*. (O.) — And *A species of plant, (IAḡr, O, K,) diversified in colour, (K,) yellow and red*. (IAḡr, O, K.) — [And *The various syllabical signs, or vowel-points &c., by which the pronunciation of words is indicated and restricted*: originally an inf. n., and therefore thus used in a pl. sense.] — See also the next paragraph.

شَكْلٌ: see the next preceding paragraph, latter part, in two places. — Also, as an attribute of a woman, *Amorous gesture or behaviour; or such gesture, or behaviour, combined with coquettish boldness, and feigned coyness or opposition*; *syn. دَلٌّ*, (S, O, Mṣb, K,) and **غَنَجٌ**, and **غَزَلٌ**; (K; [in the CK, **غَزَلٌ**, which is a mistranscription;]) or her **غَنَجٌ**, and *comely or pleasing دَلٌّ*, whereby a woman renders herself comely or pleasing; (TA;) and **شَكْلٌ** signifies the same. (K.) One says **شَكْلٌ شَكْلٌ** [A woman having amorous gesture or behaviour; &c.]. (S, O, Mṣb.)

شَكْلٌ, in a sheep or goat, *The quality of being white in the شَاكِلَةٌ*. (S, O. [See **أَشْكَالٌ**]) [In this sense, accord. to the TK, an inf. n., of which the verb is **شَكَلَ**, said of a ram &c.]. — And in an eye, *The quality of having what is termed شَكْلَةٌ* [q. v.]. (S, O.) [Accord. to the TK, in this sense also an inf. n., of which the verb is **شَكَلَ**, said of a thing, as meaning *It had a redness in its whiteness*.]

شَكْلَةٌ: see **شَكْلٌ**, first signification. — One says also, **فِيهِ شَكْلَةٌ مِنْ سَمْرَةٍ** [*In him, or it, is an admixture of a tawny, or brownish, colour*], and **شَكْلَةٌ مِنْ سَوَادٍ** [*an admixture of blackness*]: (TA:) [or] **شَكْلَةٌ** signifies *redness mixed with whiteness*: (Sh, Mṣb, TA:) in camels, (K, TA,) and in sheep or goats, (TA,) *blackness mixed with redness*, (K, TA,) or *with dust-colour*: in the hyena, accord. to IAḡr, *a colour in which are*

blackness and an ugly yellowness: (TA:) in the eye, *a redness in the white*: (Mgh:) or, in the eye, *i. q. شُهْبَةٌ* [q. v.]: (K:) or, accord. to AO, (TA,) *the like of a redness in the white of the eye*; (S, O, TA;) and such was in the eyes of the Prophet; (O;) but if in the black of the eye, it is termed **شُهْبَةٌ**: (S, O, TA:) and the like is in the eyes of the [hawks, or falcons, termed] **صُقُورٌ** and **بُرُزَةٌ**: accord. to some, it is *yellowness mixing with the white of the eye, around the black*, as in the eye of the hawk (**الصُّقْرُ**); but he [i. e. AO] says, I have not heard it used except in relation to redness, not in relation to yellowness. (TA.) **فِيهِ شَكْلَةٌ مِنْ دَمٍ** [or a small admixture] of blood. (TA.)

شَكْلَةٌ A woman using, or displaying, what is termed **شَكْلٌ**, i. e. **غَنَجٌ** and **دَلٌّ** and **غَزَلٌ** [meaning *amorous gesture or behaviour, &c.*], (K, TA,) in a comely, or pleasing, manner. (TA.)

شَكْلَةٌ fem. of **أَشْكَالٌ** [q. v.]. (S, O.) — Also *A want*; *syn. حَاجَةٌ*; and so **أَشْكَالَةٌ**, (S, O, K, [both of these words twice mentioned in this sense in the K,]) and **شُوكَلَةٌ**; this last and the second on the authority of IAḡr; (O;) accord. to Er-Rághib, *such as binds, or shackles, (تُعَيْدٌ) a man [as though with a شَكَالٌ]*. (TA.) One says, **لَنَا قَبْلَكَ أَشْكَالَةٌ** [i. e. *حَاجَةٌ*] [*We have a want to be supplied to us on thy part; meaning we want a thing of thee*]. (S, O.) — Also *i. q. مَدَاهِنَةٌ*. (So in the O and TA. [But whether by this explanation be meant the inf. n., or the fem. pass. part. n., of **دَاهَنٌ**, is not indicated. Words of the measure **فَعْلَانَةٌ** having the meaning of an inf. n., like **بَغَضَانَةٌ**, are rare.]

شَكَالٌ, of which the pl. is **شُكَالٌ**, (S, O, Mṣb, K,) the latter also pronounced **شُكْلٌ**, (TA,) *i. q. عَقَالٌ* [*A cord, or rope, with which a camel's fore shank and arm are bound together*]: (S, O:) [or, accord. to the TA, by **عَقَالٌ** is here meant what next follows:] *a rope with which the legs of a beast (دَابَّةٌ) are bound*: (K:) *a bond that is attached upon the fore and hind foot [or feet] of a horse [or the like] and of a camel*: (KL:) [*hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet*: so accord. to present usage; and so accord. to the TK, in Turkish **كُوسْتَك**: Fei says only,] the **شَكَالٌ** of the beast (دَابَّةٌ) is well known; and the pl. is as above. (Mṣb.) In relation to the [camel's saddle called] **رَحْلٌ**, (K, TA,) accord. to Aḡr, (S, O, TA,) *A string, or cord, that is put [or extended and tied] between the تَصْدِيرِ [or fore girth] and the حَقَبِ [or hind girth]*, (S, O, K, TA,) *in order that the latter may not become [too] near to the sheath of the penis*; also called the **زَوَارِ**, on the authority of AA: (S, O, TA:) and [in relation to the saddle called **قَتَبٌ**,] *a bond [in like manner extended and tied, for the same purpose,] between the حَقَبِ [or hind girth] and the بَطَانِ [by which is meant the fore girth, answering to the تَصْدِيرِ of the رَجُلِ]*: and a bond [probably meaning the rope men-

tioned in the explanation given from the **ك** in the preceding sentence] *between the fore leg and the hind leg.* (**ك**, TA.) — Also, in a horse, † The quality of having three legs distinguished by [the whiteness of the lower parts which is termed] **تَحْجِيل**, and one leg free therefrom; (**س**, **و**, **ك**, TA;) [this whiteness] being likened to the **عَقَال** termed **شَكَال**: (**س**, **و**;) or having three legs free from **تَحْجِيل**, and one hind leg distinguished thereby: (**س**, **و**, **ك**, TA:*) accord. to A'Obeyd, it is only in the hind leg; not in the fore leg: (**س**, **و**;) or, accord. to AO, (TA,) having the whiteness of the **تَحْجِيل** in one hind leg and fore leg, on the opposite sides, (Mgh,* TA,) whether the whiteness be little or much: (TA:) [when this is the case, the horse is said to be **خَلَّافٌ مِنْ خَلَّافٍ**: see 3 (last sentence) in art. **خَلَّفَ**:] the Prophet disliked what is thus termed in horses. (O.)

شَكِيلٌ † Foam mixed with blood, appearing upon the bit-mouth, or mouth-piece of the bit. (Z, O, **ك**, TA.)

شَاكِلٌ: see **شَكَّلَ**, first signification. — Also A whiteness between the **عَذَار** [which see, for it has various meanings,] and the ear. (**ك**tr, **س**, O. [See also **شَاكَلَةٌ**].)

شَوَكَلٌ: see **شَوَكَلَةٌ**. — One says, **اجْعَلِ الْأَمْرَ شَوَكَلًا وَاحِدًا**, meaning *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr, TA in art. **بَأَجَ.**)

شَاكَلَةٌ: see **شَكَّلَ**, former half, in two places. — **الشَّاكَلَةُ**, also, signifies *The flank*; syn. **الطَّافِلَةُ**, i. e. **الطَّافِلَةُ**: (**س**, **و**;) [or,] in a horse, the skin that is between the side (**عَرَضٌ**) of the **حَاوِصَةٌ** and the **ثَفَنَةُ**, (**ك**, TA,) which latter means [the stifle-joint, i. e.] the joint of the **فَخْدٌ** and **سَاقٌ**: or as some say, the **شَاكَلَتَانِ** are the two exterior parts of the **طَفْلَفَتَانِ** [or two flanks] from the place to which the last of the ribs reaches to the edge of [the hip-bone called] the **حَرْقَفَةُ** on each side of the belly. (TA.) One says, **أَصَابَ شَاكَلَةَ الرَّمِيَّةِ**, meaning [He hit] the **حَاوِصَةَ** [or flank] of the **رَمِيَّةِ** [or animal shot at]. (TA.) [Hence,] one says, **أَصَابَ شَاكَلَةَ الصَّوَابِ**, † [He hit the point that he aimed at, of the thing that was right]: and **هُوَ يَرْمِي بِرَأْيِهِ الشَّوَاكِلَ** † [He hits, by his opinion, or judgment, the right points]. (TA.) Ibn-'Abbád says that [the pl.] **شَوَاكِلٌ** signifies [also] *The hind legs*; because they are shackled [with the **شَكَال**]. (O.) — Also *The part between the ear and the temple.* (IAfr, **ك**, TA.) — And **شَوَاكِلٌ** (which is the pl. of **شَاكَلَةٌ**, TA) † *Roads branching off from a main road.* (**ك**.) You say **طَرِيقٌ ذُو شَوَاكِلٍ** † A road having many roads branching off from it. (O.) — And **شَاكَلَتَا الطَّرِيقِ** means † *The two sides of the road*: you say **طَرِيقٌ ظَاهِرُ الشَّوَاكِلِ** † [A road of which the sides are apparent, or conspicuous]. (TA.)

شَوَكَلَةٌ: (so in the O, as on the authority of IAfr,) or **شَوَكَلٌ**, (so in the **ك**,) thus says Ez-Zejjájee, but Fr says the former, [like IAfr,] (TA,) i. q. **رَجَالَةٌ** [as meaning *The footmen of an army or the like*]: (Fr, IAfr, Ez-Zejjájee, O, **ك**, TA:) or **مَيْمَنَةٌ** [meaning *the right wing of an army*]: or **مَيْسَرَةٌ** [meaning *the left wing thereof*]. (Ez-Zejjájee, **ك**, TA.) — And i. q. **نَاحِيَةٌ** [probably as meaning *The side, region, quarter, or direction, towards which one goes*; like **شَاكَلَةٌ**, as expl. by Akh and others, in a saying mentioned voce **شَكَّلَ**]. (IAfr, O, **ك**.) — Also i. q. **عَوْسَجَةٌ** [i. e. *A tree of the species called عَوْسَجٌ*, q. v.]. (IAfr, O, **ك**.)

شَوَكَلَةٌ: see **شَكَّلَا**, above.

أَشَكَلٌ More, and most, like; syn. **أَشَبَهُ**: so in the saying, **هَذَا أَشَكَلٌ بَعْدًا** [This is more, or most, like to such a thing]. (**س**, **ك**.) — Also *Of a colour in which whiteness and redness are intermixed*; (**س**, Mgh, **ك**;) applied to blood; and, accord. to IDrd, a name for *blood*, because of the redness and whiteness intermixed therein; (**س**;) [and] applied to a man; (Mgh;) or to anything: (TA:) or in which is whiteness inclining to redness and duskiness: (**ك**;) or it signifies, with the Arabs, [of] *two colours intermixed.* (TA.) [Hence,] it is applied to water, (**ك**, TA,) as meaning † *Mixed with blood*: (TA: [see an ex. in a verse cited voce **حَتَّى**]:) pl. **شَكَلٌ**. (**ك**.) And the fem., **شَكَلَةٌ**, is applied as an epithet to an eye, (**س**, **ك**;) meaning *Having in it what is termed شَكَلَةٌ*, which is *the like of a redness in the white thereof*; like **شَهْنَةٌ** in the black: (**س**;) pl. as above. (**ك**.) A man is said to be **أَشَكَلُ الْعَيْنِ**, meaning *Having a redness*, (Mgh,) or *the like of a redness*, (O,) in the white of the eye: (Mgh, O:) the Prophet is said to have been **أَشَكَلُ الْعَيْنِ**: and it has been expl. as meaning *long in the slit of the eye*: (**ك**;) but ISd says that this is extraordinary; and MF, that the leading authorities on the trads. consentaneously assert it to be a pure mistake, and inapplicable to the Prophet, even if lexicologically correct. (TA.) — Applied to a camel, (**ك**, TA,) and to a sheep or goat, (TA,) of which the blackness is mixed with redness, (**ك**, TA,) or with dust-colour; as though its colour were dubious to thee: (TA:) pl. as above, applied to rams &c., (**ك**, TA,) in this sense. (TA.) — Applied to a sheep or goat, *White in the شَاكَلَةُ* [or flank]: (**س**, **و**;) fem. **شَكَلَةٌ**; (**س**;) applied to a ewe, as meaning *white in the شَاكَلَةُ*, (**ك**, TA,) *the rest of her being black.* (TA.) — Also *The mountain-species of سِدْرٌ* [or lote-tree]; (**س**, **و**, **ك**;) described to AHn, by some one or more of the Arabs of the desert, as a sort of trees like the **عَنَابٌ** [or jujube] in its thorns and the crookedness of its branches, but smaller in leaf, and having more branches; very hard, and having a small drupe, (**نَبِيْقَةٌ**, [dim. of **نَبِيْقَةٌ**, n. un. of **نَبِيْقٌ**, which means the "drupe of the سِدْرُ,"]) which is very acid: the places of its growth are lofty mountains; and bows are made of it [as is shown by an ex. in the **س** and **و**]:

(TA:) [app. with tenween, having a] n. un. with **ة**: (**س**, **ك**;) AHn says that *the growth of the اشكل is like [that of] the trees called شَرِيَانٌ* [of which likewise bows are made]. (TA.)

أَشَكَلَةٌ: see **شَكَّلَ**, first signification. — Also i. q. **نَبَسٌ** [meaning † *Dubiousness, or confusedness*]. (**ك**.) — See also **شَكَلَا**, in two places. — Also *A single tree of the species called اشكل* [q. v.]. (**س**, **ك**.)

مُشَكَّلٌ, from **أَشَكَلٌ** in the first of the senses assigned to it above, signifies *Entering among [meaning confused with] its likes.* (TA.) — And [hence, app., or] accord. to Sh, from **شَكَلَةٌ** meaning "redness mixed with whiteness," it signifies † *Dubious, or confused.* (TA.) [Used as a subst.,] it has for its pl. **مُشَكَلَاتٌ** [and **مُشَاكِلٌ** also: for] one says, **هُوَ يَفْكُ الْمَشَاكِلَ**, meaning † [He solves] the things, or affairs, that are dubious, or confused. (TA.) — **مشكل** [app. **مُشَكَّلٌ**], applied to a horse, means *Having a whiteness in his flanks.* (AA, TA in art. **دَعَمَ.**)

مُشَكَّلٌ *Endowed with a goodly aspect, or appearance, and form.* (TA.)

مَشْكُولٌ A horse bound, or shackled, with the **شَكَال** [q. v.]. (O, TA.) — And † A horse distinguished by the whiteness in the lower parts of certain of the legs which is denoted by the term **شَكَال** [q. v.]: (**س**, Mgh,* O, TA:) such was disliked by the Prophet. (**س**.) [See also **مُحَجَّلٌ**.] — And † A writing restricted [in its meaning or pronunciation] with the signs of the desinential syntax [and the other syllabical signs and the diacritical points]. (AHát, TA.)

شكر

1. **شَكَمَهُ**, aor. **شَكَرَ**, inf. n. **شَكْرٌ**, *He bitted him*; [namely, a horse or the like;] *he put the bit (شَكِيمَةٌ) into his mouth.* (TA.) — [Hence,] **شَكَرَ** **الْوَالِيَّ**, (**س**, **ك**;) aor. and inf. n. as above, (TA,) † *He bribed the والي* [i. e. *prefect, or the like*]; as though he stopped his mouth with the **شَكِيمَةُ**, (**س**, **ك**, TA,) i. e. the [bit, or] iron thing of the **لِجَامِ**. (TA.) And **شَكَرَ فَاهُ بِالْإِتَاوَةِ** i. e. † [He stopped (lit. bitted) his mouth] with the bribe. (TA in art. **أَتَوَ.**) — And **فَعَلَ فُلَانٌ أَمْرًا فَشَكَرْتَهُ** † *Such a one did a thing, or performed an affair, and I settled, or established, it.* (Lth, TA.) — And **شَكَمَهُ**, (**س**, **ك**;) aor. as above, (**س**;) and so the inf. n.; (**ك**;) and **شَكَمَهُ**; (Th, **ك**;) *He repaid, requited, compensated, or recompensed, him*; (**س**, **ك**;) or *gave him what is termed شَكَرٌ* [q. v.]: (**ك**;) *he gave him his hire, or pay.* (**س**, from a trad.) — And, as some say, (**س**;) **شَكَمَهُ**, inf. n. **شَكَرٌ** and **شَكَرٌ**, *He bit him.* (**س**, **ك**.) — **شَكَرٌ**, aor. **شَكَرَ**, (**ك**;) inf. n. **شَكَرٌ**, (TK,) *He was, or became, hungry.* (**ك**.)

4: see the preceding paragraph.

شَكَرٌ (**س**, **ك**, &c.) and **شَكَمَى**; (**ك**;) of the latter, ISd says, "I think it to be a dial. var., but I am not certain of it;" (TA;) *A repayment, requital,*

compensation, or recompense; (El-Umawee, A'Obeyd, §, K;) and شُكْب is a dial. var. thereof: (TA:) when the gift is initial, it is termed شُكْد: (§:) or a substitute; or thing given, received, put, or done, by way of replacement or exchange: (Ks, TA:) and (K) a gift; (As, K, TA;) as also شُكْد; (As, TA;) or the latter signifies a gift without compensation: (TA:) or شُكْر signifies a benefaction, bounty, or gratuity; syn. نَعْمَى. (Lth, TA.)

شُكْر A lion: (K:) expl. in this sense as occurring in a verse of Aboo-Şakhr El-Hudhalee: or, accord. to Skr, as there used, quickly, or soon, angry; or violently angry. (TA.)

شُكْمَى: see شُكْمَى.

شُكْمَى: see شُكْمَى, in three places. — Also The loop-shaped handles of the cooking-pot. (§, K.)

[شُكَامَة expl. by Golius as meaning "Malitia indolis, contumacia," as on the authority of the KL, is app. a mistake for شُكَاَسَة, which I find expl. in the KL as signifying the "being evil in nature, or natural disposition," but not شُكَامَة. — Freytag explains it as meaning also Likeness; a signification of شُكْمَى, also mentioned by him; but for this he names no authority, and I know of none.]

شُكْمَى, in the لَجَامِ, [The bit-mouth, or mouth-piece of a pit; i. e.] the transverse piece of iron in the mouth of the horse, in which is the فَاَس [q. v.]; (§, K;) as also شُكْمَى: (§:) [see also لَجَامِ, and مَسْحَل:] or شُكْمَى is pl. of شُكْمَى, as also شُكْمَى and شُكْمَى, (K, TA,) this last with two dammehs, [but written in the CK شُكْمَى] or [rather شُكْمَى is a coll. gen. n., and شُكْمَى is said by some to be pl. of شُكْمَى, not of شُكْمَى. (TA.) — Hence, [as used in phrases mentioned below,] (TA.) † Resistance, or incompliance: (§, TA:) disdain, scorn, or disdainful and proud incompliance or refusal: and self-defence from wrong treatment: (K:) and self-magnification, pride, or haughtiness; syn. شَمْرَى; الشَمْرَى in the copies of the K being a mistake for الشَمْرَى: (TA:) firmness, strength, or vehemence, of spirit; (TA, and Ham p. 140;) and evilness of nature or disposition: (Ham ibid:) strength of heart: (IAar, TA:) hardiness; courage, or courage and energy; or determination; syn. عَارِضَة: vigorousness, strenuousness, or energy: (TA:) also [simply] nature, or natural disposition; syn. طَبْع. (K, TK: in the CK الطَّبْع is [erroneously] put in the place of الطَّبْع.) One says, فُلَانٌ ذُو شُكْمَى † Such a one is resistant, or in-compliant: (§, TA:) or disdainful, or scornful; resistant, unyielding, or in-compliant: one who defends himself from wrong treatment: proud: hardy; courageous: one possessing prudence or discretion, or firmness or soundness of judgment. (TA.) And فُلَانٌ شَدِيدُ الشُّكْمَى, meaning [in like manner] † Such a one is firm, strong, or vehement, of spirit; (§, TA, and Ham p. 140;) disdainful, or scornful; resistant, unyielding, or in-compliant; (§, K, TA;) so says Isk: (TA:)

or, as some say, one possessing strength, or vehemence, of tongue; and perspicuity, or eloquence, of speech or language; or perspicuity of speech with quickness, or sharpness, of intellect; and much hardiness, or courage, or courage and energy, or determination. (Ham p. 140.) — Also † Likeness, or resemblance. (K.) — And † A compact, or covenant; syn. عَهْد: (K, TA:) in some copies of the K, العَهْدُ is erroneously put for العَهْدُ. (TA.)

شكى and شكو

1. شُكَا, (K,) first pers. شُكُوْتُ, (§, Mṣb,) of which شُكَيْتُ is a dial. var., (K in art. شكى,) aor. 2, (§, Mṣb,) [and of the latter 2,] inf. n. شُكُو, (§, Mṣb,) or شُكُوَى, (K,) or this is a simple subst., (§, Mṣb,) also pronounced شُكُوَى, (K,) and شُكَايَة, (§, K,) with kesr, (K,) in which the ى is [said to be] substituted for و because most inf. ns. of the measure فَعَالَة of verbs ending with an infirm radical letter are of verbs of which that letter is ى, (TA,) or this also is a simple subst., (Mṣb,) and شُكَاة, (§, K,) or this too is a simple subst., (Mṣb,) and شُكَاوَة, (K,) and شُكَيْتُ, (§, K,) is a trans. verb; (§, Mṣb, K;) and شُكَيْتُ signifies the same; (§, K;) as also شُكَيْتُ: (K:) one says, شُكَا أَمْرَهُ إِلَى اللَّهِ and شُكَيْتُ [i. e. شُكَيْتُ أَمْرَهُ], and شُكَيْتُ [i. e. شُكَيْتُ أَمْرَهُ], (K, TA,) meaning [He complained of his case to God; or] he told to God the weakness of his condition: (TA:) and شُكُوْتُ فُلَانًا and شُكَيْتُهُ [I complained to such a one of his conduct to me]; (§;) [or] شُكَا فُلَانًا means he told such a one of his evil conduct to him: (TA:) and شُكَا فُلَانًا إِلَى فُلَانٍ He complained of such a one to such a one: (MA:) [and شُكُوْتُ إِلَيْهِ كَذَا I complained to him of such a thing: see 4: and [in like manner] شُكَيْتُهُ إِلَيْهِ كَذَا He complained to him of such a thing: (MA:) and شُكَيْتُ مِنْهُ [I complained of him, or it; like شُكُوْتُهُ]: (Mṣb:) Er-Rághib says, الشُّكَايَة is The showing, or revealing, of grief, or sorrow; whence the saying in the Kṣur [xii. 86], إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ [I only show my grief and my lamentation to God]; and in the same [lviii. 1], وَتَشْكِي إِلَى اللَّهِ [And showeth her grief, or sorrow, to God]; the primary signification of الشُّكُو being the opening of the small skin for water or milk called شُكُوَة, and showing what is in it; so that it is as though originally metaphorical [though what is termed شُكُوَة (expl. in art. حَق)]; like the phrases نَفَضْتُ لَهُ مَا فِي جِرَابِي and بَشَّتُ لَهُ مَا فِي وَعَائِي, meaning "I showed him what was in my heart." (TA.) — شُكَا is also said of a camel as meaning He stretched out his neck, and made much moaning, or prolonged utterance of a complaining voice, being fatigued by journeying. (TA.) — And شُكَاة, (MA, K, TA,) inf. n. شُكُو and شُكَاة and شُكُوَى, (MA, TA,) is said in relation to a disease, or sickness; (MA, K, TA;) meaning He (a diseased, or sick, person) complained of it, namely,

his disease, or sickness; (MA; [accord. to the TK, followed in this case, as in many others, by Freytag, it means it (i. e. disease, or sickness,) afflicted him; which I think to be indubitably a mistake;]) and شُكَيْتُ and شُكَيْتُ signify the same [as شُكَا مَرَضُهُ he complained of his disease, or sickness]: (TA:) [or] these two verbs (شُكَيْتُ and شُكَيْتُ) signify [or signify also] he was, or became, diseased, or sick. (TA in additions at the end of this art.) One says also, شُكَيْتُ اشْتَكِيَهُ and شُكَيْتُ, both meaning the same [i. e., originally, He complained of a pain, or disease, in some one of his members; but generally meaning he had a complaint of, or a pain or a disease in, some one of his members; and شُكَا عَضْوًا not unfrequently occurs used in the same sense]: (§:) [thus one often says of a brute; for ex.,] As says, in explaining العَلَابُ as meaning "a certain disease that attacks the camel," شُكَيْتُ مِنْهُ قَلْبَهُ [he has a pain in consequence thereof in his heart; in which قَلْبَهُ, though determinate, may be considered as an explicative, like بَطْنُهُ in the phrase أَلْبِرْ بَطْنَهُ, q. v.]: (§ in art. قلب.) — One says also, هُوَ يُشْكِي بِنَدَا, meaning He is accused, or suspected, of such a thing; syn. يَتَهَمَرِبُهُ: (K: [there mentioned as though it were from أَشْكِي, and held to be so by the author of the TK; but it is from شُكِي; as though meaning he is complained of by reason of such a thing:]) mentioned by Yaakooob, in the "Alfádh." (TA.) = شُكِي فُلَانٌ [thus in my original, app. شُكَا or شُكِي,] is mentioned by Az as meaning The nails of such a one became split in several, or many, places. (TA.)

2. شُكْتُ, inf. n. شُكَيْتُ; and شُكْتُتُ; and شُكْتُتُ; (K;) or, accord. to Th, only this last; (TA;) The women took for themselves, or made, a شُكُوَة [q. v.] for the churning of milk; (K, TA;) because it was little in quantity; the شُكُوَة being small, so that only a small quantity can be churned in it: (TA:) or, as in the T, شُكِي and شُكِي he took for himself, or made, a شُكُوَة: (TA:) [or] so شُكَيْتُ: (§:) and so شُكِي. (IKṭt, TA.) = شُكِي شَاكِيَهُ, inf. n. شُكَيْتُ, expl. in the K as meaning كَفَّ عَنْهُ and طَبَّيَ نَفْسَهُ, is a foul mistranscription: correctly, سَلَّى شَاكِيَهُ, meaning "He comforted his complainer, and consoled him for that which had befallen him;" as in the Tekmileh. (TA.)

3. شَاكَاهُ, inf. n. مُشَاكَاةُ, He complained of him, i. q. شُكَاةُ: or he told of his deceit, guile, or circumvention, and his vices, or faults. (TA.)

4. اشكاه [He made him, or caused him, to complain;] he did to him that which made him, or caused him, to have need to complain of him. (§, Mṣb.) He increased his annoyance and complaining. (Az, K, TA.) — And He removed, or did away with, his complaint; or made his complaint to cease; (§, *Mgh, Mṣb, K;) he caused him to be pleased or contented [and so relieved him from his complaint]; syn. أَعْتَبَهُ مِنْ شُكُوَاهُ; (§, and Har p. 337;) i. e. أَرْضَاهُ; (Har ibid. ;) and

he desisted from that of which he complained: (S, * Mṣb:) thus it has two contr. significations. (S, K.) Hence the saying, (Mgh, Mṣb, TA,) in a trad., (TA,) **شَكُونَا إِلَى رَسُولِ اللَّهِ حَرَّ الرَّمْضَاءِ** [We complained, to the Apostle of God, of the heat of the burning ground, in our fasting,] and he did not remove, or cause to cease, our complaint. (Mgh, * Mṣb, TA.) And [hence] one says, **اشْكَى فُلَانًا مِنْ فُلَانٍ**, meaning *He took for such a one, from such a one, what pleased or contented him [and so relieved him from complaining of him]*. (ISd, K, TA: omitted in the CḲ.) — Also *He told him his complaint, and the desire, or longing of the soul, that he endured.* (TA.) — And *i. q.* **وَجَدَهُ شَاكِيًا** [which may mean *He found him to be complaining, or, as seems to be indicated by what immediately precedes it in the K, he found him to be complaining of a disease of the slightest sort*]: (K:) or, as in the T, **اشْكَى** [app. meaning *اشْكَى حَبِيْبِهِ*] signifies *he found the object of his love, or his friend, to be complaining; expl. by صَادَفَ حَبِيْبَهُ يَشْكُو*. (TA.) — See also 2.

5. **تَشَكَّى** *He expressed complaint or lamentation, pain, grief, or sorrow; syn. تَوَجَّعَ*; (Mṣb and K in art. **وَجَع**;) *he made complaint or lamentation.* (MA, KL.) See 1, in four places. — [Hence] one says, **تَشَكَّى شَاتِي أَرْضَ كَذَا**, meaning + [*My sheep or goats forsook such a land, [as though they complained of it,] and did not go near it.*] (TA. [But I have substituted **شَاتِي** for what is there written **شَاكِي**, an evident mistranscription.]) — See also 2, in two places.

6. **تَشَاكَوْا** *They complained, one to another.* (K.)

8: see 1, in nine places: — and see also 2, in two places.

شَكُو inf. n. of **شَكَا**. (S, Mṣb.) — It is also used in the sense of **وَجَدَ** [meaning *Grief, mourning, or sorrow*]. (TA.) — Also, and **شَكُوِي**, and **شَكَا**, and **شَكَا**, and **شَكَوَا**, (K,) this last mentioned by Az, (TA,) [but it is omitted in some copies of the K,] *A complaint, meaning a disease, malady, or sickness.* (K.) — Also, the first, *A small, or young, lamb: or a small, or young, camel:* (K accord. to different copies: in some, **الشَّكُو** having for its explanation **الْحَمَلُ الصَّغِيرُ**, and thus in the TA: in others, **الْحَمَلُ الصَّغِيرُ**;) mentioned by ISd. (TA.)

شَكَا an inf. n. of **شَكَا**; (S, K;) or a simple subst., like **شَكُوِي**. (Mṣb.) — See also **شَكُو**. — Also *i. q.* **عَيْبٌ** [*A vice, fault, &c.*]. (TA.) [See a verse cited voce **وَفَاتٍ**.]

شَكُوَة *The skin of a sucking kid, (T, * S, M, *) for milk: that of the جَدْعُ and of such as is above that [in age] is termed وَطْبٌ; (S;) or that of the جَدْعُ is termed سِقَا; and that of such as is weaned, بَدْرَة; (T, TA:) or a receptacle of skin or leather, for water and for milk, (K, TA,) or, as some say, in which water is cooled and in*

which milk is kept close: (TA:) or a small skin for water or milk: or a small receptacle in which water is put: (Er-Rāghib, TA:) the dim. is شَكِيَة; (TA:) and the pl. is شَكَوَاتٌ and شَكَا; (K, TA) and شَكِي [like as بُدُوْرٌ is a pl. of بَدْرَة, being originally شَكُوو, like as دَلِي (pl. of دَلُو) is originally دَلُوو]. (TA.)

شَكُوِي an inf. n. of **شَكَا**, as also **شَكُوِي**; (K;) or a simple subst. [signifying *Complaint*]: (S, Mṣb:) pl. **شَكَوِي**. (TA.) — See also **شَكُو**.

شَكَوَا: } see **شَكُو**.
شَكَا: }

شَكِي *i. q.* **شَاكٌ** [i. e. *Complaining*]; (Mṣb;) [or a complainer; i. e.] **الشَّكِي** signifies **الَّذِي يَشْكِي**, (S,) or **الَّذِي يَشْكُو**. (JM.) — And *Pained; syn. مُوجَعٌ*; (K, TA;) in this sense an instance of **فَعِيلٌ** in the sense of **مَفْعُوْلٌ**: (TA:) or *causing pain; syn. مُوجَعٌ*: [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Ṭirimmāh says,

• **وَسِي شَكِي وَلِسَانِي عَارِدٌ** •

[which is inconsiderately cited in the TA immediately after the former of these two explanations: I say “inconsiderately” because the meaning evidently is, not that thus indicated in the TA, but, *My branding, or stigmatizing, by satire, (for one says بِالْبَجَاءِ) is such as causes pain, and my tongue is vehement: or شَكِي may here have the last but one of the meanings expl. in this paragraph*]: **وَسِي** is from **السَّيْمَةُ**. (S.) — Also *Affected with a complaint, meaning disease, malady, or sickness, [app. in an absolute sense, (see شَكُو) and also] of the least, or lightest, or slightest, sort; and so شَاكٌ*. (M, K.) — And *i. q.* **مَشْكُو**, (S, Mṣb, K,) which is a pass. part. n. of **شَكَا**; [and therefore signifies *Complained of; and also complained to; but mostly seems to be used in the former of these senses;*] as also **مَشْكِي**. (S, Mṣb.)

شَكَابَةٌ an inf. n. of **شَكَا**; (S, K;) or a simple subst., like **شَكُوِي**. (Mṣb.)

شَكِيَة an inf. n. of **شَكَا**. (S, K.) — And also (TA) a subst. signifying *A thing complained of (أَسْرٌ) like رَمِيَة a subst. signifying “a thing cast at or shot at” (أَسْرٌ لِمَرْمِي) (Mṣb, TA:) pl. شَكَايَا*. (TA.) — Also *A remainder, or remaining portion, (K and TA in art. شَكِي) of a thing: mentioned by Sgh.* (TA.)

شَكِيَة dim. of **شَكُوَة**, *q. v.* (TA.)

شَكِي, (thus in copies of the K,) or **شَكِي**, with damm to the ش, (TA,) is mentioned in art. **شَك** [q. v.], and J has committed a mistake (K, TA) in mentioning it here, as Sgh has observed: (TA:) [accord. to F, it seems to be a rel. n. applied to a bit, or bridle; for it is said to be so

applied in the K, as well as in the O, in art. **شَك**, in which both explain it as meaning *Difficult*; and also to a skin; for immediately after asserting that J has committed a mistake, F adds,] and **شَكِي**, like **حَشِي**, is a town in Armenia, whence [are brought] bits, or bridles, (**لُجْمٌ**) and skins, (K,) [and SM adds that they are termed **شَكِيَة**: but what I find J to have stated is as follows:] **الشَّكِي**, [thus in one of my copies of the S,] or **الشَّكِي**, [thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish **نَش** or **لَش**. (S. [But in the JM, this last word is written, as from the S, **تَشَن**: it may therefore be correctly **نَشَن**, or **لَشَن**, which, though used in Turkish, is a Pers. word, meaning *smooth*.])

شَاكٌ: see **شَكِي**, in two places. — In the phrase **رَجُلٌ شَاكِي السَّلَاحِ**, (S,) which means *A man whose weapon is sharp, or whose weapons are sharp, (S, K, *) Akh says that شَاكِي is formed by transposition from شَائِكٌ [q. v. in art. شوك]: شَاكٌ نَبِي (S:) and accord. to AZ, one says also **شَاكِي السَّلَاحِ**. (TA in art. شوك.) — And **الشَّاَكِي** [is app. formed in like manner from **الشَّائِكُ**, and] signifies *The lion.* (K.)*

مَشْكَاةٌ *A niche in a wall; i. e. a hole, or hollow, (كُوَة) in a wall, not extending through; (Fr, S, M, K, &c.;) in which a lamp, placed therein, gives more light than it does elsewhere: thus expl. by the generality of the expositors [of the Kur-án]; and this is said by Ibn-Aṭṭeeyeh to be the most correct explanation: (TA:) said by Aboo-Moosà to mean the iron, or leaden, thing in which is the wick [of the lamp]: thought by Az to mean the tube which is the place of the wick in the glass lamp, as being likened to the كُوَة which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the **مِصْبَاحٌ** there mentioned is the lighted wick: (Bd:) accord. to Mujāhid, the pillar, or the like, (**الْعَمُوْدُ**) upon the top, or head, of which the **مِصْبَاحٌ** [meaning lamp] is put: or the iron things by means of which the **قَنْدِيلٌ** [or lamp] is suspended: IJ says that its **!** is originally **و**, and hence it is [often] written **مَشْكُوَة**: and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is **مَشَاكٌ**, like **مَسَاجٍ** pl. of **مَسَاعَةٌ**:] Kaṣb says that, in the verse of the Kur [xxiv. 35], by the **مَشْكَاةٌ** is meant the breast of Moḥammad; and by the **مِصْبَاحٌ**, his tongue; and by the **رُجَاجَةٌ**, his mouth. (TA.)*

مَشْكُو and **مَشْكِي**: see **شَكِي**, last sentence.

شل

1. **شَلَّتْ يَمِيْنَهُ**, (S, O,) or **بَدَهُ**, (Mgh, TA,) or **شَلَّتْ**, (Mṣb, K,) originally **شَلَدَتْ**, (Mgh, Mṣb, TA,) aor. **تَشَلَّتْ**, (S, O, &c.,) inf. n. **شَلَلٌ** (S, * O, * Mgh, Mṣb, K) and **شَلٌّ**, (Mṣb, K,) or the latter

is not allowable; (Ham p. 69;) this is the chaste form of the verb; (Th, TA;) and أَشَلَّتْ; (Th, K;) and شَلَّتْ, (Th, O, K,) but this last is bad, (Th, O, TA,) and is disallowed by Fr; (TA;) His right hand or arm, or his hand or arm, or the hand or arm, was, or became, unsound, or vitiated: (S, O, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]: (Msb:) or dried up; or stiff: or it went [or wasted] away. (K, TA.) One says, in praying for a person, لَا تَشَلَّ يَدُكَ [May thy hand, or arm, not become unsound, &c.]: (S, Msb, K:*) and لَا شَلًّا and لَا شَلَالٍ, which mean the same; the last word like قَطَامٌ. (K.) And شَلَّ عَشْرَهُ, [His ten fingers became unsound, &c., and his five fingers,] and some say شَلَّتْ, but this is more rare; i. e., the suppression of the fem. ت is more usual in a case of this kind. (Lh, TA.) To one who has shot or thrown, or who has pierced or thrust, well, one says, لَا شَلًّا وَلَا عَمَى [Mayest thou not experience unsoundness, &c., nor blindness]; and لَا شَلَّ عَشْرَكَ [May thy ten fingers not become unsound, &c.], meaning أَصَابَعُكَ. (S, O.)

He who says شَلَّ الْهَارِنُ and شَلَّتِ الْأُذُنُ is a foreigner. (Mgh.) The lawyers [improperly] use الشَّلَل in relation to the ذَكَرٌ. (Msb.) One says also, شَلَلْتِ يَا رَجُلُ [Thou hast become unsound, &c., in thy hand or thine arm, O man]. (S, O.) And لَا شَلَّلَ, meaning لَا تَشَلَّلُ, because it occupies the place of an imperative. (Lth, TA.) In the saying of the rájiz, (S,) namely, Abu-l-Khudree El-Yarboo'ee, (O, TA.)

• مَهْرَ أَبِي الْحَبَابِ لَا تَشَلِّي •

[Colt of Abu-l-Habhab, mayest thou not become unsound, &c., in the fore leg], (S, TA, [in the O, ابى الحارث, for ابى الحارث]) the last word is thus [for لَا تَشَلَّلُ] on account of the rhyme: (S, O, TA:) [for] the next hemistich is

• بَارَكَ فِيكَ اللَّهُ مِنْ ذِي آلٍ •

[God bless thee as one possessing fleetness, or swiftness]; (O, TA;) ذِي آلٍ in this instance meaning ذِي سُرْعَةٍ. (S in art. آل.) — شَلَّةٌ; (K;) and شَلَّتْ الْإِبِلَ; (S, O,) and الرَّحْلَ; (Msb;) aor. ٢, (S, Msb,) inf. n. شَلَّ (S, O, Msb, K*) and شَلَّلَ, (K,* and Ksh in xii. 3,) like as قَصَّصَ is inf. n. of قَصَّصَ, (Ksh ibid.,) or شَلَّلَ is a simple subst.; (S, O;) He drove him away; (K;) and I drove away (S, O, Msb) the camels, (S, O,) and the man. (Msb.) And مَرَفْلَانٌ يُشَلِّهُمُ بِالسَّيْفِ Such a one passed along urging them on, and driving them, with the sword. (S.) [See also 4.

— Hence,] الصَّبْحُ يُشَلُّ الظُّلَامَ The dawn drives away the darkness. (TA.) — And شَلَّتِ الْعَيْنُ شَلَّتْ دُمْعَهَا + The eye sent forth [or shed] its tears: (Lh, K:) like شَتَّتَهُ: (Lh, TA:) asserted by Yağkoob to be formed by substitution [of ل for ن]. (TA.) — And شَلَّ الدَّرْعَ, (O, TA,) and شَلَّهَا عَلَيْهِ, aor. ٢, inf. n. شَلَّ, (TA,) He put on himself the

coat of mail; on the authority of ISh. (O, TA.) — شَلَّتِ الثَّوْبَ (S, O, Msb, TA,) inf. n. شَلَّ (O,) I sewed the garment, or piece of cloth, (S, O, Msb, TA,) slightly; (S, O, TA; [omitted, probably by inadvertence, in my copy of the Msb;]) [previously to the second sewing termed الْكُفُّ]; strangely omitted in the K: شَلَّاتَةٌ is [app. a subst., not an inf. n., signifying The act, or art, of so sewing;] the contr. of كِفَافَةٌ. (TA.)

4. أَشَلَّ يَمِينَهُ (S,) or يَدَهُ (Fr, K,) He (i. e. God, S) made his right hand or arm, (S,) or his hand, or arm, (K,) to become unsound, or vitiated: (S:) or to become dried up, or stiff: or to go [or waste] away: (K:) or أَشَلَّ الْيَدَ He (i. e. God) made the hand or arm to become deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]. (Msb.) And أَشَلَّ اللَّهُ يَدَهُ is said by way of imprecation [as meaning May God render his hand or arm unsound, &c.]. (O.) See also 1, first sentence. — [It is said that] إِشْلَالٌ signifies The driving away a camel, and a troop or company with the sword: [like شَلَّ: see 1, latter half:] — and The making war. (KL.)

7. انشَلَّ He became driven away. (K, TA.) [In some of the copies of the K, انشَلَّ بِهِ, meaning He became driven away by, or with, him, or it.] And انشَلَّتِ الْإِبِلُ The camels became driven away. (S.) And انشَلُّوا مَطْرُودِينَ [They went driven away]; referring to a company of people. (TA.) — [Hence,] انشَلَّ الذَّنْبُ فِي الْعَنَبِ + The wolf made an incursion among the sheep or goats; as also انشَلَّ: mentioned by Az in art. نَشَع. (TA.) — And انشَلَّ السَّيْلُ + The torrent began to be impelled, before its becoming vehement: (Sh, O, K:) and so انشَلَّ. (Sh, O.) — And انشَلَّ الْمَطَرُ + The rain descended. (K.)

R. Q. 1. شَلَّتْ الْيَدُ I made the water to fall in drops; (S;) in consecutive drops. (TA.) And شَلَّتْ بَوْنَهُ, (K, TA, [in the CK, erroneously, شَلَّتْ],) and بَوْنَهُ, (S, O, K, TA,) inf. n. شَلَّتَةٌ and شَلَّتَانٌ, [both incorrectly written by Freytag,] (K, TA,) He (a boy, S, O, TA) scattered his urine; emitted it dispersedly: (K, TA:) the subst. [signifying the act of doing so] is شَلَّتَالٌ with fet-h. (K.) And شَلَّتْ السَّيْفُ الدَّمَ, [in the CK, erroneously, بالدَّم,] and به تَشَلَّتْ, The sword poured forth the blood. (K, TA.)

R. Q. 2. تَشَلَّتْ It (water) fell in consecutive drops. (TA.) And تَشَلَّتْ دَمًا It (a wound) dripped with blood in consecutive drops. (TA.) See also R. Q. 1, last sentence.

شَلَّةٌ: see the next paragraph.

شَلَّةٌ i. q. نِيَّةٌ [app. as meaning The thing, or place, that one proposes to himself as the object of his aim]: (S, O, K:) the place that a company of men have proposed to themselves as the object of their aim or journey: so in the M: (TA:) or the نِيَّةُ [in the sense thus expl. in the M and TA] in

journeying: (T, K:) and thus also شَلِّي, and likewise in fasting, and in warring: one says, أَينَ شَلَّاهُمْ [Where is the place that they propose to themselves as the object of their aim in journeying, &c. ?]. (TA.) — And A remote affair (S, O, K) that one seeks; (K;) as also شَلَّةٌ. (O, K.) — See also شَلَّلَ. — And see شَلِيلٌ.

شَلَّلٌ An unsoundness in the hand or arm, or a vitiated state thereof. (S, O.) [See also 1, first sentence, where it is mentioned as an inf. n.] — And † A stain, (S, O,) or a blackness, (K,) or a dust-colour, (TA,) in a garment, or piece of cloth, that does not become removed by washing. (S, O, K, TA.) One says, مَا هَذَا الشَّلَّلُ فِي ثَوْبِكَ, (S, O,) or بِثَوْبِكَ, (TA,) † [What is this stain, &c., in thy garment ?] — Also The act of driving away: (S, O, K:) a subst.: (S, O:) or an inf. n., (Ksh in xii. 3,) [see 1, latter half,] i. q. طَرَّدَ, like [the inf. n.] شَلَّ, (K,) as also شَلَّةٌ. (TA.)

شَلَّلٌ and شَلَّلٌ: see شَلَّلٌ.

لَا شَلَالٍ: see 1, second sentence.

جَاؤُوا شَلَالًا They came driving away the camels. (S, O.) — And ذَهَبَ الْقَوْمُ شَلَالًا The people went driven away (انشَلُّوا مَطْرُودِينَ). (TA.) — And شَلَالٌ signifies A company of men in a scattered, or dispersed, state. (S, O.)

شَلُولٌ, of she-camels, and of women, (O, K, in the latter of which, in the place of والتساء, is found والتشاء [i. e. and of sheep or goats], TA,) is like شَلَّلٌ [meaning Aged]. (O, K.) — See also شَلَّلٌ, in two places.

شَلِيلٌ (S, O, K,) accord. to AO, (S,) or A'Obeyd, (O, TA,) An innermost covering for the body, worn beneath the coat of mail, (S, O, K,) whether it be a ثَوْبٌ or some other thing: (S, O:) and, (S, O, K,) sometimes, (S, O,) a short coat of mail, (S, O, K,) worn beneath the upper one, (S, O,) or worn beneath the large one: or in a general sense: (K:) [i. e.] a coat of mail itself is called شَلِيلٌ; (ISh, TA;) and also شَلَّةٌ: (TA:) pl. أَشَلَّةٌ; (S, O, TA;) in the K, erroneously, شَلَّةٌ. (TA.) — Also (S, O, K) A [cloth such as is termed] حِلْسٌ, (S, O,) or مِسْحٌ, of wool or of [goats'] hair, (K,) that is put upon the rump, or croup, of the camel, (S, O, K,) behind the [saddle called] رَحْلٌ. (K.) [See also سَنَيْفٌ.] — And The part, of a valley, in which the water flows: (K:) or the middle of a valley, (S, O, K,) where flows the main body of water: (S, O:) so says A'Obeyd, on the authority of AO; but the word commonly known [in this sense] is سَلِيلٌ, with the unpointed س. (O.) — And The نَخَاعُ [or spinal cord]; (K, TA;) [also called the سَلِيلُ;] i. e. the white عُرُقُ [or nerve] that is in the vertebræ of the back: mentioned by Kr. (TA.) — And Long streaks, or strips, of flesh, extending with the back: (K, TA:) n. un. with ة: also mentioned by Kr: but the more approved word

is with [the unpointed] س. (TA.) = And *Clouds in which is no water*; syn. جَهَام. (AA, O.)

شَلَاةٌ: see 1, last sentence.

شَلَى: see شَلَّة, in two places.

شَلَّسَ Water, and blood, falling in consecutive drops; as also مُتَشَلِّسٌ. (K, TA.) — A زَق [or skin for wine &c.] flowing [or leaking]. (TA.) And Roasted flesh-meat (شَوَاةٌ) of which the grease, or gravy, drips; like شَرَشَرٌ and شَرَّاشٌ. (TA in art. شر.) — مَاءٌ ذُو شَلَّسٍ (S, O) and شَلَّالٌ (S, O*) Water having a dripping. (S, O.) = See also the next paragraph.

شَلَّسَ A man light, active, or agile; (S;) [and] so مُشَلِّسٌ, (O,) and شَلَّوُنٌ: (O, TA:) or the first, a boy, or young man, sharp-headed; light, or active, in spirit; brisk, lively, or sprightly, in his work; and so شَعَّعٌ, and جُنَّجَلٌ: (IAqr, TA:) or a man clever, ingenious, acute, or sharp; light, active, or agile: (O:) or light, active, or agile, in accomplishing that which is wanted; quick; a good companion; cheerful in mind; as also مُشَلِّسٌ, and مُشَلِّسٌ [in the CK (erroneously) مُشَلِّسٌ], and شَلَّوُنٌ, and شَلَّوُنٌ, and شَلَّوُنٌ, (K, TA,) of which last the pl. is شَلَّوُنٌ, it having no broken pl. because of the rareness of فَعَلَ as the measure of an epithet: (Sb, TA:) and having little flesh; light, active, or agile, in that which he commences, (K, TA,) of work &c.; (TA;) as also مُتَشَلِّسٌ: (K, TA:) or this latter [simply] lean, or having little flesh. (S, O.)

شَلَّسَتْ The falling of water in drops, (K, TA,) consecutively. (TA.) [If an inf. n. in this sense, its verb is most probably شَلَّسَ.]

شَلَّالٌ: see R. Q. 1: — and see also شَلَّسَ.

شَلَّالٌ, applied to a plant, or herbage, Fresh, juicy, or sappy. (TA.)

أَشَلَّ A man whose hand, or arm, has become unsound, or vitiated: (S, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]: (Msb:) or dried up, or stiff: or whose hand, or arm, has gone [or wasted] away: (K, TA:) fem. شَلَّاء. (S, Msb.) — أَيْدٍ شَلَّاءَ (Mgh, TA) A hand, or an arm, that will not comply with that which its possessor desires of it, by reason of disease therein. (TA.) — And عَيْنٌ شَلَّاءَ An eye of which the sight has gone. (O, Msb, K.)

مُشَلِّسٌ A [spear of the kind called] مَطْرَدٌ [q. v.]. (TA.) — And A he-ass that drives away [his she-asses] much. (K. [In the CK, in this sense, erroneously written مُشَلِّسٌ. See مُشَلِّسٌ.]) — See also شَلَّسَ, in two places. — One says also إِنَّهُ لَمِشَلٌّ [thus app., but written in my original without any syll. signs,] meaning Verily he is a writer soundly, or thoroughly, learned; or skilled, intelligent, and experienced; and sufficing. (TA.) = Also A garment with which the neck is covered:

mentioned by the sheykh Zâdeh in his Commentary on El-Beydâwee. (TA.)

مُشَلِّسٌ A he-ass much busied by the care of his she-asses. (IAqr, O, L, K. [See also مُشَلِّسٌ.])

شَلَّسَ: see شَلَّسَ: — and see also شَلَّسَ.

شَلَجِر

شَلَجِرٌ A well-known plant; (S;) [colza: see شَلَجِرٌ:] mentioned by the author of the L, and other leading lexicologists, following J. (TA.)

شَلِم

شَلِمٌ Sparks of anger: so in the saying يَتَطَايَرُ شَلِمٌ [His sparks of anger fly about]: (K:) and شَلِمَةٌ. (TA.)

شَلِمٌ: } see what follows.
شَلِمٌ: }

شَلِمٌ The زَوَان [now applied to darnel-grass (but see this latter word زَوَان)] that is [often found] in wheat; also called شَلِمٌ (Msb, K) and شَلِمٌ: (K;) of Pers., or foreign, origin; (أصله) (أعجمي) and it is said that one of its two extremities is sharp and the other thick: (Msb:) of the dial. of the Sawâd: accord. to IAqr, i. q. زَوَان [sic.] and سَعِيعٌ: AHn says that it is a small, oblong, red, erect grain, resembling in form the سوس [or grub] of wheat; and it does not intoxicate, but renders the wheat very bitter: and in one place he says, the plant of the شَلِمٌ spreads upon the ground, and its leaves are like those of the عِلَاف [or salix Aegyptia] that is termed بَلَخِي, very green, and juicy, or tender; people eat its leaves when they are fresh, and they are pleasant [to the taste], without bitterness; but its grain is more intensely, or nauseously, bitter (أعقَى) than aloes. (TA.) [Forskâl, in his Flora Aegypt. Arab. p. 199, after describing the زَوَان, says, “شَلِمٌ etiam agri vitium; a priore tamen diversa species: decocto plantæ obtunduntur sensus hominis qui operationem chirurgicam subire debet; Avicenna sic referente.” See also سَكْرَةٌ.] = [Golius says, on the authority of a gloss in a copy of the KL, that it signifies also A short, or little, avaricious, man; “vir curtus, avarus:” a meaning, if correct, app. tropical.]

شَلَو

1. شَلَا, aor. ٤, He went, or journeyed. (K.) = And He raised, uplifted, or took up, a thing; syn. رَفَعَ. (IAqr, Az, K.)

4. أَشَلَا, (S, Msb, K, &c.) inf. n. أَشَلَا, (Msb,) He called a dog, (AZ, S, Msb,) &c.: (Msb:) and he called a she-camel, (ISk, S, K,) and a ewe or she-goat, by her name, (ISk, S,) to milk her. (ISk, S, K.) And أَشَلَا دَابَّتَهُ He showed the مِخْلَاة [or nose-bag (in the CK erroneously المِخْلَاة)] to his beast in order that it should come to him. (K.) [See also 10.] Accord. to

IAqr and several others, one says, أَشَلَيْتُ الْكَلْبَ عَلَى الصَّيْدِ, meaning I incited, or urged, the dog [against the object, or objects, of the chase]; like أَغْرَيْتَهُ in measure and in signification: (Mgh, Msb, TA:) but this is disallowed by ISk, (S, Msb, TA,) and by Th; (S, Mgh, TA;) and in like manner, أَشَلَيْتُهُ بِالصَّيْدِ in the same sense; though they are allowed by others: one says, however, [by common consent,] أَشَلَيْتُ الْكَلْبَ لِلصَّيْدِ, meaning I called the dog to the chase. (Mgh.)

8: see the next paragraph, in two places.

10. أَشَلَاهُ, (S, K,) and أَشَلَاهُ, (S, K, accord. to my copies of the former, أَشَلَاهُ, but a verse immediately following as an ex. shows the right reading,) He called him in order to save him, or rescue him, (S, K,) or to make him come forth, (S,) from straitness, or perdition, (K,) or from a place: (S:) this is the primary signification. (TA.) — And [hence] the former, (S, K, TA,) and the latter also, (S, TA, i. e. أَشَلَاهُ, [thus in this instance in the copies of the S,]) † He saved him, or rescued him. (S, K, TA.) = And أَشَلَيْتُهُ He (a man, TA) was, or became, angry. (K, TA.)

شَلَا: see the next paragraph.

شَلَوٌ A limb, or member; (Msb, K;) as also شَلْوَةٌ: (TA:) or a limb, or member, of flesh-meat: whence, in a trad., اِيتِنِي بِشَلْوَاهَا الْأَيْمَنِ [Bring thou to me its right limb]: (S:) pl. أَشَلَاءُ (S, Msb, TA) and أَشَلٍ, [originally أَشَلُو,] like أَشَلٌ pl. of دَلْوٌ. (TA.) — And The body of anything [i. e. of any animal]; as also شَلَا: (K;) which latter is expl. by ISd as signifying the skin and body of anything; and is applied in a trad. to the inner side of a haunch as meaning having no flesh upon it: (TA:) [or,] accord. to IDrd, اِيتِنِي بِشَلْوِ الْإِنْسَانِ signifies the body of the man after its wasting, or decaying: (Msb, TA:) [or] أَشَلَاءُ الْإِنْسَانِ means the members, or limbs, of the man after wasting, or decaying, and becoming dismembered: (S, TA:) and (hence, Msb) one says, بَنُو فَلَانٍ أَشَلَاءٌ فِي بَنِي فَلَانٍ, meaning † The sons of such a one are remains among the sons of such a one: (S, Msb:) and هُوَ مِنْ أَشَلَاءِ الْقَوْمِ † He is of the remains of the people: [for] شَلَوٌ signifies † a remain, or remaining portion: and شَلَى [app. شَلَى, said to be like غَنَى, but this is, I doubt not, a mistranscription for غَنَى, i. e. originally of the measure فَعُولٌ, is another pl. of شَلَوٌ, and] signifies † remains of any thing. (TA.) [See also شَلَى.] — Also Any skinned animal of which somewhat has been eaten and a portion remains: (K:) or a portion remaining, whether much or little, of a sheep or goat of which part has been eaten: (L voce سَلِيخٌ:) pl. أَشَلَاءُ. (K.) — And أَشَلَاءُ الْجَامِ الْبَرِّ † The straps, or thongs, of the bit or bridle: (A, K:) or such as have become old, and of which the iron appertenance has become slender, (K,

TA,) or, as in the M, [of which] the iron appertences [have become slender], without straps, or thongs: app. likened to limbs, or members, of flesh-meat. (TA.)

شِلْوَة: see the next preceding paragraph.

شَلِيَّة A piece, or portion, of flesh-meat &c. (K, TA.) — And †A remnant, or remaining portion; (K, TA;) only of property: (S, K, TA:) pl. شَلَايَا. (S, TA.) One says, ذَهَبَتْ مَاشِيَةٌ شَلِيَّةٌ † [The cattle of such a one went away, but a remnant remained to him]. (AZ, S.) [See also شِلْوَة.]

مُشَلَّى Lean, or light of flesh: (K, TA:) an epithet applied to a man. (TA.)

مِشَال, in the dial. of El-Hijáz, The things, or instruments, with which scarification is performed upon the cheeks: app. pl. of مِشَلَة. (TA.)

شلياق

الشَّلِيَّاتُ A certain northern constellation, [namely, Lyra,] consisting of ten stars, the bright star [α] of which is called التَّسْرُ الْوَاقِعُ: the Arabs liken it to a vulture (نَسْرٌ) which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call [the three chief stars in] it الأَثْفَالِي: and before the bright star is a dim star which the Arabs call الأظْفَارُ [i. e. the talons]. (Kzw. [Not in any of my Lexicons.]

شمر

1. أَشْمَرٌ, aor. أَشْمَرْتُ; and شَمِمْتُ, aor. شَمِمْتُ; (S, Mgh, Mṣb, K;) the latter mentioned by AO; (S, TA;) third pers. of each شَمَرٌ; (Mgh;) inf. n. شَمَرٌ (S, Mṣb, K) and شَمِيمٌ, (S, K,) which are of both verbs, (TA,) and شَمِيمِي, mentioned by Z (K, TA) alone; (TA;) I smelt, i. e. perceived by the nose, (K,) a thing, (S, Mṣb, K,*) or an odour; (Mgh;) and شَمِمْتُ signifies the same; (S, Mṣb, K, TA; [أَشْمِمْتُ in the CK is a mistranscription for أَشْمِمْتُ;]) and شَمِمْتُ also, (K,) and شَمِمْتُ, thus in the copies of the K, but correctly شَمِمْتُ: (TA: [both, however, are mentioned in the CK: the former like قَصَبْتُ for قَصَبْتُ:] or أَشْمِمْتُ شَمِمْتُ signifies فِي شَمِيمَتِهِ [I smelt the thing leisurely, or gently]: (S, TA:) or تَشَمَّرُ الشَّيْءُ and أَشْمَرْتُ الشَّيْءُ both signify he put the thing near to his nose in order that he might draw in its odour. (AHn, TA.) — See an ex. in a prov. mentioned voce خَمَارٌ. — [Hence,] شَمَرٌ † He was tried, or proved by trial or experiment or experience; syn. أَخْتَبِرُ. (IAar, K.) = شَمَرٌ, sec. pers. شَمِمْتُ, aor. شَمِرْتُ, (Mṣb,) inf. n. شَمَرٌ, (S, Mṣb, K,*) He (a man) was high, or elevated, in the nose. (S, Mṣb, K,*) — [And hence,] شَمَرٌ (K,) [sec. pers. شَمِمْتُ,] inf. n. شَمَرٌ, (TA,) † He (a man, TA) magnified himself; or behaved

proudly, or haughtily. (K, TA. [And اشمر has a similar meaning.] — [This verb is also probably used in other senses, said of a mountain, &c.: see شَمَرٌ below.] — See also 4, near the end.

2. شَمِمْتُ and شَمِمْتُ: see above, in two places.

3. شَامَا (K,) inf. n. مُشَامَةٌ, (S, TA,) They smelt each other; (S, K;) as also تَشَامَا (K,) inf. n. تَشَامَرٌ. (S.) — [Hence,] شَامِمُهُ † Look thou to see what is with him, or in his mind, (مَا عِنْدَهُ, S, K, TA,) and draw near to him, (K, TA,) and seek after the knowledge of what is with him, or in his mind, (مَا عِنْدَهُ,) by means of informations and disclosure; as though each smelt what was with the other in order to act according thereto. (TA.) And hence the saying, شَامِمْنَا هُمُ ثَمْرًا وَشَاهَمْنَا † [We endeavoured, or looked, to ascertain their condition; then we engaged them in near, though not close, conflict]. (TA.) You say also, شَامِمْتُ الرَّجُلَ meaning [simply] † I drew near to the man. (S.) مُشَامَةٌ [used tropically] signifies † The looking into a thing. (KL.) And † The approaching the enemy so that the two parties see each other. (S.)

4. اَشْمَهُ إِيَّاهُ He made him to smell it, or perceive it by the nose. (K.) You say, أَشْمَمْتُ الطَّيْبَ [I made him to smell the perfume]. (S, Mṣb.) — And [hence] one says to the prefect, or governor, or prince, or commander, أَشْمَمْنِي يَدَكَ أَقْبَلَهَا أَشْمَمْنِي يَدَكَ أَقْبَلَهَا [Suffer me to approach thy hand that I may kiss it]; (S, TA;) a phrase like نَاوَلْنِي يَدَكَ (TA,) but better than the latter phrase: so says Kh. (S.) — And اَشْمَرْتُ الْبَطْرَ, and اَشْمَرْتُ الْخِتَانَ, † He, and she, i. e. the operator, took, (K, TA,) or cut off, (TA,) a small portion of the prepuce, and of the بَطْرُ [q. v.]: (K, TA;) or the latter signifies she cut off a portion of the نَوَاة [q. v.], not extirpating it. (TA.) — And اَشْمَرْتُ الْحَرْفَ, (S, K,) inf. n. اَشْمَامٌ, (S,) † He made the consonant to have a smack of the dammeh or the kesreh, (lit., made it to smell, S, or to taste, K, the dammeh or the kesreh,) in such a manner (S, K) that the اَشْمَامُ, (S,) or that the dammeh or kesreh, (K,) was not heard, (S, K,) what is termed اَشْمَامُ الرَّوْمُ الْحَرْفُ being less than what is termed حَرْكَةُ الْحَرْفِ the former being apparent only by the motion of the lip, (S,) or of the upper lip, (so in one of my copies of the S,) no account being taken of it, (S, K,) i. e., of the dammeh or kesreh, (K,) it not being reckoned as a حَرْكَةٌ because of its feebleness, the consonant in this case being quiescent or like that which is quiescent, (S,) and the prosodical measure not being broken thereby: (K:) for ex., in the following verse,

• مَتَى أَنَامُ لَا يُؤَرِّقُنِي الْكُرَى
• نَيْلًا وَلَا أَسْمَعُ أَجْرَاسَ الْبَطْنَى

[meaning الْكُرَى and الْبَطْنَى, (as is said in one of my copies of the S,) i. e. When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which people ride], the Arabs [or, as is said in the TA,

some of the Arabs] make the ق [in يُؤَرِّقُنِي] to have a smack of the dammeh; but if you took account of the حَرْكَةُ of اَشْمَامُ [in this case,] the measure of the verse would be broken, [the foot] رَفْنَى الْكُرَى becoming, in the scanning, مَتَفَاعِلُنْ, which may be only in the كَامِل; whereas this verse is of the رَجَز: (Sb, S:) another case of اَشْمَامُ is that of the ي in دَوْبِيَّةٌ, [in which that letter is quiescent, but made to have a smack of kesreh,] as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. دَب.) Also He pronounced the consonant with a حَرْكَةٌ [or vowel-sound] between damm and kesr, apparent only in utterance, not in writing; as in قَبِيلٌ and غَيْضٌ in the Kur xi. 46. (I'Al pp. 130 and 131.) [See also رَوْمُ الْحَرْكَةِ, voce رَامَرٌ.] — [Golius explains اشمر as signifying also "Reduxit, fecit ut converteret se ab aliqua re;" as on the authority of the KL; in my copy of which, however, I do not find this meaning.] — اَشْمَرْتُ, (S, K,) inf. n. اَشْمَامٌ, [as an intrans. verb,] said of a man, (S,) also signifies He passed by, or along, raising his head; (S, K, TA;) and magnified, or exalted, himself; behaved proudly, or disdainfully; or elevated his nose, from pride. (TA. [See also 1, near the end.]) — And He turned away from a thing. (K.) One says اَشْمَوْنَا هُمُ فِي وَجْهِهِ إِذْ اَشْمَوْنَا, i. e. [While they were in a certain direction, lo,] they turned away; (S, TA, as from AA;) or اَشْمَوْنَا. (Thus in one of my copies of the S [but I think it to be a mistranscription.]) And اَشْمَرْتُ الْقَوْمَ The people, or party, deviated in their directions to the right and left: a phrase heard in this sense by AA. (S.)

5: see 1, in three places.

6: see 3, first sentence.

8: see 1, in two places.

10. اَشْمَرْتُ He desired to smell. (KL.) — And He perceived a smell, or an odour, from a thing. (KL.) — دَخَلَ الْمَخَاطَ أَنْفَهُ فَاسْتَشَمَّهُ فَأَدْخَلَهُ فِي حَلْقِهِ, said of a man, means اَشْتَمَقَهُ [i. e. † The mucus entered his nose, and he snuffed it up, and made it to pass into his fauces]; the verb being metaphorically thus used, like as اِشْتِمَاقٌ is metaphorically used for اَشْمَرْتُ. (Mgh.)

شَمَرٌ inf. n. of the intrans. verb شَمَرْتُ [q. v.]. (Mṣb, TA.) — [Used as a simple subst.,] Highness of the nose: (Mṣb:) or highness of the bone of the nose, (S, K,) and beauty thereof, (K,) with evenness, or straightness, of its upper part, (S, K, when there is in it a gibbousness it is termed قَنَا, S,) and uprightness of the end, or lowest part: (K:) or, as some say, this last quality [alone]: (TA:) or length of the end, or lower part, of the nose, so that it extends over the middle of the mustache, (وَرُودُ الْأَرْبَعَةِ,) with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed ذَنْفٌ: or length and slenderness of the nose, and a downward extending of its رَوْتَةٌ [i. e. end or tip, or part where the blood that flows from the nostrils drops or drips]: (K:) or [simply] length

in the nose. (Ham p. 789.) — And, in a man, The quality of having what is termed **شَمْرٌ** of the nose. (S.) — [And hence, † Self-magnification, or pride, or haughtiness: see 1, near the end.] — And † Generosity. (Ham p. 728.) — Also *Highness*, (K,) or tallness of the head, (S,) of a mountain. (S, K.) — And † Nearness: and † remoteness: thus having two contr. meanings. (K, TA.) It has both of such meanings in the phrase **دَارُهُ شَمْرٌ** † [His house, or abode, is near: and, remote]: (K, TA:) and in the phrase **رَأَيْتُهُ مِنْ شَمْرٍ** † [I saw him, or it, from within a short distance: and, from afar]. (TA.)

شَمُورٌ A thing [odorous, fragrant, or] fit to be smelt. (KL.)

شَمِيرٌ High, or elevated: (S, K:) applied in this sense to a [camel's saddle such as is called] **قَبْ**. (S.)

شَمَامٌ A sort of melon resembling a small colocynth, [or rather a small melon resembling a colocynth,] streaked with redness and greenness and yellowness: called in Pers. **دَسْتَبُوبِيَه** [i. e. "perfume"]; (K;) originally **دَسْتُ بُوِي** [or **دَسْتُ بُوِيَه**]: (TA:) its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the bowels: (K:) [The *cucumis dudaïm* of Linn.; called by Forskål *cucumis schemmam*: the latter thus describes it (Flora Aegypt. Arab. p. 169): "Caules 5-sulcati, setis rigidis, scandentes, cirrhosi: folia cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: calyces villosi, molles: flores flavi, conferti in alis: fructus globoso-ovatus, glaberrimus, magnitudine citri, flavus, maculis inaequalibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fructus juvenis villosus; maturus glaber: odor, fortis nec ingratus; eamque ob causam cultus; non edulis:" in the present day, the same appellation is applied in Egypt to several species of melon, of pleasant odour and taste; but this application I believe to be of very late origin: see also **لَفَّاحٌ**: and see De Sacy's "Rel. de l'Égypte par Abd-allatif," pp. 126-7.]

شَمَامَاتٌ Sweet odours that one smells. (K.)

شَمَامِرٌ Ripe dates remaining upon the raceme. (AZ, K.)

[**شَامٌ** Smelling, or perceiving by the nose.] — **يَا ابْنَ شَامَةِ الْوَذْرَةِ** [O son of her who smells the **وَذْرَةٌ**] is an expression of reproach. (S.)

أَشْمٌ, applied to a man, (Msb) Having that quality of the nose which is termed **شَمْرٌ**; (Msb, K;) or so **أَشْمُ الْأَنْفِ**, thus applied: (S:) fem. **شَمَاءٌ**: (Msb, TA:) and pl. **شُمُرٌ**. (TA.) — And [hence, † Self-magnifying, or proud, or haughty: or] a chief characterized by disdainfulness, scornfulness, or disdainful and proud incomppliance, (K, TA,) and high-minded. (TA.) — Also A mountain tall, (S, TA,) or high, (TA,) in the head. (S, TA.) [And High, as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce **أَصْدَفٌ**.] — And A shoulder

high in the head of its bone. (K.) — [Freitag mentions two other meanings: — "Ventus ex alto veniens, qui penetrantioris est odoratus: — [and] fem. **شَمَاءٌ** *Jugum extensum in monte:*" from the Deewán of the Hudhalees.]

مُشَرٌّ [Turning away, or averse]. One says, **عَرَضْتُ عَلَيْهِ كَذَا فَإِذَا هُوَ مُشَرٌّ لَا يُرِيدُهُ** [I offered to him such a thing, and lo, he was averse, not desiring it]. (S.)

مِشْرٌ An instrument of smelling; like as **مِشْعٌ** signifies "an instrument of hearing." — Hence, its pl. **مِشْرَاتٌ** signifies Noses. (KL.) — [This pl. is expl. by Jac. Schultens, as meaning *Perfumes* (odoramenta): so says Freitag.]

مِشْمُورٌ A thing that is smelt; such as any sweet-smelling plant: like as **مَأْكُولٌ** signifies "a thing that is eaten:" (Msb:) [and] **مِشْكٌ**: (S, K:) [pl. **مِشْمُومَاتٌ**.]

شمت

1. **شَمِتٌ**, aor. **شَمِتَ**, (S, A, Msb, K,) inf. n. **شَمَاتَةٌ** (S, K) and **شَمَاتٌ**, (K,) or the former is a simple subst., (Msb, [in which no inf. n. is mentioned,]) He (an enemy) rejoiced: (TA:) or he (a man, TA) rejoiced at the affliction of the enemy: (K, TA:) you say, **بِهِ شَمِتَ** He rejoiced at his [an enemy's] affliction. (S, A, Msb.)

2: see 4. — **تَشَمِيتٌ** is syn. with **تَشَمِيتٌ**: [i. e.] **تَشَمِيتُ الْعَاطِسِ** signifies The uttering a prayer for the sneezer; (S;) when he has, in obedience to an injunction of the Prophet, said **الْحَمْدُ لِلَّهِ** [Praise be to God]: (Har p. 250:) you say, **شَمِتَ الْعَاطِسَ**, (ISd, A, TA,) and **شَمِتَ عَلَيْهِ**, meaning [as expl. in art. **سَمِتَ**: or] He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction: (ISd, TA:) **شَمِتَ** is better and more common than **سَمِتَ**: (A'Obeyd, TA in art. **سَمِتَ** and in the present art. :) but the latter is said by Th to be the original word: or the meaning is, he said to the sneezer, May God put away, or avert, from thee that on account of which one would rejoice at thy affliction: or it is from **السَّوَامِتُ** as signifying "the legs" of a quadruped, as though meaning he prayed for the sneezer that he might be firm, or steadfast, in his obedience to God. (L and TA from the **فَائِكٌ** &c.) And **شَمِتَ لَهُ** and **عَلَيْهِ**, inf. n. as above, He prayed for what was good for him; prayed for a blessing upon him; as also **سَمِتَ**, but the former is the better and the more common. (L and TA from the T and **فَائِكٌ** &c.) — Also i. q. **تَخْيِيبٌ**: (K:) you say, **شَمِتَهُ فُلَانٌ**, meaning **خَيَّبَهُ** [Such a one disappointed him; or caused him to be disappointed of attaining what he desired or sought: or denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought]. (TA.) — And i. q. **جَمْعٌ** [The act of collecting, &c.]. (K.) [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.]

4. **أَشْمَتَهُ اللَّهُ بِهِ** God made him (i. e. the enemy, A, Msb) to rejoice at his affliction. (A, Msb, K, TA.) For **فَلَا تُشْمِتْ بِي الْأَعْدَاءَ** [Therefore make not thou the enemies to rejoice at my affliction], in the Kur [vii. 149], Mujáhid is related to have read **فَلَا تُشْمِتْ**: but the correctness of this is doubted. (TA.)

5. **تَشَمِيتٌ** signifies A people's returning disappointed of attaining their desire, without spoil. (K.)

8. **اشْتِمَاتٌ** [A camel's] beginning to be fat. (K.) [See the part. n., below.]

شِمَاتٌ Disappointment; frustration of one's endeavour or hope: (IB, TA:) a subst. from **تَشَمِيتٌ** as signifying **تَخْيِيبٌ**. (TA.) — Also, thus written in copies of the K, [and in the S,] with kesr, (TA,) [but in the CK **شِمَاتٌ**,] and **شِمَاتِي**, (K,) Persons suffering disappointment; or failing of attaining their desire; (K, TA;) without spoil: (TA:) [pls.] without any sing.; (K:) or the latter has no sing. known to ISd: (TA:) [but] **شَامِتٌ** has this meaning as a sing. part. n., and **شِمَاتٌ** [app. **شِمَاتٌ**] is its pl. (IB, TA.) One says, **رَجَعُوا شِمَاتِي**, (IAar, TA,) or **شِمَاتًا**, (S,) They returned suffering disappointment; or failing of attaining their desire; (IAar, S, TA;) without spoil; and so **مُشَمِتِينَ** and **مُتَشَمِتِينَ**. (TA.)

[**شَمِيتٌ** Reproach ("convicium"): so Golius, as from the KL; but I do not find it in my copy of that work.]

شِمَاتِي: see **شِمَاتٌ**, in two places.

شَامِتٌ One rejoicing at the affliction of an enemy: [fem. with ة: pl. masc. **شَمَاتٌ** and fem. **شَوَامِتٌ**; or the latter may be anomalously masc., like **فَوَارِسٌ** &c.; and as such it is evidently used in the L, in one place; but in another place, where it cites an explanation by AO, as fem.: both are mentioned in the M and L and TA, and the latter in the S and A also.] One says, **اللَّهُمَّ لَا تُطِيعَنَّ لِي شَامِتًا** [O God, comply not with the desire of one who is to me a rejoicer at my affliction]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And **بَاتَ فُلَانٌ بِبَيْتَةِ الشَّوَامِتِ** Such a one passed a night such as would make to rejoice those, or those females, that would rejoice at the affliction of an enemy; (S, A, L, TA;) i. e., a distressing night. (A.) [And a verse cited in the next paragraph presents, as some read it, a similar ex. of **الشَّوَامِتِ**.] — See also **شِمَاتٌ**.

شَامِتَةٌ [fem. of **شَامِتٌ**, q. v. = Also], as a subst., sing. of **شَوَامِتٌ** (S, TA) which signifies The legs of a beast. (S, A, K, TA.) One says, **لَا تَرَكْ اللَّهُ لَهُ شَامِتَةً**, i. e. [May God not leave to him] a leg

of a beast. (AA, S, A, TA.) And En-Nábigahah [Edh-Dhubyanee] says,

- فَارْتَاعَ مِنْ صَوْتِ كَلَابٍ قَبَاتَ لَهُ
- طَوَعَ الشَّوَامِتِ مِنْ خَوْفٍ وَمِنْ صَرَدٍ

[And that has been frightened at the voice of a huntsman with his dogs,] and passed the night in consequence thereof standing, (lit. obeying the legs,) by reason of fear and [also] of cold; the poet describing a [wild] bull: (AO, L, TA:) but some read طَوَعَ (instead of طَوَعَ); and accord. to this reading, the meaning is, and passed the night having, of fear and of cold, what was agreeable with the desire of such as would rejoice at his affliction; the phrase being like the saying *أَلْمَمْتُ بِالنَّوْمِ لَا تُطِيعَنِّي لِي شَامِتًا* meaning as expl. in the next preceding paragraph: (ISk, L, TA:) or he passed the night having [of fear and of cold] what would rejoice the شَوَامِتِ that heard thereof: (AO, L, TA:) [and in like manner, Z says,] بَاتَ طَوَعَ الشَّوَامِتِ [without لَهُ, and with طَوَعَ in the accus. case, lit. he passed the night obeying those, or those females, that rejoiced at his affliction,] means, as those that rejoiced at his affliction liked, or approved. (A.)

مُشِمَّتْ A king prayed for (K, TA) with the prayers that are offered for kings. (TA.) — See also شِمَاتٌ, last sentence.

مُشِمَّتْ Any one praying, or who prays, for what is good; as also مُسِمَّتْ. (S.)

إِبِلٌ مُشْتَمِتَةٌ Camels beginning to be fat. (TA.)

مُتَشِمَّتْ: see its pl. voce شِمَاتٌ, last sentence.

شمخ

1. شَمَخَ (S, L, K,) aor. 2, inf. n. شَمُوخٌ (L,) It (a mountain) was high, or lofty. (S, L, K.) — Hence, (Har p. 442,) شَمَخَ بِأَنْفِهِ (S, A, L, K,) and شَمَخَ أَنْفَهُ, aor. and inf. n. as above, (L,) He (a man) magnified, or exalted, himself; was proud; (S, A, L, K;) behaved proudly, or disdainfully; elevated his nose, from pride. (L.) [See also زَمَخَ.]

شَمَخَ (L, K) and شَمُوخٌ (L) A distant, far-reaching, or far-aiming, intention, purpose, or design; [in an action or a journey &c.]; (L, K;) as also زَمَخَ and زَمُوخٌ. (L.)

مَفَازَةُ شَمُوخٌ A desert, or waterless desert, far-extending; (K;) as also زَمُوخٌ. (TA.) — See also شَمَخَ.

شَمَاخٌ: see what follows, in two places.

جَبَلٌ شَمَاخٌ A high, or lofty, mountain; (S, A, L;) as also شَمَاخٌ [but in an intensive sense, i. e. a very high or lofty mountain]: (L:) pl. جِبَالٌ شَوَامِخٌ (S, A) and شَمَخٌ. (A.) — Hence, شَمَاخٌ signifies also Proud; (L, TA;) elevating

the nose, from pride, or disdain: [like زَامَخٌ:] pl. شَمَاخٌ: (L, K;) and شَمَاخٌ a man who magnifies, or exalts, himself much; or elevates his nose much, from pride. (L.) — And أَنْوْفٌ شَمِيخٌ [Noses elevated, from pride]; like زَمَخٌ. (S.) — And نَسَبٌ شَامِخٌ † [A proud, or high, lineage]. (TA.)

شمر

1. شَمَرَ, aor. 2, inf. n. شَمْرٌ: see the next paragraph, in five places.

2. شَمَرَ (S, A, Mṣb, K,) inf. n. تَشْمِيرٌ (S, K,) He raised, (S, Mṣb, K,) or tucked up, or contracted, (A,) his garment, (Mṣb, K,) or his waist-wrapper, (S,) [or his sleeve,] or his skirts. (A.) One says, شَمَرَ عَنْ سَاقِهِ [He raised, or tucked up, his garment, or waist-wrapper, or skirts, from his shank]. (S.) [And in like manner, تَشْمِرٌ signifies He raised, or tucked up, his garment, &c.: for] one says also, تَشْمِرَ عَنْ سَاعِدَيْهِ [He tucked up his sleeves from his fore arms]. (TA.) It is said in a prov., شَمَرَ ذَيْلًا وَأَدْرَعَ لَيْلًا i. e. [lit.] He contracted, or drew up, his [or a] skirt [and clad himself with night as with a tunic]: (TA:) or شَمَرَ ذَيْلًا وَأَدْرَعَ لَيْلًا, meaning † Use thou prudence, or precaution, or good judgment, and journey all the night. (S and K in art. دَرَعَ.) — [Hence,] † He strove, or laboured, exerted himself or his power or ability, employed himself vigorously or laboriously or with energy, or took extraordinary pains, (AA, Mṣb, TA,) and was quick, (AA, TA,) فِي الْأَمْرِ [in the affair]; as also شَمَرَ, inf. n. شَمْرٌ: (TA:) and فِي الْعِبَادَةِ [in religious service]: (Mṣb:) and فِي سَبِيحِهِ [in his pace, or journeying]; like تَجَرَّدَ and اِنْتَجَرَّدَ. (L and TA in art. جَرَدَ.) Also, (K,) inf. n. as above; (TA;) and شَمَرَ, (K,) aor. 2, inf. n. شَمْرٌ: (TA;) and اِنْتَشَمَرَ, and تَشْمِرٌ; (K;) † He passed along striving, or exerting himself, or vigorously: or he passed along with a proud and self-conceited gait; (K;) [and] مَرِيئُشَمْرٌ, inf. n. as above, has the latter meaning. (S.) And شَمَرَ فِي الْأَمْرِ † He was, or became, light, or active, (S, Mṣb, K,) and quick, (Mṣb,) in, or for, the affair: (S, Mṣb, K;) and شَمَرَ لِلْأَمْرِ, and شَمَرَ لِأَمْرِهِ, (A, TA,) and شَمَرَ عَنْ سَاقِهِ, (TA,) † He was, or became, light, or active, and he rose, or hastened, to do the thing, or affair. (A, TA.) And شَمَرَتْ شَمْرَتُ الْحَرْبِ † [The war, or battle, became vehement; like كَشَفَتْ عَنْ سَاقِهَا]. (A.) — Also He contracted a thing; syn. قَلَصَ; (TA;) [and so, perhaps, شَمَرَ; for] الشَّمْرُ signifies تَقْلِيصُ الشَّيْءِ, like التَّشْمِيرُ: (K;) [or the author of the TA may have misunderstood this explanation in the K, and the meaning may be it (a thing) contracted, or became contracted; for قَلَصَ is trans. and also (like قَلَصَ) intrans.: that شَمَرَ has this latter meaning, whether it have also, or have not, the former, is shown by the statement that] one says, شَمَرَتْ الشُّفَّةُ meaning قَلَصَتْ [i. e.

The lip became contracted, or became contracted upwards]: (M in art. قَلَصَ:) and تَشْمِرٌ [in like manner] signifies it (a thing) contracted, or became contracted; syn. تَقَلَصَ. (TA.) — Also, (inf. n. as above, Aṣ, S,) † He launched forth a ship, or boat; let it go; let it take its course; (Aṣ, IAṣ, S, A, K;) and in like manner, a hawk; (A;) and he discharged, or shot, an arrow: (Aṣ, IAṣ, S, A, Mṣb:) and hence, (Aṣ, S,) † he sent, sent forth, or sent away, (Aṣ, S, M, A, K,) a thing. (M, A.) [See also سَمَرَ.] And شَمَرَ الْإِبِلَ, inf. n. as above; (TA;) and † اَشْمَرَهَا; (K;) † He hastened the camels; made them to hasten; syn. اُكْمَشَهَا, [which seems to be either syn. with, or a mistranscription for, كَمَشَهَا, (see سَمَرَ,) and اُعْجَلَهَا. (O, K, TA.) — And شَمَرْتُ النَّخْلَ † I cut off the fruit of the palm-trees; syn. صَرَمْتُهُ; (A, TA;) or so † شَمَرْتَهُ, (Ibn-'Abbád, O,) [for] صَرَامُ النَّخْلِ signifies شَمَرْتُ. (K.)

4. اَشْمَرَ الْإِبِلَ: see 2, last sentence but one. — اَشْمَرَ الْجَمَلَ طَرِيقَتَهُ The he-camel impregnated the she-camel covered by him. (O, K.) — اَشْمَرَهُ بِالسِّيفِ He destroyed him with the sword; syn. اَدْرَجَهُ. (O, K.)

5. تَشْمِرٌ: see 2, third sentence. — [Hence,] اِنْتَشَمَرَ (S, K,) or لِلْعَمَلِ (A,) and اِنْتَشَمَرَ لِلْأَمْرِ (S,) † He prepared himself (S, A, K) for the affair, (S, K,) or for the work. (A.) [Freytag mentions اَشْمَرَ لِلْأَمْرِ in a similar sense, "Paratus fuit ad rem peragendam," as on the authority of J; but I do not find it in the S.] — See also 2 as syn. with 1 and 7. — [Also, app., as quasi-pass. of 2, It (a garment, &c.,) was, or became, raised, or tucked up, or contracted; and so signifies † اِنْتَشَمَرَ.] — See 2 again, in the latter part of the paragraph.

7. اِنْتَشَمَرَ: see 5, in two places. — See also 2 as syn. with 1 and 5. — Also He (a horse) hastened, or went quickly. (S, O.) [Accord. to Freytag, the verb in this sense in the S is اَشْمَرَ; but this is a mistake.] — And i. q. مَضَى and نَفَذَ [app. as meaning † It, or he, acted with a penetrative force or energy (see شَمْرٌ and شَمْرِي)]; and so اَشْمَرَ. (TA.) — And It (the water of a wall) went away. (A, TA.)

8: see the next preceding paragraph.

شَمْرٌ, applied to a man, † Light, agile, or active; acute, or sharp, or quick, in intellect; clever, knowing, or intelligent; syn. زَوَّلٌ and بَصِيرٌ; (El-Muarriz, O, K;) and نَاقِدٌ; (O, K;) thus accord. to the copies of the K [probably from the O]; but in the Tekmileh &c., نَاقِدٌ, [which I regard as the right reading, meaning one who acts with a penetrative energy, or who is sharp, vigorous, or effective,] (TA,) in everything. (O, TA.) See also شَمْرِي. — Also † Liberal, bountiful, munificent, or generous; (O, K;) and courageous. (TA.)

شَمَارٌ: see شَمْرٌ.

شَمْرَةٌ The gait, or manner of walking, of a

vitious, or depraved, man; (O, K;) or, accord. to IAqr, of a man who goes to and fro, and round about. (TA.) [See also شَرَّة.]

شَرٌّ *Severe evil.* (S, O, K.) It is said in a prov., أَجَاءَهُ الْخَوْفُ إِلَى شَرِّ شَيْءٍ, (TA,) or أَجَاءَهُ, (so in a copy of the A,) [Fear compelled him to betake himself to that which was a severe evil:] i. e. he feared an evil, and fear reduced him to a greater evil. (A.)

شَمَارٌ *i. q. رَازِيَانَجٌ*, in the dial. of Egypt, (O, K, TA,) also [and more commonly] called شَمْرٌ [applied to the *Anethum graveolens*, or common garden-dill, and to its seed; and also to the *anethum fœniculum*, or fennel: see also سَنَوْتُ]. (TA.)

شَمْرِيٌّ [in the CK شَمْرِيٌّ, without teshdeed to the م,] † A man, (S,) penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in the performing of affairs, and expert, or experienced; (S, K, TA;) mostly with respect to travel; (TA;) as though it were a rel. n. from شَمَرَ; (S;) as also شَمْرِيٌّ (S, K) and شَمْرِيٌّ [in the CK شَمْرِيٌّ] and شَمْرِيٌّ [in the CK شَمْرِيٌّ] and شَمْرِيٌّ and شَمْرِيٌّ (K,) the last an intensive form, (TA,) and مُشَمِّرٌ: (K:) or clever in the performing of affairs, and quick: (Fr, TA:) or one who strives, labours, or exerts himself, and is clever and skilful: (Aboo-Bekr, TA:) or quick in evil, and in what is vain, or false; who strives, labours, or exerts himself, therein; from شَمَرَ meaning "he strove, laboured, or exerted himself, and was quick:" (AA, Aboo-Bekr, TA:) or one who goes his own way, or pursues a headlong, or rash, course, and will not refrain. (Aboo-Bekr, TA.) — نَاقَةٌ شَمْرِيَّةٌ (S, K,) and شَمْرِيَّةٌ, and شَمْرِيَّةٌ, (K, TA,) [all in the CK without teshdeed to the م,] and شَمْرِيَّةٌ (S, K,) † A she-camel that is quick (S, K) in pace. (TA.)

شَمُورٌ, occurring in a trad. respecting 'Ooj Ibn-'Unuk, [or Ibn-'Ook,] as meaning something with which a mass of rock was hollowed out according to the size of his head, (TA,) *Diamond*: (K:) thought by El-Khattābee to have this meaning; but he says, "I have not heard respecting it anything upon which I place reliance." (IAth, TA.)

شَمِيرٌ † One who strives, labours, or exerts himself; who employs himself vigorously, laboriously, or with energy; (K, TA;) in the performance of affairs. (TA.) See also شَمْرِيٌّ, in two places.

شَامِرَةٌ *شَاةٌ شَامِرَةٌ*, A ewe, or she-goat, having her udder drawn up to her belly: (S, K:) an epithet having no verb. (TA.) — شَمْرَةٌ شَامِرَةٌ, and شَمْرَةٌ شَامِرَةٌ, A contracted lip. (TA.) — شَمْرَةٌ شَامِرَةٌ (A, K,) and شَمْرَةٌ شَامِرَةٌ (K,) or شَمْرَةٌ شَامِرَةٌ, (so in a copy of the A,) A gum cleaving to the roots of the teeth. (A, K.)

شَمِيرٌ: see شَمْرِيٌّ: — and see also شَامِرٌ.

شَمِيرٌ: see its fem. voce شَامِرٌ, in two places.

شمخ

Q. 1. شَمَخَ النَّخْلَةَ *He stripped off the unripe dates of the palm-tree.* (L.) And شَمَخَ الْعِدْقَ *Strip thou the شَمَارِيخَ [or fruit-stalks] of the raceme of the palm-tree with the مَخْلَبَ, cutting off [the dates].* (L, K.) [In the former, in the place of قَطَعًا, the last word in the explanation in the K, is put قَعَطًا, app. by a mistake of the copyist.]

شَمَارِيخٌ (S, Mgh, Mṣb, K) and شَمْرُوخٌ (S, Mṣb, K) A [fruit-] stalk of the raceme of a palm-tree; (Mgh;) the عُنْكَالُ, (S, L,) or thing, (Mṣb,) upon which are the dates; (L, Mṣb;) [i. e. any one of the stalks that branch off from the main stem of the raceme, and on which hang the dates; each of these stalks comprising a number of dates, one below another:] pl. of both شَمَارِيخٌ: (Mṣb:) the عِدْقُ, or كِبَاسَةٌ, [q. v.,] comprises the شَمَارِيخُ: (Mṣb voce عِدْقُ:) or an

عُنْكَالٌ upon which are unripe dates, or grapes: (K:) originally relating to a raceme of dates; but sometimes, to grapes: (L:) and the former word [or each] signifies a small bunch of grapes, growing apart, but attached to the lower portion of the stalk of a larger bunch. (T, TA.) — Also, شَمَارِيخٌ, The head of a mountain: (S, K:) or a round, tall, slender head, or peak, of a mountain: (L:) accord. to Aq, [the pl.] شَمَارِيخٌ signifies the heads of mountains: (TA:) or it signifies the upper, or uppermost, part [or parts] of a mountain; and in like manner, of trees. (Ham p. 786.) And † The upper, or uppermost, parts of clouds: (K:) or [the pl.] شَمَارِيخٌ is metaphorically applied to the upper, or uppermost, parts of clouds. (Ham ubi supra.) — And A blaze upon the face of a horse, when it is narrow, (S, K, TA,) and long, (TA,) and extending so as to cover the [part of the nose called] خَيْشُومٌ, but not reaching to the lip: (S, K, TA:) or a blaze, upon the face of a horse, extending downwards on the nose. (Lth, TA.) [See غُرَّةٌ سَائِلَةٌ, in art. سَيْل.] Accord. to J, The horse itself [that has such a blaze] is also thus called; but this is a mistake: (K:) it seems that he meant to have said ذُو شَمَارِيخٍ; but this, in a verse which he cites, is the name of a horse of Málík Ibn-'Owf En-Nadree, as is said in the K. (MF.) — [The pl.] الشَمَارِيخُ is also a name applied by the Arabs to † The stars of Centaurus (قَنْطُورُسٌ) and *Lepus* (السَّبْعُ) collectively. (Kzw.)

شَمْرُوخٌ: see the next preceding paragraph, first sentence. — Also A slender, and soft or tender, branch, that has grown forth, within a year, upon the upper part of a thick branch. (L.)

الشَمْرَاخِيَّةُ A sect of the heretics, or schismatics, (الْحَوَارِجُ) the companions [or followers] of 'Abd-Allah Ibn-Shimrākh. (S, K.)

شمردل

شَمْرَدَلٌ A youth, strong and hardy; and in the like sense applied to a camel: (Lth, TA:) or tall; as also شَمْرَدَلِيٌّ: (Ham pp. 728 and 789:) or a bulky camel: (IAqr, TA:) or, of camels &c., (S, O, K,) the swift; (S, O;) or youthful, swift, and goodly in make: (K:) and with د, a she-camel goodly, beautiful in make. (A'Obeyd, S, O, K.)

شَمْرَدَلِيٌّ: see the preceding paragraph.

شمردل

شَمْرَدَلٌ a dial. var. of شَمْرَدَلٌ [q. v.]. (Lth, O, K.)

شمز

1. شَمَزْتُ نَفْسِي مِنْهُ, aor. ٤, (TK,) inf. n. شَمَزٌ, (IAqr, K,) My soul shrank from it in dislike or hatred. (IAqr, K, TK.) [See also 5, and Q. Q. 4.]

5. شَمَزَتْ وَجْهَهُ *His face became changed, or altered, (T, S, K,) by anger, (K,) and contracted. (T, S, K.)* See also what next follows.

Q. Q. 4. اشْمَازٌ (S, K,) inf. n. اشْمِزَازٌ (S,) He (a man, S) shrank, or became contracted; (S, K, TA;) as also شَمَزْتُ: (TA:) he quaked, or shuddered: (IAqr, K:) or he was frightened (AZ, S, K) at a thing. (AZ, S.) It is said in the Kur xxxix. 46, وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ *And when God is mentioned alone, the hearts of those who will not believe in the world to come become contracted, and shrink with aversion: (Bd, Jel:) or quake, or shudder. (Zj, TA.)* And you say, قُلْتُ لَهُ كَذَا فَاشْمَأَزَّ مِنْهُ *[I said to him such a thing, and he shrank from it; or quaked, or shuddered, at it; or was frightened at it.]* (A.) And اشْمَأَزَّ الشَّيْءُ (K,) without a prep., accord. to Kr, (TA,) He disliked, or hated, the thing. (K.) [See also 1, and 5.]

شَمَارِيزَةٌ [a subst.] from Q. Q. 4, [A shrinking, or contraction: a quaking, or shuddering: or fright: and dislike, or hatred.] (S, K, TA.) You say, رَجُلٌ فِيهِ شَمَارِيزَةٌ *[A man in whom is a shrinking, &c.]* (TA.)

شَمِيرٌ *Shrinking with aversion; syn. نَافِرٌ: (K:) disliking, or hating, (K,) a thing: (TA:) frightened, or afraid. (K.)*

شمس

1. شَمَسَ, aor. ٤ and ٥, (S, Mṣb, K,) inf. n. شَمُوسٌ; (TA;) and شَمِسَ, aor. ٤ (K) and ٤ also, like فَضَّلَ, aor. يُفَضِّلُ, accord. to the lexicologists, as ISd says, but he holds the aor. of شَمِسَ to be ٤ [only]; (TA;) and شَمِسَ; (S, K;) It (a day) was, or became, sunny, or sunshiny; it had sun, or sunshine: (S, Mṣb, K:) or it had sun, or sunshine, all the daytime: or it was, or became, clear, or unobscured: (TA:) or its sun was, or became, vehement. (IF, Mṣb.) — شَمِسَ (S, Mṣb, K,) aor. ٤ (Mṣb, TA) and ٥, (Mṣb,) inf. n. شَمُوسٌ

and شَاس (S, Mṣb, K.) *He (a horse) refused to be ridden or mounted: (S, K:) or took fright and broke loose and ran away, refusing to be ridden, by reason of the vehemence of his force of resistance, [for لَشْدَة متعبه in the TA, I read لَشْدَة منعتيه,] and his sharpness of temper, so that he would not remain still: (TA:) or became rebellious against his rider. (Mṣb.)* — [Hence,] شَمَّت المرأة † *The woman abstained from looking at men, and from exciting their desire. (TA.)* — And شَمَسَ لِي فُلَانٌ † *Such a one showed enmity to me: (K:) or showed his enmity to me, (T, S, A,) and almost made it to take effect, (A,) or as though he purposed to act: (T, TA:) or شَمَسَ فُلَانٌ signifies, [unless في be a mistake for لِي, and فُلَانٌ for فُلَانٌ,] he showed his enmity [towards such a one], and could not conceal it. (M in TA.)* [See also 3.] — And الخَمْرُ تَشْمُسُ † *Wine overcomes, and runs away with, its drinker. (TA.)*

2. شَمَسَ (TK), inf. n. تَشْمِسُ (K), *He worshipped the sun. (K, TK.)* — And *He spread a thing in the sun, or sunshine, (K, TK,) in order that it might dry. (TA.)*

3. شَامَسَهُ, inf. n. مُشَامَسَةٌ and شَمَّاسٌ, *He opposed him, and treated him with enmity or hostility. (Th, TA.)* [See also 1.]

4: see 1, first signification. — [Also *He ascended a mountain towards the sun. (Freytag, from the Deewán of the Hudhalees.)*]

5. تَشْمَسُ *He (a man) sat in the sun, or sunshine: (TA:) he set himself up [or exposed himself standing] to the sun. (S, TA.)* — تَشْمِسُ عَلَيْهِ *He was niggardly, tenacious, or avaricious, to him. (TA.)* [See also the part. n., below.]

الشَّمْسُ [The sun;] *the body of the solar light, that runs its course in the firmament: (Lth, TA:) it is fem.: (S, Mṣb, K:) and has neither dual nor pl.: (Mṣb:) or it has a pl., [though this is not used in a pl. sense,] namely, شَمُوسٌ, (S, K,) as though they called every part of it a شَمْسٌ, like as they said مَفَارِقٌ مَفَارِقٌ. (S.)* When it is made determinate without the article ال, [as] in the name عَبْدُ شَمْسٍ, meaning *The Servant of the Sun, (Mṣb, K,) i. e., of this luminous object, (Mṣb,) the شَمْسُ of heaven, because they used to worship it, (K,) it is imperfectly decl., (Aboo-'Alee, Mṣb, K,) because it is determinate and of the fem. gender, (Aboo-'Alee, K,) or because it is a proper name and of the fem. gender and altered from الشَّمْسُ: (Mṣb:) and a poet says,*

كَلَّا وَشَمْسٌ لَنَخْضِبَنَّهِنَّ دَمًا

[*Nay verily, by the sun, we will assuredly dye them with blood*], making شَمْسٌ imperfectly decl. because he means the art. ال to be understood: (IAar, TA:) but some say that in the former instance, (Mṣb, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Mṣb, TA:) and Sb says that none of the Arabs made شَمْسٌ determinate without the art. ال, except in the proper

name mentioned above, in which all of them made it so. (TA.) The dim. is شَمْسِيَّةٌ. (S, TA.) — [Also *The sun, or sunshine.*] You say, قَعَدَ فِي الشَّمْسِ [He sat in the sun, or sunshine]. (TA.) — Also, (K, TA,) or شَمَسَ, (Mṣb,) *A certain ancient idol. (Mṣb, K.)* Accord. to Ibn-El-Kelbee, it is this that is meant by the proper name mentioned above; and if so, it is perfectly decl.: (Mṣb:) and some say that it is this also that is meant in the words of the poet cited above, and that he makes the word imperfectly decl. because he uses it as a proper name of the image (الصُّورَة). (TA.) — شَمَسٌ also signifies *A kind of necklace or collar: (S, K:) or a pendant, or suspended ornament, (مِعْلَاقٌ,) of the necklace or collar upon the neck: or the collar of a dog: (TA:) or a kind of women's ornament: of the masc. gender: (Lh, TA:) pl. شَمُوسٌ. (TA.)* — And *A kind of comb, (K,) with which women in the first age used to comb themselves; (TA;) as also شَمْسَةٌ. (IDrd, TA.)* — شَمَسٌ يَوْمَ شَمَسٌ: see شَمَسٌ.

شَمَسٌ يَوْمَ شَمَسٌ: see شَمَسٌ.

شَمْسَةٌ: see شَمَسٌ, last sentence but one.

شَمْسِيٌّ [Of, or relating to, the sun; solar].

السَّنَةُ الشَّمْسِيَّةُ *The solar year. (Mgh.)* — It is also a term applied by some of the Arabs to *The first [annual] increase [of sheep and goats]. (Aboo-Naṣr, TA voce صَفْرِيٌّ, q. v.)*

شَاسٌ *The disposition, in a horse, of refusing to be ridden, or mounted. (S.)* — [And hence,] † *The disposition, in a woman, of abstaining from looking at men, and from exciting their desire: a subst. from شَمَّتٌ. (TA.)*

شَمُوسٌ *A horse that refuses to be ridden or mounted; (S, K;) as also شَمَسٌ: (K:) or that takes fright and breaks loose and runs away, refusing to be ridden, by reason of the vehemence of his force of resistance and his sharpness of temper, so that he will not remain still: (TA: [see 1:]) or that will hardly remain still: (A:) or that rebels against his rider: (Mṣb:) or that refuses to be ridden or mounted, and will hardly remain still: (Mgh:) also applied to a she-camel: (TA:) شَمُوسٌ, with ص, applied to a horse is not allowable: (Mṣb:) pl. شَمُوسٌ (A, Mgh, Mṣb, K) and شَمُوسٌ. (K.)* — [Hence,] † *A woman who abstains from looking at men, and from exciting their desire; as also شَامَسَةٌ: pl. of the former, شَمُوسٌ; and of the latter, [شَوَامِسٌ and] شَمُوسٌ. (TA.)* — Hence also, (Mṣb,) † *A man refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, Mṣb, TA:) and a man hard, harsh, or ill-natured, in his enmity, vehement in contrariness to him who opposes him: (TA:) شَمُوسٌ [with ص] is not allowable. (S.)* — [Hence too,] † *Wine: (AHn, K:) because it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (AHn.)*

شَمْسِيَّةٌ dim. of شَمَسٌ, q. v.

شَمَّاسٌ *One of the heads of the Christians, who shaves the middle of his head, and keeps to the church: (Lth, A, Mgh, K:) [in the present day, a deacon: see جَائِلِيٌّ:] not pure Arabic, (IDrd,) or not sound Arabic: (M:) [probably, as Golius says, from the Chaldee ܫܡܫܐ:] pl. شَمَّاسَةٌ. (Mgh, K: [in the TA, شَمَّاسَة; and in a copy of the A, شَمَّاسَة; but the right reading is that in the Mgh.]*

شَامِسٌ *A sunny, or sunshiny, day; a day having sun, or sunshine: or having sun, or sunshine, all the daytime: or clear; unobscured: and in like manner, شَمِسٌ and شَمْسٌ, a clear, cloudless, day: and شَامِسٌ also signifies intensely hot: (TA:) and شَمْسِيٌّ, applied to a day, signifies the same as شَامِسٌ; (A;) and so شَمُوسٌ. (Th, TA.)* — *A neck having [ornaments of the kind called] شَمُوسٌ [pl. of شَمَسٌ, q. v.]: a possessive epithet. (TA.)* — See also شَمُوسٌ, in two places.

أَشْمَسٌ *More, and most, incompilant or resisting. (Ḥam p. 324.)*

شَمْسِيٌّ: see شَمَسٌ.

مُشَمَّسٌ *Made [or spread to dry (see 2)] in the sun, or sunshine. (S.)*

مُشَمِّسٌ *A worshipper of the sun. (O, TA.)*

مُشَمُوسٌ: see شَمَسٌ.

مُتَشَمِّسٌ [Sitting in or] *setting himself up to [or exposing himself standing to] the sun. (K.)* — *A man who defends what is behind his back: (Ish, TA:) a man strong (Ish, K, TA) in that which sustains or supports him; syn. قَوِيٌّ شَدِيدٌ القَوْمِيَّةُ: (Ish, TA:) Sgh says شَدِيدُ القُوَّةِ; but the former is the right reading: (TA:) and niggardly, tenacious, or avaricious, to the utmost degree. (K.)*

شمط

1. شَمِطٌ, aor. ٴ, inf. n. شَمِطٌ, *He (a man, S, TA) was, or became, grizzled in the hair of his head; he had whiteness in the hair of his head, mixed with its blackness: (S, Mgh, K:) as also شَمِطٌ, (K, but wanting in one copy,) and شَمِطٌ, and شَمِطٌ, and شَمِطٌ, (K:) [or he had hair of two different colours, black and white: or he had whiteness of the hair, or hoariness, mixed with the blackness of youth: or he had whiteness, or hoariness, in his beard: but شَمِطٌ, said of a woman, she had whiteness, or hoariness, in the head: see شَمِطٌ, below.]* — شَمِطٌ, aor. ٴ, (S, K,) inf. n. شَمِطٌ, (S.) *He mixed a thing; (S, K;) he mixed together any two things: (S, Mgh:) and شَمِطٌ signifies the same. (AZ, K.)* You say, شَمِطَ بَيْنَ المَاءِ وَاللَبَنِ *He mixed together the water and the milk. (TA.)* And شَمِطَ عَمَلَكَ بِصَدَقَةٍ † *Mix thou thy work with alms. (AZ.)* And Aboo-'Amr Ibn-El-'Alà used to say to his companions, اَشْمِطُوا, [i. e. either

أَشِطُوا or أَشِطُوا,] meaning † *Take yourselves at one time to reading, or reciting, somewhat of the Kur-án, and another time to some tradition, and another time to something strange [that is to be elucidated], and another time to poetry, and another time to lexicology; i. e., mix ye these [subjects of study]:* (TA:) or, accord. to one relation, أَشِطُوا. (Har p. 177; where it is expl. in a similar manner).

2: see above, last sentence.

4: see 1, in four places.

9:

11: } see 1, first sentence.

Q. Q. 4: }

شَطَّ Whiteness of the hair of the head mixed with its blackness: (S, Mgh, K:) or difference in the hair by being of two colours, black and white: (M, TA:) or mixture of whiteness of the hair, or hoariness, with the blackness of youth: (Mgh:) or in a man, whiteness, or hoariness, of the beard: (Lth, Mgh, TA:) but in a woman, whiteness, or hoariness, of the head. (Lth, TA.) [See 1.] — Also شَطَّاتٌ, which is its pl., *White hairs that are in the head.* (TA.)

شَيْطٌ Mixed; as also مَشُوطٌ: (K:) mixed together; (S, TA;) applied to any two things; (S;) or any two colours. (TA.) — ذَنْبٌ شَيْطٌ; in the K, ذَنْبٌ, which is a mistake; (TA;) A tail (TA) in which are blackness and whiteness. (K, TA.) And فَرْسٌ شَيْطٌ الذَّنْبِ A horse in whose tail are two colours. (TA.) And طَائِرٌ شَيْطٌ A bird having a whiteness (Lth, K) and blackness (Lth) in the tail. (Lth, K.) — نَبْتٌ شَيْطٌ A plant of which part is dried up, or dried up and yellow, (Lth, S, K,) and part green. (Lth, K.) — الشَّيْطُ, [in a copy of the Mgh, شَيْطٌ, which is probably a mistranscription,] † The dawn: (S, K:) because of the mixture of its whiteness with the remains of the darkness of night: (S, Mgh:) or because its colour is a mixture of darkness and whiteness. (TA.) — لَبَنٌ شَيْطٌ † Milk which is such that one knows not whether it be sour or what has been collected in a skin, and had fresh milk poured upon it, by reason of its pleasantness. (K, TA.) — وَتَدٌ شَيْطٌ † Children of whom half are males and half are females. (L, K.)

شَيْطٌ: see شَيْطٌ. — See also صَرْدٌ.

أَشِطٌ A man (S) having the hair of his head grizzled; having whiteness in the hair of his head, mixed with its blackness: (S, K:) [or whose hair is of two different colours, black and white: or having whiteness of the hair, or hoariness, mixed with the blackness of youth: or having whiteness, or hoariness, in his beard: see شَطَّ, above:] or whose hair of his head is white in one place, the rest being black: (Mgh:) fem. شَيْطَاءٌ: (Lth, S, Mgh:) one should not apply to a woman the epithet شَيْبَاءٌ: (Lth, Mgh:) pl. شَيْطَانٌ (S, K) and شَيْطٌ. (K.) — نَاقَةٌ شَيْطَاءٌ A she-camel having

white lips. (TA.) — لَحْمٌ أَشِطٌ [Flesh-meat marbled with fat]. (Az, TA in art. كَرَش.)

شَيْطٌ: see مَشُوطٌ.

شِع

1. شِعَّ, aor. =, inf. n. شَعَّ and شُعُوعٌ and شِعَّةٌ, He played, sported, gamed, jested, or joked: (S, O, K:) or he was mirthful, and laughed: and شَعَّتْ, aor. as above, inf. n. شَعَّ and شُعُوعٌ, She cheered by her discourse. (TA.) It is said in a trad., مَنْ يَتَّبِعِ الْمَشِيعَةَ يَشِيعَ اللَّهُ بِهِ, (S, O) He who follows the practice of play, or sport, or unprofitable play or sport, with men, (S, O,) and derision and laughter and enjoyment with them, God will requite him for that, (O,) or God will cause him to be in a state in which the like shall be done with him. (S, O.) — And شَعَّ, inf. n. شُعُوعٌ, It was, or became, scattered, or dispersed. (Ibn-'Abbád, O, K.)

2. شَعَّه, (K,) inf. n. تَشِيعٌ, (O, K,) He, or it, made him to play, sport, game, jest, or joke. (O, K.) — شِعَّ التَّوْبُ He dipped the garment, or piece of cloth, in liquified شِعَّ [i. e. wax]. (O, K.)

4. اشِعَّ السِّرَاجُ The lamp, or lighted wick, diffused its light. (S, K.)

شِعَّ and شَعَّ, both chaste accord. to ISd: (TA:) accord. to Fr, (S, O, Mgb, TA,) the former is post-classical; (S, O, Mgb, K, TA;) but ISd says that this is a mistake: (TA:) accord. to ISk one should say the latter, and not the former: (TA:) or accord. to him, the word is with fet-h to the م, and some of the Arabs make the م quiescent: accord. to Th, it is with fet-h to the م; and if you will, you may make it quiescent: accord. to IF, the م is sometimes with fet-h; so that he gives one to understand that it is more frequently made quiescent: (Mgb:) A kind of thing with which one lights himself: (S, O, Mgb, K:) or i. q. مَوْمٌ [which, or rather مَوْمٌ, in Pers., signifies both wax and the wax-candle; both of which or rather the former and wax-candles, are meant by شِعَّ and شَعَّ]: (ISk, TA:) or the مَوْمٌ of honey [i. e. bees' wax]: (Lth, K:) the n. un., (CK,) or what denotes a piece, or portion, thereof, (so in copies of the K and in the TA,) is with δ, (K, TA,) شِعَّةٌ and شَعَّةٌ, (TA,) [i. e.] شِعَّةٌ, has a more particular signification. (S, O.)

شِعِّيٌّ or شِعِيٌّ (K) [as there mentioned app. meaning A dealer in wax or wax-candles, like شِعَّ in the present day,] a rel. n. from شِعَّ or شَعَّ. (TA. [The latter said in the K to be the correct form.])

شِعَاعٌ Mirth and laughter and jesting or joking; as also شِعَاعَةٌ. (TA. [Not mentioned there as inf. ns.])

شُعُوعٌ, applied to a woman, (S, K,) That jests, or jokes, much; (K, TA;) pleasant in discourse; that kisses one, and will not comply with one's

desire otherwise than by doing thus: (TA:) [or] playful, sportful, or gamesome, and wont to laugh; (S, K, TA;) and in this sense applied also to a man: or, applied to a woman, that cheers by her discourse. (TA.)

شِعَاعَةٌ: see شِعَاعٌ.

شِعَاعٌ A manufacturer of شِعَّ [meaning wax-candles]: (TA:) or a melter of شِعَّ [meaning wax]. (KL.) See also شِعِيٌّ.

مَشِيعَةٌ A candlestick: pl. مَشَاعٌ. (MA.)

مَشِيعٌ A garment, or cloth, dipped in liquified شِعَّ [i. e. wax]. (TA.)

مَشِيعٌ مَسْكٌ مُشُوعٌ Musk mixed with ambergris. (O, K.)

شعل

Q. 1. شَعَّلَ, (O, K, TA, [in the CK تَشَعَّلَ,]) inf. n. شَعْلَةٌ, (TA,) It became scattered or dispersed. (O, K, TA.) — And شَعْلَةٌ signifies The reading, or reciting, of the Jews, (S, O, K, TA,) when they assemble مَهْرَمٌ: (TA: [but I know not what this means:]) one says of them شَعْلَتِ الْيَهُودُ. (TA.)

Q. 4. اشْعَلَّ He hastened, made haste, or went quickly; syn. اسْرَعَ: this is the primary signification. (Ham p. 282.) One says of a she-camel اشْعَلَّتْ meaning She hastened, &c. (S.) — And اشْعَلَّتِ الْإِبِلُ The camels went, or went away, and scattered or dispersed themselves, by reason of briskness, liveliness, or sprightliness: (Kh, S, O, K:) or spread themselves, or became scattered or dispersed; as also اشْعَلَّتْ: (Aboo-Turáb, TA:) or became scattered or dispersed, going [away] quickly. (TA.) And in like manner, (Kh, S, O,) اشْعَلَّتِ الْغَارَةُ فِي الْعَدُوِّ, (Kh, S, O, K,) meaning The horsemen making a sudden attack upon the enemy scattered, or dispersed, themselves; (Aboo-Turáb, K, TA;) and so اشْعَلَّتْ. (Aboo-Turáb, TA.) And اشْعَلَّ الْقَوْمُ فِي الطَّلَبِ The people, or company of men, hastened, and scattered or dispersed themselves, in seeking; (Aboo-Turáb, S, O, K;) as also اشْعَلَّتْ. (Aboo-Turáb, TA.) — And i. q. اشْرَفَ [q. v.]. (O, K.)

شَعْلٌ, and with δ: see the following paragraph.

مَشِيعَةٌ A swift she-camel; (Az, S;) or so مَشِيعَةٌ: (O:) and شِعْلٌ and شِعْلَةٌ (O, K) and مَشِيعٌ (K) a she-camel brisk, lively, or sprightly, (O, K,) and swift, (K,) and light, active, or agile. (TA.) مَشِيعَةٌ in the first of these senses is [said to be] from the phrase قُرْبَةٌ مَشِيعَةٌ A water-skin of which the water flows out. (Har p. 111.) — Also A man quick and penetrating or having a penetrative energy: and with δ, a very active woman. (TA.) A man light, active, or agile; excellent, or elegant, in mind, manners, &c., or clever, ingenious, or acute in mind: or tall. (K.) A man vigorous, strenuous, or energetic, and light, active,

or agile. (Ham p. 384.) — Also applied to milk, meaning *Sour*, (K, TA,) *overcoming by its sourness*. (TA.)

شمل

1. شَمِلَهُمُ الْأَمْرُ, aor. ٤; and شَمِلَهُمُ, aor. ٤; (S, Mṣb, K;) but the latter verb was unknown to Aṣ, (S, TA,) and is said by Lḥ to be rare; (TA;) inf. n. شَمِلَ, (Mṣb, K,) which is of the former, (Mṣb,) and شَمُولٌ, (Mṣb, K,) and شَمَلٌ; (K;) i. q. عَمِمَ [i. e. *The event, or case, included them in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like*]: (S, Mṣb, K;) or شَمِلَهُمْ خَيْرًا or شَرًّا, or خَيْرًا and شَرًّا, (accord. to different copies of the K,) like فَرِحَ, (in the CK, or like فَرِحَ,) [app. means *he, or it, caused that*] good or evil, or good and evil, betided them [in common, in general, or universally]: and شَمِلَهُمْ شَرًّا [means] عَمِمَ بِهِ [i. e. *he, or it, included them in common, in general, or universally, with, or by, evil*]: (K;) but one should not say, *اشملمهم خيرا*. (TA.) [Whether what precedes, or what next follows, should be regarded as giving the primary signification of شَمِلَ, is uncertain.] — شَمِلَهُ, aor. ٤, inf. n. شَمِلَ and شَمُولٌ, *He covered [or enveloped] him with the شَمْلَةُ*, (K, TA,) or, *with the مَشْمَلَةُ*: such is thought by ISd to be meant by the explanation given by Lḥ, which is, *غَطَى عَلَيْهِ الْمِشْمَلَةَ*. (TA.) — هَذِهِ شَمْلَةٌ means *شَمْلَةٌ كَثِيرَةٌ* [i. e. *This is a شَمْلَةٌ sufficient in its dimensions, or sufficiently large, for thee*]. (TA.) You say, *اشتريت شَمْلَةَ تَشْمَلُنِي* [I bought a شَمْلَةٌ sufficient in its dimensions, &c., for me]. (ISK, S, O.) — شَمِلْتُ لِقَاحًا, aor. ٤, (S, O, K,) inf. n. شَمِلَ, (S, O,) said of a she-camel, (S, O, K,) *She admitted impregnating seed, (K,) or she conceived, مِنْ فَعْلٍ فَلَانٍ, [from the stallion of such a one]*. (S, O.) — شَمِلْتُ إِبْنَكُمْ بَعِيرًا لَنَا — *Your camels concealed among them a he-camel belonging to us, by his entering amid their dense multitude*: (K, TA:) so in the M and the Moḥeet. (TA.) — شَمِلَ الشَّاةُ, aor. ٤ (S, K) and ٤, (K,) inf. n. شَمِلَ, (S,) *He suspended upon the ewe, or she-goat, the kind of bag called شِمَالٌ, and bound it upon her udder*: (S, K, TA:) and some say, *شَمِلَ التَّاقَةَ*, *he suspended a شِمَالٌ upon the she-camel*. (T, TA.) Also, and شَمِلَهَا, *He put to the ewe, or she-goat, (K, TA,) or he made for her, (TA,) a شِمَالٌ*. (K, TA.) — شَمِلَ بِهِ, (K, TA,) inf. n. شَمِلَ, (TA,) *He took [in it, i. e. in travelling it, (see the pass. part. n.,)] the direction of the left hand; syn. أَخَذَ ذَاتَ الشِّمَالِ*. (K, TA:) so expl. by IAḡr. (TA.) — شَمَلَتِ الرِّيحُ, aor. ٤, inf. n. شَمُولٌ (S, O, TA) and شَمَالٌ, (O,) or شَمَلٌ, (TA,) *The wind shifted to a northerly direction (شَمَالًا)*; (S, TA;) so expl. by Lḥ: (TA:) or *the wind blew northerly; syn. هَبَّتْ شَمَالًا*; as also شَمَلَتِ. (O. [In the TA, I find *اشملمت الریح* covered himself with the شَمْلَةُ [q. v.]. (K.) [See also 8.]

is a mistranscription of the passage in the O, which I have here followed; i. e. *اشملمت الریح* هَبَّتْ شَمَالًا *مثل شَمَلَتِ*; or of a similar passage in which *إِذَا هَبَّتْ* is put instead of *هَبَّتْ* alone.] One says of two persons when they are separated, *شَمَلَتْ رِيحُهُمَا* + [Their wind has become north, or northerly]. (TA voce جَنُوبٌ, q. v. [See also مَشْمُولٌ.] — شَمِلَ الخَمْرُ, (K,) aor. ٤, inf. n. شَمِلَ, (TA,) *He exposed the wine to the شَمَالٌ [i. e. north, or northerly, wind], so that it became cold, or cool*. (K.) — And شَمِلُوا, (S, and in like manner in the Ham p. 595,) or شَمِلُوا, [expressly said to be] like فَرِحُوا, (K, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is مَشْمُولٌ, being against it,]) *They were smitten, or blown upon, by the wind called the شَمَالٌ*. (S, K.) — شَمَلَتِ النَّخْلَةَ, (K,) aor. ٤, inf. n. شَمَلٌ, (TA,) *He picked the ripe dates that were upon the palm-tree; as also شَمَلَهَا, and شَمَلَهَا*: (K;) or this last (which is mentioned on the authority of Seer), accord. to some, signifies *he took of the شَمَالِيلِ of the palm-tree; i. e., of the few dates remaining upon it*. (TA.)

2. تَشْمِيلٌ [properly inf. n. of شَمِلَ]: see 5, of which it is an anomalous inf. n. (TA.) — And for its proper verb see 7. — Also *The taking by the شِمَالِ [or left hand]*. (TA.) — And شَمَلَتِ النَّخْلَةَ *He bound pieces of [the garments called] التَّخْلَةُ beneath the racemes of the palm-tree, because of its shaking off its fruit*. (TA.)

4. اشملمهم شَرًّا: see 1, first sentence. — اشملمه الفحل شَوْلُهُ, (AZ, S, O,) inf. n. اشملمه; (S;) or اشملمه شَوْلُهُ لِقَاحًا; (K;) *The stallion-camel got with young from half to two thirds of the number of his شَوْلِ [or she-camels that had passed seven or eight months since the period of their bringing forth]*: (AZ, S, O, K:) when he has got them all with young, one says, اشملمهم; (AZ, S, O, TA;) and of the شَوْلِ one says, قَمَّتْ, inf. n. قَمُومٌ. (TA.) — اشملمه شَوْلُهُ فُلَانٌ خَرَانِقَهُ *Such a one picked the ripe dates that were upon his خَرَانِقِ [or palm-trees of which he gathered the fruit for himself and his household], except a few*. (S, O.) — See also 1, last sentence. — اشملمه *He gave him a شَمْلَةٌ* [q. v.]. (K, TA.) — اشملمه الشاة: see 1. — اشملمه *He became possessor of a مَشْمَلَةٌ*, (Lḥ, TA,) or, of a مَشْمَلٌ. (K.) — اشملموا *They entered upon [a time in which blew] the [north, or northerly,] wind termed الشَمَالُ*: (S, O, K:) like as they say, اجنبوا in the case of the جَنُوبِ. (TA.) — اشملمت الریح: see 1, latter half. — See also 7.

5. تشملم بالشملمة, [and تشملم الشملمة, (see 5 in art. درس)] inf. n. تشملم and تشملم; (K;) the former reg.; the latter, which is mentioned by Lḥ, irreg., an instance like that in the saying [in the Kur lxxiii. 8], وَتَبَّتْ لِإِلَهِ تَبْتِيلًا, (TA;) *He covered himself with the شَمْلَةُ* [q. v.]. (K.) [See also 8.]

7. اشملمه i. q. شَمِرَ, (K, TA,) or اشملمه, (O, TA,) [both of which signify *He passed along striving, or exerting himself*; and the latter signifies also *he acted with a penetrative force or energy; and he hastened, or went quickly*]; *اشملمه فِي حَاجَتِهِ* [in his needful affair]. (O, TA.) And i. q. اشملمه [He hastened; went quickly; or was quick, swift, or fleet]: (K:) or so اشملمه: (thus in the O, as on the authority of IDrd:) or so اشملمه, inf. n. اشملمه: (thus accord. to my copy of the Mṣb:) and likewise (O, K) اشملمه, (S, O, K,) inf. n. اشملمه: (S:) and so اشملمه, (K,) inf. n. اشملمه. (TA.) And i. q. اشملمه (O, TA) and اشملمه, (TA,) [both meaning *It became contracted*,] as used by a poet in relation to a she-camel's udder. (O, TA.)

8. اشملمه بثوبه *He wrapped, or innrapped, himself with his garment; syn. تَلَفَّفَ*: (S, O:) or اشملمه بالثوب signifies *he wrapped the garment around the whole of his body so that his arm, or hand, did not come forth from it*: (K:) or, as some say, *he wrapped himself with the garment, and threw [a part of] it upon his left side*. (TA.) [See also 5.] اشملمه الصماء, which is forbidden by the Prophet, is, accord. to Aṣ, *The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand, or arm*: (O:) this is also termed التَلَفُّعُ: and sometimes one reclines in the state thus described: (TA:) but A'Obeyd says, accord. to the explanation of the lawyers, it is *the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders*: [so says Sgh; and he adds,] he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish: (O:) or it is *one's covering his whole body with the كِسَاءُ or with the إِزَارِ*; (S, Mṣb;) to which some add, *not raising aught of the sides thereof*. (Mṣb.) [See also art. صر.] One says also, اشملمه على السيف [He wraps his garment over the sword; or] he covers the sword with his garment. (S, O.) — [Hence, اشملمه على كذا *It comprehended, or comprised, such a thing*.] One says, اشملمه على الولد + *The womb comprises [or encloses] the young*. (TA.) [And in like manner one says of a woman, اشملمه + *She became with child by him*. And اشملمه على كذا وكذا + *The book, or writing, comprises such and such things*. And hence the phrase in grammar, اشملمه بدل اشملمه, [A substitute for an antecedent to indicate an implication therein.] — One says also, اشملمه اشملمه, meaning † *The event [such as a misfortune or an evil of any kind beset him, or beset him on every side, or] encompassed him*; (K, TA;) like as the كِسَاءُ encompasses the body.

(TA.) — One says of wine, *تَشْتَمِلُ عَلَى الْعَقْلِ* + [It compasses the intellect, and so takes possession of it, and makes away with it]: (Ham p. 555:) or *تَشْتَمِلُ عَلَى عَقْلِ الْإِنْسَانِ* + [It compasses the intellect of the man, and conceals it]; and thus one says of the present world or its enjoyments (الدُّنْيَا). (TA.) [اشتمل] *اشتمل* often means + He took, or got, possession of a thing; got it, or held it, within his grasp, or in his possession. — [Hence,] one says, *اشتمل على ناقه فذهب بها* + He mounted a she-camel and went away with her. (AZ, O.) — And *اشتمل عليه* + He shrouded, covered, or protected, him with himself, or his own person. (TA.) — See also 7

R. Q. 1. *شَمَلٌ*: see 1, last sentence: — and see also 7.

شَمَلٌ A state of union or composedness: and a state of disunion or discomposedness: thus having two contr. significations: (MF, TA:) or a united, or composed, state of the affairs, (S, Mṣb, TA,) and of the number, (TA,) of a people, or company of men: (S, Mṣb, TA:) and a disunited, or discomposed, state of the affairs [&c.] thereof. (S, Mgh, Mṣb.) In imprecating evil upon enemies, (O, TA,) [or upon an enemy,] one says, *فَرَّقَ اللَّهُ شَمَلَهُمْ*, (O, TA,) or *فَرَّقَ اللَّهُ شَمَلَهُمْ*, (Mṣb,) or *فَرَّقَ اللَّهُ شَمَلَهُ*, (S,) i. e. [May God dissolve, break up, discompose, derange, disorganize, disorder, or unsettle,] their, (Mṣb,) or his, (S,) united, or composed, state of affairs; (S, Mṣb;) and *شَمَلُهُمْ* i. e. [May their united, or composed, state of affairs &c.] become dissolved, broken up, discomposed, &c.: (O, TA:) and [in the contr. case] one says, *جَمَعَ اللَّهُ شَمَلَهُمْ*, (S, O, Mṣb, TA,) or *شَمَلَهُ*, (Mgh,) i. e. [May God unite, or compose,] their, (S, Mṣb,) or his, (Mgh,) disunited, or discomposed, state of affairs [&c.]. (S, Mgh, Mṣb.) And *شَمَلٌ* signifies the same: El-Ba'eeth says,

- قَدْ يَنْعَشُ اللَّهُ الْفَتَى بَعْدَ عَثْرَةٍ
- وَقَدْ يَجْمَعُ اللَّهُ الشَّمَلَ مِنَ الشَّمَلِ

[Sometimes, or often, God raises the young man after a stumble: and sometimes, or often, God unites, or composes, what is dissolved, or broken up, of the state of affairs previously united, or composed]: (S, O:) AZ cites this ex. in his "Nawádir:" (S:) but Aboo-Omar El-Jarmee says that he had not heard the word thus except in this verse: (S, O:) Ibn-Buzurj, however, cites another verse as presenting an ex. of the same. (TA.) — *دَخَلَ فِي شَمَلِهَا* and *شَمَلِهَا*, said of a he-camel that has become concealed among a herd of [she-] camels, means He entered amid their dense multitude: (K, TA:) so in the M and the Moḥeṭ. (TA.) — Also, (AHn, O, K,) and so *شَمَلٌ*, and *شَمَلٌ*, (K,) A raceme of a palm-tree: (AHn, O, K:) Et-Tirmidhí likens thereto a camel's tail: (TA:) or such as has little fruit: (K:) or of which some of the fruit has been plucked; but AO used to say that it is the produce [or spadix] of the male palm-tree,

while not abundant and large. (TA.) — See also *شَمَلٌ*. — And *شَمَلٌ مِنْ جُنُونٍ* signifies Fear, or fright, like insanity: and so *شَمَلٌ* [used alone, and thus written]. (TA.)

شَمَلٌ: see the next preceding paragraph, near the end.

شَمَلٌ: see *شَمَلٌ*, in two places. — Also i. q. *كَنْفٌ* [as meaning Quarter, or shelter or protection]: the *كَنْفٌ* in the copies of the K being a mistake for *الْكَنْفُ*: one says, *نَحْنُ فِي شَمَلِكُمْ* i. e. *فِي كَنْفِكُمْ* [We are in your quarter, &c.]. (TA.) — And A small quantity (S, K) of dates upon a palm-tree (S) or of ripe dates: (K:) and of rain: (S, K:) and a small number (S, K) of men and of camels (S) or of men &c.: pl. *أَشْمَالٌ*: and in like manner *شَمَلٌ* [app. in all of these applications]; (K;) [or] as meaning a light quantity of fruit of the palm-tree; (TA;) and the pl. of the latter is *شَمَائِلٌ*: (K:) one says, *مَا شَمَلٌ عَلَى النَّخْلَةِ إِلَّا شَمَلٌ* and *شَمَلَةٌ* and *شَمَائِلٌ* There is not upon the palm-tree save a small quantity remaining of its fruit: (S, TA:) or *مَا بَقِيَ فِي النَّخْلَةِ إِلَّا شَمَلَةٌ* and *شَمَائِلٌ* There remained not upon the palm-tree save somewhat in a sparse state [of its fruit]: (TA:) and *أَصَابَنَا شَمَلٌ* A small quantity of rain fell upon us: and *رَأَيْتُ شَمَلًا مِنَ النَّاسِ وَالْإِبِلِ* I saw a small number of men and of camels. (S.) — See also *شَمَالٌ*, in two places: — And see *شَمَلٌ*, last sentence.

شَمَلٌ Wrapping, or inwrapping, himself (*مُشْتَمِلٌ*) with a *شَمَلَةٌ* [q. v.]. (TA.) — And *Thin*; syn. *رَقِيقٌ*: thus expl. by Sh, as applied in this sense by Ibn-Muḥbil to a she-camel's tail, which he terms *لِيفٌ*. (TA.)

شَمَلَةٌ A [garment of the kind called] *كِسَاءٌ*, with which one wraps, or inwraps, himself (*يُشْتَمِلُ بِهِ*), (S, Mgh, K,) smaller than the *قَطِيفَةٌ*; as also *مُشَمَلٌ* (K) and *مُشَمَلَةٌ*; (S, K;) the last two expl. by Lth as a *كِسَاءٌ* having a sparse villous substance, with which one wraps himself, smaller than the *قَطِيفَةٌ*: (TA:) or the first signifies a small *كِسَاءٌ* which one wears in the manner of the *إِزَارٌ* [or waist-wrapper]: (Mṣb:) or with the Arabs it is a *مُتَزَّرٌ* [or waist-wrapper] of wool or of [goats'] hair, which one wraps round him: and *مُشَمَلَةٌ*, such as is made of two pieces sewed together, with which a man wraps himself when he sleeps by night: (Az, TA:) and this last, accord. to Meyd, signifies a *كِسَاءٌ* comprising the steel with which one strikes fire, with the apparatus of this latter: (Har p. 628:) the pl. of the first is *شَمَالٌ* (Mṣb, TA) and *شَمَلَاتٌ*. (Mṣb.) [See also *شَمَالٌ*.] — [Hence the saying,] *ضَمَرَ عَلَيْهِ اللَّيْلُ شَمَلَتَهُ* † [The night contracted upon him its covering of darkness]. (TA.) — And *أُمُّ شَمَلَةٍ* † The present world, or its enjoyments;

syn. *الدُّنْيَا*: (IAar, K, TA:) so called because compassing the intellect of a man (*تَشْتَمِلُ عَلَى عَقْلِهِ*), and concealing it. (TA.) — And + Wine: (AA, K, TA:) so called for the same reason. (TA.) — And The sun. (Z, TA; and T in art. امر.)

شَمَلَةٌ A mode, or manner, of *اِشْتِمَالٌ* [or wrapping oneself with a garment as expl. above: see 8]. (K, TA.) *الشَّمَلَةُ الصَّمَاءُ* is That [mode of wrapping oneself] which is without a shirt and without drawers beneath; in the case of which, prayer is disliked. (TA. [See 8, and see also art. صر.])

شَمَلَةٌ: see *شَمَلٌ*, in two places.

شَمَلٌ: see *شَمَالٌ*.

شَمَلٌ: see *شَمَلٌ*, near the end of the paragraph. — Also, (TA,) and *شَمَلَةٌ*; (S, O, K, TA;) the former applied to a he-camel; (TA;) and the latter to a she-camel, as also *شَمَلَانٌ* and *شَمَلِيْلٌ*, (S, O, Mṣb, K, TA,) which are likewise applied to a he-camel, (TA,) and *شَمَالٌ*; (K;) Light, active, or agile; (S, O, Mṣb, K;) or swift. (Mṣb, K, TA.) Hence the phrase *طَاعَتٌ شَمَالِيٌّ* [I hastened my light one, or my swift one]: or, accord. to AA, he means his hand, or arm, called the *شَمَالُ*; [i. e. I lowered my left hand or arm;] *شَمَالٌ* and *شَمَالٌ* meaning the same. (S, O.)

شَمَالٌ, (S, O, Mṣb, K, &c.,) the most common form of the word, (Mṣb,) and *شَمَالٌ*, [a form which I think objectionable as likely to cause confusion, though it is probably the original form,] (K,) and *شَمَالٌ*, (S, O, Mṣb, K,) and *شَمَالٌ*, (S, O, K, [in one place in the O erroneously written *شَامَلٌ*]) and *شَامَلٌ*, (S, O, Mṣb, K,) which last is formed by transposition, (S, O, Mṣb,) and *شَامَلٌ*, without *ء*, (MF, TA,) and *شَوْمَلٌ*, and *شَمِيْلٌ* and *شَمُولٌ*, (O, K,) and *شَمِيْلٌ*, (K,) and *شَمَلٌ*, (S, O, Mṣb, K,) and *شَمَلٌ*, (S, Mṣb, K,) the last said by ISd not to have been heard except in the poetry of El-Ba'eeth, (TA,) and *شَمَلٌ*, (MF, TA,) [every one of these] used as a subst. and as an epithet, (K,) [so that one says *رِيحُ الشَّمَالِ* &c. as well as *شَمَالٌ* &c. and *شَمَالٌ* &c. alone; The north wind: or a northerly wind:] the wind that is the opposite to the *جَنُوبُ*: (Mṣb:) the wind that blows from the direction of the *قُطْبُ* [or pole-star]: (S:) or the wind that blows from the direction of the *حَجَرٌ* [which is on what is called the north, but what is rather to be called the north-west, side of the Kaḥbeh]: (M, K:) or the wind that blows from the direction of the right hand of a person facing the *كِبْلَةُ* [by which is meant the angle of the Black Stone; i. e., correctly speaking, from the north]: (Th, M, K:) or, correctly, the wind that blows from between the place of sunrise and the constellation of the Bear (*بَنَاتُ نَعَشٍ*): or from between the place of sunrise and the place of setting of the constellation of the Eagle (*النَّسْرُ*)

الطائر): (IAar, K:) [i. e. the wind that blows from some point of the north-east quarter, or nearly so: but it was probably thus named as being the wind that blows from the direction of the شمال (or left side) of a person facing the rising sun; and therefore the north wind or a northerly wind:] it seldom, or never, blows in the night: (K:) when it blows for seven days upon the people of Egypt, they prepare the grave-clothes, for its nature is deadly: it is cold and dry: (TA:) [see also نَكْبَاءُ:] the pl. of شمال is شمالات (S, O, K) and شمائل, which is anomalous, as though pl. of شمالة: (S, O:) also الأشمال also occurs, coupled with الأجناب, in a verse of Et-Tirmmah; and [as أجناب is a reg. pl. of أجنب, which is a pl. of جنوب,] ISd thinks that they formed from شمل the pl. أشمل; and then from this last, the pl. أشامل. (TA.) — [Hence,] one says, † I perceived from such a one an odour, app. meaning a foul odour. (TA.)

شمال (S, O, Mṣb, K, &c.) applied to one of the hands or arms, (S, Mṣb.) The left; contr. of يمين; (S, O, Mṣb, K;) as also شمال, (K, TA, [in the CK, الشمال and الشمال are erroneously put for الشمال and الشمال,]) the latter thought by ISd to be used only by poetic license, for شمال, (TA,) and شمال, (AA, S, O, K,) this last not known to Ks nor to Aṣ: (TA:) of the fem. gender: (S, O, Mṣb:) pl. [of pauc.] أشمل, (S, O, Mṣb, K,) because it is fem., (S, O,) and [of mult.] شمائل, (S, O, Mṣb, K,) which is anomalous, (S, O,) and شمل, and شمال like the sing. (K.) — And The direction [or side] of the hand so called: you say, اتفت يميناً وشمالاً i. e. [He looked, or turned his face,] in the direction of the يمين and in the direction of the شمال: and the pl. in this sense also is أشمل and شمائل: (Mṣb:) you say, ذهب إلى أيمن الإبل وأشمالها, He went to the right sides of the camels and the left sides thereof. (TA in art. يمين.) — [Hence,] † Ill luck, unluckiness, or evil fortune. (K, TA.) طير الشمال means † Birds of ill luck: (A, TA:) every bird from which one augurs evil. (O, TA.) One says, جرى له غراب شمال, meaning † What was disliked, or hated, happened to him: as though the bird [to which this is likened] came to him from the شمال [or direction of the left hand]. (TA.) And when the place that a person occupies is rendered evil, one says, فلان عندي شمال [Such a one is with me, or in my estimation, in an evil plight]. (TA.) — See also شمال. — Also Every handful of corn, or seed-produce, which the reaper grasps [app. because grasped with his left hand]. (K.) — And A sort of bag that is put upon the udder of the ewe or goat (S, O, K) when it (i. e. the udder, TA) is heavy [with milk]: (K, TA:) or it is peculiar to the she-goat: (K:) pl. شمل. (K voce غرابة.) — And A similar thing that is put to the raceme of

a palm-tree, made with pieces of [the garments called] أكسية [pl. of كساء], in order that the fruit may not be shaken off. (S, O.) [In this sense it may perhaps be from the same word as pl. of شملة.] — And A mark made with a hot iron (سمة) upon the udder of a ewe or goat. (K.) — Also A nature; or a natural disposition or temper or the like: (O, Mṣb, K:) accord. to Er-Rāghib, so called because [it is as though it were a thing] inwrapping the man [and restricting his freedom of action], like as the [garments called] شمال [pl. of شملة] inwrap the body: (TA:) the pl. is شمائل, (O, K, TA,) and شمال, also, [which seems to be rarely used as a sing. in this sense,] may be a pl., like دلاص. (TA; and Ham p. 489, q. v.) 'Abd-Yaghooth El-Hārithi says,

- أَنْزَلْتُ تَعْلَمًا أَنْ الْبَلَامَةَ نَفَعَهَا
- قَلِيلٌ وَمَا نَوْمِي أَحْيَى مِنْ شَمَائِلِيَا

[Know not ye two that the utility of censure is little, and my censuring my brother is not of my nature, or of my natural dispositions?]: (O, TA:) here it may be a pl., of the class هجان and دلاص: or it may be [شمائلي] an instance of transposition, for شمائلي. (TA.) — See also شمل.

شمال and شمال: see شمال.

شمول: see شمال. — Also Wine: (S, K:) or wine that is cool (K, TA) to the taste; but this is not of valid authority; (TA;) as also مشمولة: [wine is said to be] thus called because it envelops (تشمّل) men with its odour: or because it has a strong puff (عصفة), [when opened,] like that of the [wind called] شمال [in the CK شمال]. (K, TA.)

شمائل: see شمال.

شماله [thus in my original, without any syll. signs, probably شمالة, like سارة &c.,] The lurking-place (قتره) of a hunter or sportsman: pl. شمائل. (TA.)

شمالي Of, or relating to, the quarter of the شمال [or north, or northerly, wind]. (KL.) — And A cold day. (KL.)

شمائل: see شمل, in two places: — and see شمال.

شمول; and its pl. شمائل: see شمل, in three places. — شمائل also signifies The shoots that divaricate at the heads of branches, like the fruit-stalks of the raceme of the palm-tree. (S, O.) — [Hence,] ذهبوا شمائل They went away in distinct parties: (K:) or they dispersed themselves. (S, O.) — And ثوب شمائل A garment, or piece of cloth, rent, or slit, in several places; (O, TA;) like شماطيط. (S, O.) — شمائل النوى means بقاياها [i. e. The remains of النوى: but I doubt whether this word be correctly transcribed]. (TA.)

شميل: see شمل.

شامل and شامل: see شمال.

عامر i. q. أمر شامل [i. e. An event, or a case, that includes persons or things in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like; or that is common, general, or universal, in its effect &c.]. (S, O, Mṣb, TA.) — لون شامل A black colour overspread with another colour. (O, TA.)

شومل: } see شمال.

شميل: }

شميل: see شملة. — Also A short sword, (S, O, K,) or a short and slender sword, like the مغول, (TA,) over which a man covers himself with his garment. (S, O, K.)

شملة The place [or quarter] whence blows the [north, or northerly, wind called] شمال. (Ham p. 628.)

شملة: see شملة, in two places.

مشملة A [garment of the kind called] مشمفة (K, TA,) with which one wraps, or inwraps, himself (يشتمل به). (TA.) [See also شملة.]

مشمول A man smitten, or blown upon, by the [north, or northerly,] wind called شمال: (S, O:) and in like manner, a meadow, and a pool of water left by a torrent; (O;) or, applied to this last, smitten by the wind thus called so as to become cool: (S:) and hence, with ة, wine † cool to the taste; (S, O, TA;*) or wine exposed to the شمال and so rendered cool and pleasant: (TA: see also شمول:) and fire upon which the wind called the شمال has blown: (S, O:) and a night cold, with [wind that is called] شمال. (TA.) — [Hence,] † One whose natural dispositions are liked, approved, or found pleasant: (K:) from [the same epithet applied to] water upon which the شمال has blown, and which it has cooled: or, as ISd thinks, from شمول [q. v.]: (TA:) or مشمول الخلاقى a man whose natural dispositions are commended; as being likened to wine that is commended: and also whose natural dispositions are discommended; as though from الشمال, because they do not commend it when it disperses the clouds: (Har p. 285:) [for] أخلاق مشمولة [sometimes] means discommended, evil, natural dispositions. (IAar, ISk, TA.) The saying of Aboo-Wejzeh,

• مشمولة الأنس مجنوب موعدها •
is expl. by IAar as meaning † Her familiarity passes away with the شمال, and her promises pass away with the جنوب [which is the opposite of the شمال]: or, as some relate it,

• مجنوبة الأنس مشمول موعدها •
[meaning in like manner, as is said in the TA, on the authority of IAar, in art. جنب: or,] accord. to ISk, meaning her familiarity is commended,

because the جنوب, with rain, is desired for abundance of herbage; and her promises are not commended. (TA.) — نَوَى مَشْمُولَةً, a phrase used by Zuheyr, is expl. as meaning † [A tract, or place, towards which one journeys,] that separates friends; because the [wind called] شمال disperses the clouds: (TA:) or it means quickly [or soon] becoming exposed to view; (ISk, O, TA;) from the fact that when the wind called the شمال blows the clouds, they delay not to become cleared away, and to depart: (O:) or, accord. to IAqr, it means مَأْخُودٌ بِهَا ذَاتُ الشَّمَالِ [in which the direction of the left hand is taken]. (TA.) — In the saying,

• حَمَلَتْ بِهِ فِي لَيْلَةٍ مَشْمُولَةً •

the meaning is, فَرَعَةٌ [i. e. One in a state of fright became pregnant with him in a certain night]. (TA, referring to the phrase مَشْمُولٌ مِنْ جُنُونٍ.)

جَاءَ مُشْتَبِلًا: see شَبِلَ. — One says, جَاءَ مُشْتَبِلًا like as one says مُرْتَدِيًا [i. e. He came having his sword hung upon him]. (TA.) — And جَاءَ فُلَانٌ مُشْتَبِلًا عَلَى دَاهِيَةٍ † [Such a one came conceiving a calamity]. (TA.)

شن

1. شَنَّ الهَاءَ, (S, Mgh, K,) aor. ʔ, inf. n. شَنَّ, (Mgh, TA,) He scattered the water; (S, K;) or poured it scatteringly; (Mgh;) or poured it and scattered it; or, as some say, poured it in a manner like that which is termed نَضْحٌ [i. e. sprinkling]; (TA;) عَلَى الشَّرَابِ [upon the wine, or beverage]: (S, K:) سَنَّه signifies "he poured it gently." (TA.) And سَنَّتِ الْعَيْنُ دَمْعَهَا The eye poured forth its tears; (TA;) or sent forth [or shed] its tears; like سَنَّتِ, (Lh, TA in art. شل) which is asserted by Yaḥkoob to be formed by substitution [of ل for ن]. (TA in that art.) — And, from the former, سَنَّ الغَارَةَ, (S, Mgh, Mṣb, K,) aor. and inf. n. as above, (Mṣb,) † He scattered, (S, Mgh, Mṣb, TA,) or poured, (K, TA,) the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses, الغَارَةُ meaning السَّيْلُ الْمُغِيرَةُ, (Mgh, Mṣb,) from every direction, عَلَيْهِمْ [upon them]; (S, K;) as also اشْتَبَا; (S, Mṣb, K;) the latter mentioned in the Mj, (Mṣb,) by IF, but disapproved by the people of chaste speech. (TA.) — And سَنَّ بَسَلِحِهِ (AA, S, TA) He cast forth his excrement, or dung, in a thin [and scattered] state: and one says of the حَبَارَى [or bustard] شَنَّ بِذَرْقِهَا [It casts forth its dung in a thin and scattered state]. (AA, TA.) — And سَنَّ عَلَيْهِ دِرْعَهُ He put (lit. poured) on him his coat of mail. (TA.) = سَنَّ الْجَمَلُ مِنَ الْعَطَشِ, [aor. accord. to general rule =,] The camel became dried up [like a شَنَّ, q. v.] from thirst. (TA.) And سَنَّتِ الْخِرْقَةُ The rag became dried up. (TA.)

2. شَنَّ and تَشَنَّ [inf. ns. of شَنَّ] The dripping, or dropping by degrees, of water from the

شَنَّ [or old and worn-out water-skin or the like]. (TA. [See also شَنَّينَ].)

4: see 1: — and see also what next follows.

5. تَشَنَّتِ الْقِرْبَةُ, and تَشَانَتْ, (S, K,) and استشنت, (K,) The water-skin became old, and worn out: (S, K:) or تَشَانٌ, said of skin, or a skin, does not signify thus, but signifies, (AA, S,) or signifies also, (K,) and so تَشَنَّ, (S, K, TA,) said of the skin of a man, in extreme old age, (S,) it contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunk &c.; (S, K, TA;) and dried up: (S, TA:) and استشنت is likewise said of the skin of a man, meaning it became old, and worn out, like the old, and worn-out, شَنَّ. (Har p. 675.) It is said in a trad., † الْقِرْبَانُ لَا يَتَفَهُ وَلَا يَتَشَانُ [expl. in art. تَفَهُ]. (TA.) See also a tropical usage of استشنت in a trad. cited in the first paragraph of art. بَل. — تَشَنَّ is also said of the skin of a man as meaning It became altered [for the worse] in odour, in extreme old age. (TA.)

6. تَشَانَ: see 5, in three places. — Also It was or became, mixed. (K.)

7. انشَنَ It became poured out, or forth; it flowed. (Freytag, from the Deewán of the Hudhalees.) — Hence, انشَنَ الذَّنْبُ فِي الْغَنَمِ † The wolf made an incursion among the sheep or goats; as also انشَلَّ: mentioned by Az in art. نَشَع. (TA.)

10. استشَنَ: see 5, in three places. — Also, (Kh, S, K,) said of a man, (Kh, S, TA,) and of a camel, (TA,) † He became lean, or emaciated, (Kh, S, K, TA,) like the water-skin that has become old, and worn out: so says Aboo-Kheyreh: (TA:) or, said of an animal, he became dried up, and lean, or emaciated. (Har p. 530.) — And استشَنَ إِلَى اللَّبَنِ i. q. عَامَرُ, (K,) i. e. He betook himself to milk, or the milk, and desired it eagerly, or longed for it. (TA.)

R. Q. 1. شَنَّ شَنََّةً [an inf. n., of which the verb, if it be used, is شَنَّشَنَ,] The motion of paper, and of a new garment: [or rather the making a kind of crackling sound by the motion thereof:] mentioned by Az in art. فَقَعَ: (TA:) and شَنَّشَنَةً signifies the same: both thus expl. by IAqr. (TA in art. قَعَ.)

شَنَّ A skin, (Mṣb,) or a water-skin, (S, Mgh,) or a small water skin, (K,) or, as some say, any vessel made of skin, (TA,) applied by a poet to a دُوُو [or leathern bucket], (Ham p. 602,) that is old, and worn out; (S, Mgh, Mṣb, K, TA;) and so شَنَّة; (S, K;) but app. one that is small: (S: [in which this addition to the explanation seems to relate peculiarly to the latter word: see an ex. of this latter word in some verses cited in the first paragraph of art. سَقَى:] or both signify an old water-skin; as also مَشَنَّ: (MA:) and مَشَنَّ, also, signifies an old, worn-out, water-skin: (TA:) pl. (of the first, Mgh, Mṣb) شَنَّانٌ: (S, Mgh, Mṣb, K:) and Lh mentions the phrase قِرْبَةٌ أَشَنَّانٌ, as though

they applied the term شَنَّ to every portion of the قِرْبَةُ and then pluralized it thus; but he says that he had not heard أَشَنَّانٌ as a pl. of شَنَّ except in this case: (TA:) the water in a شَنَّ is cooler [than that in a skin not so old]. (Mgh.) It is said in a prov., لَا يَقَعُّعُ لِي بِالشَّنَانِ [A confused and clattering noise will not be made to me with the old and worn-out water-skins to frighten me]: (S in the present art.: [in the S and K in art. قَعَ, with مَا in the place of لَا; and in the K in that art., with لَه in the place of لِي:] مَأْ يَقَعُّعُ لَه بِالشَّنَانِ is applied to him who will not be abased by misfortunes, nor frightened by that which has no reality: (Sgh and K in art. قَعَ:) or it means, he will not be deceived nor frightened: شَنَّانٌ being pl. of شَنَّ, a dried up skin, which is shaken to a camel to frighten him. (L and TA in art. قَعَ.) An old man is likened to the skin thus termed. (Har p. 675.) And شَنَّة signifies also † A worn-out old woman; as being likened to the skin thus termed. (IAqr, TA.) And one says, رَفَعَ فُلَانٌ الشَّنَّ, meaning † Such a man raised himself bearing upon the palm of his hand. (IKh, TA.) — Also i. q. غَرَضٌ [app. غَرَضٌ, i. e. A butt, at which one shoots or casts: probably because an old water-skin was sometimes used as a butt]: pl. as above. (Mgh.) — [And, as Freytag states, on the authority of Meyd, † Dry herbage.] = Also Weakness. (TA.)

شَنَّة: see شَنَّ, in two places.

شَنَّشَنَ: see شَنَّ, first sentence.

شَنَّانٌ a dial. var. of شَنَّانٌ [inf. n. of شَنَّشَنَ], (S, K,) signifying Hatred; [or the hating of another;] (S;) mentioned by AO. (S in art. شَنَّا.)

شَنَّانٌ Water in a scattered state, or being scattered. (S, K.) — And (K) Cold water: (Aḥ, Skr, ISd, K:) this explanation is preferred by Aboo-Naṣr. (TA.) — And Clouds (سَكَابٌ) pouring (يَسُنُّ i. e. يَصُبُّ) water. (Skr, TA.)

شَنَّونٌ A camel in a state between that of the lean, or emaciated, and that of the fat; (S;) so called because some of his fatness has gone: (Aboo-Kheyreh, TA:) one says مَبْزُولٌ; then شَنَّونٌ, when he has become a little fat; then شَنَّونٌ; then سَاحٌ; and then مُشْرَطَرٌ, when fat in the utmost degree: (Lh, TA:) so says Aboo-Ma'add El-Ḳilábee. (TA in art. سَاح.) [But it is said that] it signifies also Lean, or emaciated; (K;) applied to a beast: (TA:) and fat: thus having two contr. meanings. (K.) — Also Hungry: (S, K:) applied in this sense by Et-Ṭirimmáḥ to a wolf, because this animal is not described as fat or lean. (S.)

شَنَّينٌ Poured forth: applied in this sense by the Hudhalee poet 'Abd-Mená'f to thick blood (عَلَقَى). (TA.) — And Pure milk upon which cold water has been poured: (IAqr, TA:) or any milk, whether fresh or collected in a skin at different times, upon which water is poured. (K, TA.) — And The dropping (S, K, TA) by degrees, (TA,) of water (S, K, TA) from a skin, (TA,) and of tears. (S, TA. [See also 2, and see شَنَّشَنَةَ.]

شَانَةٌ *Water that drops* (S, K) *from a skin, or from a tree.* (S.)

شَانَةٌ The [channel called] **مَدْفَعٌ** [q. v.] of a small valley: or a small **مَدْفَعٌ** of a valley: (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or **شَوَانٌ**, its pl., signifies the *channels of water, of mountains, that pour forth into valleys from a rugged place.* (AA, TA.)

شَانَةٌ *A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. طَبِيعَةٌ* (S, Mgh, K,) and *خُلُقٌ* (S,) and *سَجِيَّةٌ*: (TA:) and *a custom, habit, or wont*: (Mgh, K:) [pl. **شَانَاتٌ**.] One says **فِيهِ مِنْ أَبِيهِ شَانَاتٌ** *In him are habits [or natural dispositions inherited] from his father.* (TA.) Hence,

شَانَةٌ *أَعْرَفَهَا مِنْ أَخْزَرٍ*

[*A natural disposition, or a habit, which I know, as inherited from Akhzam*]: (S, Meyd, Mgh:) or, accord. to one relation, **نَشْنَشَةٌ**, which is app. formed by transposition from **شَانَةٌ**: (Meyd:) a prov.: (Meyd, Mgh:) [of its origin there are different explanations: see Freytag's Arab. Prov. i. 658, and Har pp. 591 and 596:] **أَخْزَرٌ** is the proper name of a man: (Meyd, Mgh, &c. :) or accord. to Lth, it is an epithet applied to a penis; one says **كَمْرَةٌ خَزْمَاءُ** "a glans of a penis having a short frænum," and **ذَكَرٌ أَخْزَرٌ**; and **شَنْشَنَةٌ** means the *dropping of water* [i. e., in this case, of the seminal fluid]: (Meyd:) the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) — Also *A bit of flesh-meat, as much as is chewed at once; syn. مَضْعَةٌ*: or *a piece of flesh-meat*; (K, TA;) and so **نَشْنَشَةٌ**: on the authority of AA. (TA.) — And [the pl.] **شَانَاتٌ** signifies *Bones*; like **سَانَاتٌ**. (IAqr, L in art. **سَن**.)

مِشْنٌ: see **شَنْ**, first sentence.

مِشْنَةٌ *A thing like the مِثْلُ*: [in the present day, a round shallow basket is thus called: pl. **مِشْنَاتٌ**.] (TA.)

شَنَا

1. **شَنْهَةٌ**, (Th, S, Mgh, Mṣb, K, &c.) and **شَنَاةٌ**, (K,) but this is said by AHeyth to be a bad dial. var. of the former, (TA,) aor. **شَنَا**, (Mṣb, K,) inf. n. **شَنْهٌ** (AO, S, Mṣb, K) and **شَنْهٌ** and **شَنْهٌ** (Aboo-'Amr Esh-Sheybānee, S, K) and **شَنَاةٌ** (K, TA, in the CK **شَنَاةٌ** [i. e. **شَنَاةٌ**, which is afterwards added in the TA, not as in the K, and mentioned in the S but not there said to be an inf. n.,]) and **شَنَا** (TA from Eṣ-Safākusee) and **شَنَاةٌ** (TA [as from J, but perhaps from Az, for I do not find it in the S,]) and **مِشْنَاتٌ** (S, CK, and TA as from Eṣ-Safākusee, not as from the K,) and **مِشْنَاةٌ** and **مِشْنَوَةٌ** (K, TA, the last in the CK **مِشْنَوَةٌ** [i. e. **مِشْنَوَةٌ**],) and **مِشْنَنَةٌ**. (TA from Eṣ-Safākusee) and **شَنْانٌ**, (S, K,) which is anomalous as being of a measure regularly employed [only] for the inf. n. of a verb

signifying motion and agitation, as **ضَرْبَانٌ** and **خَفَقَانٌ**, (S, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and **شَنْانٌ**, (S, Mṣb, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except **لَبَانٌ**, though some few others have been mentioned, as **زَيْدَانٌ**, but this is not well known, [and **خَشْبَانٌ**, of which the same may be said,] and **وَشْكَانٌ** [perhaps a simple subst.], and **جَوْلَانٌ** which is said to occur in a verse [perhaps contracted from **جَوْلَانٌ** by poetic license], (TA,) and AO mentions **شَنْانٌ**, without **ن**, as being like **شَنْانٌ**; (S;) these inf. ns. being fourteen, which is said by IKṭṭ to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, **قَدَرَ**, **لَقِيَ**, **وَرَدَ**, **هَلَكَ**, **تَمَّ**, **مَكَتَ**, and **غَلَبَ**; but Eṣ-Safākusee makes the inf. ns. of **شَنْيٌ** to be fifteen, [though the fifteenth form (which is perhaps **مِشْنَوَةٌ**) I do not find mentioned,] and this is the greatest number known; (TA;) *He hated him*: (IKṭṭ, IF, S, ISd, IKṭṭ, Mgh, Mṣb, K, &c. :) or, as some say, *he hated him vehemently.*

(TA.) **يَشْنِي**, [app. **يُشْنِي**, for **يُشْنَأُ**,] with the hemzeh changed into **ي**, occurs in a trad. (TA.) And **شَنْيٌ** signifies *He (a man, S) was hated*, (S, and so accord. to some copies of the K,) or *was rendered hateful, or an object of hatred*, (so accord. to other copies of the K,) *even if beautiful or comely.* (S, K.) — **شَنْيٌ لَهُ حَقَّةٌ**, (K,) so says A'Obeyd, or, accord. to Th, **شَنَا إِلَيْهِ**, like **مَنْعٌ** [in form], and this is the more correct, aor. of each **شَنَا**, (TA,) *He gave him his right, or due.* (A'Obeyd, Th, K, TA.) And **شَنْيٌ بِهِ** *He acknowledged it*: (S, Mṣb, K:) or *he gave him (K) his right, or due*, (TA,) [or the meaning in the K may be *he gave it,*] and *declared himself clear, or quit, of him or it*; as also **شَنَا**: (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or **شَنْيٌ إِلَيْهِ**, like **شَنَا**, aor. **شَنَا**, *he gave him, and declared himself clear, or quit, of him or it.* (TA.) And **شَنْيٌ الشَّيْءِ** *He produced the thing*: (K, TA:) or, as A'Obeyd says, **شَنْيٌ حَقَّةً** *he acknowledged his right, or due, and produced it from his possession.* (TA.)

6. **تَشَانَوُوا** *They hated one another.* (S, O, K.)

شَنْهٌ and **شَنْهٌ** and **شَنْهٌ** [all mentioned above as inf. ns., when used as simple substs. signify *Hatred*; and thus **شَنْهَةٌ**, likewise mentioned above as an inf. n., signifies accord. to the S; and so **شَنْبَةٌ** accord. to Freytag, as on the authority of Meyd; and app. also **شَنْوَةٌ**, q. v.; or all signify] *vehement hatred*; in which sense the first is expl. by AO: (TA:) or **شَنْهَةٌ** signifies *hatred mixed with enmity and evilness of disposition.* (Ham p. 108.)

شَنْوَةٌ: see **شَنْوَةٌ**, in three places.

شَنْهَةٌ: see **شَنْهٌ**, in two places. — Also, and **شَنْبَةٌ**, epithets applied to a man, *Rendered hateful, or an object of hatred, evil in disposition.* (Lth, O, TA.) [See also the latter word voce **شَنْانٌ**; and see **مِشْنَوَةٌ**, and **مِشْنَاةٌ**.]

شَنْوَةٌ *The removing oneself far, or keeping aloof, from unclean things*; (S, K, TA;) and the *continual doing so, or the continual purification of oneself*; as also **شَنْوَةٌ**; and accord. to the K, **شَنْوَةٌ**, but this is not found elsewhere. (TA.) — Hence, (S,) **أَزْدٌ شَنْوَةٌ**, the appellation of a tribe of El-Yemen; (S, K;*) sometimes called **أَزْدٌ شَنْوَةٌ**: (ISK, S, K:) [or] this tribe was so called because of **شَنْانٌ** among them; (K, TA;) i. e. because of mutual hatred that occurred among them: (TA:) [whence it seems that **شَنْوَةٌ** signifies also *Hatred*:] or because of their removing far from their [original] district: or, accord. to El-Khafājee, because of their high lineage, and good deeds; from the phrase **رَجُلٌ شَنْوَةٌ**, meaning *A man of pure lineage and of manly virtue*; and AO says the like. (TA.) — [And accord. to Reiske, as stated by Freytag, (who has written it **شَنْوَةٌ** in all its senses,) it is expl. by Meyd as meaning *What is esteemed sordid, of words and of actions.*] — Also *One who removes himself far, or keeps aloof, from unclean things*; (K, TA;) and so **شَنْوَةٌ**. (TA.) Thus both of these words are epithets, as well as substs. (TA.)

شَنْبَةٌ: see **شَنْهٌ**.

شَنْانٌ, of which the fem. is **شَنْانَةٌ** and **شَنْانِيٌّ**, [so that one may say either **شَنْانٌ** or **شَنْانِيٌّ**,] is an epithet applied to a man; (K;) [signifying either *Hating* or (like **مِشْنَوَةٌ**) *hated*; the former meaning seeming to be indicated by what immediately precedes it in the K; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the K;] as also **شَنْانَةٌ** or **شَنْانِيَّةٌ** [q. v. voce **شَنْانَةٌ**]: so accord. to different copies of the K. (TA.) — In the Kṭur v. 3 and 11, it is accord. to some an inf. n., and some read there **شَنْانٌ**: [see 1, first sentence:] accord. to others, it is an epithet, signifying *مُبْغِضٌ* or *بَغِيضٌ* [i. e. *Hated or odious*]. (TA.) — **شَنْانٌ الشِّتَاءِ**, in a trad. of Kaṣb, is said to be a metaphorical expression for **بَرْدُ الشِّتَاءِ** † [The cold of winter]; because it is hated: or, as some say, by the **بَرْدُ** thereof is meant *ease and repose*: and the meaning intended is either *mutual hatred* or *ease and repose*. (TA.)

شَنْانَةٌ: see **شَنْانَةٌ**, and **شَنْانٌ**.

شَنْانِيَّةٌ: see **شَنْانٌ**.

شَانِيٌّ *Hating, or a hater*, (Fr, S, Mgh, Mṣb, TA,) and *an enemy*: (Fr, TA:) fem. with **ة**. (Mgh, Mṣb.) — **لَا أَبَا لِسَانِيكَ**, as also **لَا أَبَا لِسَانِيكَ**, (S, O, [but in my two copies of the S **لِسَانِيكَ**, which perhaps expresses the general pronunciation, and in the TA **لَا أَبَا لِسَانِيكَ** and **لَا أَبَا لِسَانِيكَ**,]) means **لَيْبِغِضِكَ** [i. e., lit., *May there be no father*

to thy hater]; and is said by ISk to be a metonymical expression for لَا أَمَا لَكَ [q. v., lit. an imprecation, but generally meant as an expression of praise]. (S, O, TA.)

شَوَانِيُ الْمَالِ means [Camels, or the like,] not avariciously retained; as though hated, and therefore liberally given away: (IAar, K, TA:) شَوَانِيُ being app. an act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in عَيْشَةٌ رَاضِيَةٌ and مَاءٌ دَافِقٌ. (MF, TA.)

مُشْنَأٌ, applied to a man, (A'Obeyd, S, O,) like مُشْنَعٌ [in form, and perhaps in meaning], (A'Obeyd, TA,) Foul, or ugly, in aspect; as also مُشْنَأٌ: (S, O:) or foul, or ugly, (K, TA,) in face, (TA,) even if made an object of love [by good qualities]: (K, TA:) [originally an inf. n., and therefore] used alike as sing. (S, O, K) and dual (S, O) and pl. (S, O, K) and masc. and fem.: (K:) so says Lth: (TA:) or one who hates men; (K;) and so مُشْنَأٌ, accord. to 'Alee Ibn-Hamzeh El-Ishbahanee: (TA:) or this last signifies one whom men hate: or it may be well rendered one who does much for which he is to be hated; for it is one of the measures of the act. part. n. [used in an intensive sense]. (A'Obeyd, K.)

مُشْنَأٌ: see the next preceding paragraph, in three places.

مُشْنُوٌّ, applied to a man, (S,) Hated, (S, and so in some copies of the K, [see also مُشْنَانٌ,]) or rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even if beautiful, or comely; (S, K;) and مُشْنُوٌّ and مُشْنِيٌّ signify the same. (K in art. شنو.)

مُشْنِيَّةٌ, occurring in a trad. of 'Aisheh, [A kind of food that is supped, or sipped;] i. q. حَسَاءٌ and تَلْبِيَّةٌ: [see these two words:] said by IAth to be irregularly formed from مُشْنُوَّةٌ, by changing the ء into ي [so that the word becomes مُشْنُوِيَّةٌ, and then, by rule, مُشْنِيَّةٌ, which is mentioned in the TA, in art. شنو, as occurring thus in a trad.,] and then by restoring the ء [in the place of the second ي], the meaning being hated. (TA.)

شنب

1. شَنْبٌ, aor. ʔ, (K,) inf. n. شَنْبٌ, (TA,) He had the quality termed شَنْبٌ meaning as expl. below. (K.) — And It (a day) was, or became, cool, or cold. (A, K.)

شَنْبٌ Lustre, and fineness, or delicacy, or thinness, and coolness, and sweetness, in the teeth: (A, K:) or lustre, and fineness, or delicacy, or thinness, in the fore teeth: (TA:) or these two qualities, together with coolness and sweetness, in the mouth, accord. to Aṣ, or in the teeth: (TA:) or coolness and sweetness in the teeth: or sharpness of the teeth: (S:) or sharpness of the canine teeth, like غُرُوبٌ, so that they appear like a saw: (K:) or white specks in the teeth: (A, K:) or the state of the teeth when they appear somewhat tinged with blackness, like the appearance of

blackness in hail; غُرُوبٌ signifying the "lustre" of the teeth; and ظَلْمٌ, their "whiteness that is as though there were over it a blackness:" (ISH, TA:) Abu-l-'Abbās says, It is variously expl., as a serrated state of the teeth: and their clearness and cleanness: and their being separate, or apart, one from another: and the sweetness of their odour: (TA:) El-Jarmee says, I heard Aṣ say that this word signifies coolness of the mouth and teeth; and I said, Our companions say that it is their sharpness when they come forth; by which is meant their new, or recent, and fresh state; for when they have undergone the lapse of years, they become abraded, or worn: but he said, It is nothing but their coolness: and the saying of Dhu-r-Rummeh,

وَفِي اللَّيَالِي وَفِي أُنْيَابِهَا شَنْبٌ

[which should be rendered *And in the gums, and in her canine teeth, is coolness*], corroborates the assertion of Aṣ; for there is no sharpness in the gum: (S, L, TA:) it is also related of Aṣ that he said, I asked Ru-beh respecting the meaning of شَنْبٌ, and he took a grain of pomegranate, and pointed to its lustre: (Mz, TA:) [and شَنْبَةٌ signifies the same:] a poet says,

مُنْصَبًا حَمْسًا أَحْمَرَ يَزِينُهُ

عَوَارِضُ فِيهَا شَنْبَةٌ وَغُرُوبٌ

[Her even set of front teeth are slender and white, side teeth in which are coolness and lustre adorning them]. (O, TA.) — [In the present day, it signifies The mustache.]

شَنْبٌ and شَانِبٌ, (A, K,) the former regular, the latter on the authority of usage, (TA,) A cool, or cold, day. (A, K.)

شَنْبَةٌ Coolness, or coldness, of a day. (O, K.) — See also شَنْبٌ, near the end.

أَشْنَبٌ: see شَنْبٌ.

شَانِبٌ: see شَنْبٌ: — and what here follows.

أَشْنَبٌ Having the quality termed شَنْبٌ meaning as expl. above; (A, O, K;) as also شَانِبٌ, (K,) which is irregular, (TA,) and شَنْبِيٌّ, (K,) [which is likewise irregular;] but the first of these three is the most common: (TA:) applied to a man, (O,) and to the فَرْجُ [or front teeth], (A,) [and to the mouth, as in a verse cited voce زُرْنَبٌ:] fem. شَنْبَاءٌ, (S, O, K,) applied to a woman, (S, O,) and also written شَمْبَاءٌ, (K,) the ن being changed into م because of the following ب, and in like manner [the pl. شَنْبٌ is also written] شَمْبٌ. (TA.) — شَنْبَاءٌ also signifies A pomegranate (رَمَانَةٌ) such as is termed اِمْلِيْسِيَّةٌ, having no grains, but only juice within the rind, (A, K, TA,) in the form of grains without stones. (TA.)

مُشْنَبٌ A young boy whose teeth are sharp and serrated by reason of his youthfulness. (IAar, O.)

مَشَانِبٌ Sweet mouths. (O, K.)

شبت

Q. 1. شَبَّتَ الْهَوَى قَلْبَهُ, (S and L in art. شبت, as Q. Q., and K in the present art.,) inf. n. شَبْبَةٌ, (S, L,) Love clave to his heart. (S, L, K.)

الشَّنْبُ The lion; as also الشَّنَابُ. (K.)

شُنَابٌ Thick, gross, big, bulky, coarse, or rough; syn. غَلِيظٌ. (K.) — See also الشَّنْبُ.

شبر

خِيَارٌ شَبْرٌ: see the former word in art. خير.

شج

1. شَجٌّ, aor. ʔ, inf. n. شَجٌّ; and تَشَجٌّ, (S, A, Mgh, K,) and أَشَجٌّ, (S, K,) and أَشَجٌّ; (TA:) said of the skin (S, Mgh, K) in consequence of the touch [or proximity] of fire [&c.], (Mgh,) and of the face, and of a member or limb, (A,) of a finger, &c., (TA,) It contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunk &c. (S, A, Mgh, K, TA.) [تَشَجُّجٌ is often used as meaning Spasmodic contraction of a muscle &c.] And one says, فِي أَعْضَائِهِ تَشَجُّجٌ, and تَشَجُّجٌ [In his limbs, or members, is a contraction]. (A.)

2. شَجُّهُ, inf. n. تَشَجُّجٌ, He [or it] contracted, shrunk, shrivelled, or wrinkled, it; namely, the skin [&c.]. (S, K.) See 1, last sentence. One says also, شَجَّ الْخِيَامُ الْقَبَاءَ [The tailor puckered the tunic]. (A. [In the Mgh, the wrinkling around the anus is said to be like the تَشَجُّجُ of the قَبَاءَ.]

4: see 1.

5: see 1, in three places; and see مُشْتَجٌّ.

7: see 1.

شَجٌّ inf. n. of 1. (S &c.) — Also A camel: (Lth, IDrd, K:) or a heavy camel. (L in art. شَجَّج.) شَجَّجَ عَلَى شَجَّجٍ is a phrase of the tribe of Hudheyl, meaning A man upon a camel: (Lth, IDrd, O:) or a man, or an old man, upon a heavy camel. (L in art. شَجَّج.) — It is also said, in the L, that it signifies An old man, in the dial. of Hudheyl. (TA.)

شَجَّجٌ, applied to the skin &c., Contracted, shrunk, shrivelled, or wrinkled. (TA.) And, applied to a man, Contracted, &c., in the skin, and in the arm, or hand; as also أَشَجَّجٌ. (M, TA.) And يَدٌ شَجَّجَةٌ means ضَيْقَةُ الْكَفِّ [i. e. An arm contracted, or narrow, in the hand; or a hand contracted, &c., in the palm, or in the palm and fingers]. (TA.) شَجَّجُ النَّسَا means Contracted in the عَرَقُ called النَّسَا [app., in this instance, the sciatic nerve]: (TA:) it is an epithet of commendation applied to a horse; because, when he is contracted therein, his hind legs are not relaxed: (S, K:) or it is an epithet of com-

mendation applied to a horse of good breed ; but not so when applied to a hackney : it is also applied to some other animals, that do not walk with freedom ; to a gazelle, and to a wolf : (T, TA:) and sometimes to the raven, or crow, (T, S,) which hops as though it were shackled. (T, TA.)

شَنْجٌ مُشْتَجٌّ and شَنْجٌ أَشْجَجٌ — شَنْجٌ : see أَشْجَجٌ. are expressions sometimes used ; [شَنْجٌ being syn. with شَنْجٌ, as shown above, and in this case a corroborative ; and] مُشْتَجٌّ [when thus used] meaning *Intensely contracted or shrunk* &c. (Lth, TA.) = Also *Having one of his testicles smaller than the other* ; like أَشْرَجٌ, which is more approved. (TA.)

قَبَاةٌ مُشْتَجَةٌ : see أَشْجَجٌ, in two places. — قَبَاةٌ مُشْتَجَةٌ [A puckered tunic : see 2]. (A, Mgh.) سَرَاوِيلٌ مُشْتَجَةٌ, mentioned in a trad., in which they are forbidden, are said to be *Such [drawers, or trousers,] as are so ample that they fall down upon the boot so as to cover half of the foot ; as though meaning that, being ample and long, they cease not to rise, and become puckered* (فَتَبَسَّنَجٌ). (TA.)

شتر

2. شَتَرَ عَلَيْهِ, inf. n. تَشْتِيرُ, *He blamed him ; found fault with him ; attributed or imputed to him, or accused him of, a vice, or fault* : (K:) or the same, (K,) or شَتَرَهُ, (O,) or شَتَرَهُ, (TA,) *he rendered him infamous ; exposed his vices, faults, or evil qualities or actions ; disgraced him ; or put him to shame.* (O, K, TA.)

شُتْرَةٌ *The gait, or manner of walking, of a righteous man.* (O, K.) [See also شُتْرَةٌ.]

شَنْزَارٌ *A vice, or fault* : (S, O:) or the *foulest vice or fault* : (K:) and a *disgrace, or shame, or thing that occasions one's being reviled* : (S, O, K:) or a *disgraceful vice or fault* : seldom used unless conjointly with عَارٌ : (TA:) accord. to Sh, (O,) *a thing, or an affair, notorious for badness or foulness* : (O, K:) pl. شَنْزَارٌ. (TA.)

شَنْزَارِيٌّ one of the names of *The cat.* (O, K.)*

شَنْزَارٌ *A certain white bird, found in water* : of the dial. of Syria. (TA.)

شَنْبِيرٌ and شَنْبِيرَةٌ, (O, K,) [the latter having an intensive meaning,] applied to a man, (O,) *Abounding in evil or mischief, and in vices, or faults ; bad in disposition.* (O, K.)

شَنْبِيرَةٌ : see what next precedes.

مَشْنُورَةٌ *A liberal, bountiful, or generous, woman* : as also مَشْنُورَةٌ. (IAq, T in art. نَشْر, TA.)

شنز

شُونِيزٌ, (Mgh, K,) so called by the Persians, (TA,) [and generally by the Arabs in the present day,] and شُونِيزٌ, as in the "Towsheeh" of El-

Jelál Es-Suyootee, (TA,) and شُونِيزٌ, (AHn, L, and so in some copies of the K,) without hemz, (AHn, L,) the proper form, for so the Arabs called it, (IAq, TA in art. سَوْد) or شُونِيزٌ, (as in some copies of the K, and in the TA,) with hemz, (TA,) and شُونُوزٌ, or شُونُوزٌ, (as in different copies of the K,) and شُونِيزٌ, (ADk, K,) *A kind of seed, (L,) or grain ; (Mgh;) the same as الحَبَّةُ السُّودَاءُ [the black aromatic seed of a species of nigella ; a sort of all-spice] ; (K;) or said to be so : (Mgh:) or it is of Persian origin : (K:) so it is accord. to Ed-Deenāwaree [AHn] : (TA:) but some say that الحَبَّةُ السُّودَاءُ is the same as الحَبَّةُ الْخَضْرَاءُ. (TA in art. سَوْد.)*

شع

1. شَعَّ, aor. شَعَّ, inf. n. شَاعَةٌ (S, O, Mgh, K) and شَعَّ and شَاعٌ, but this last, occurring in a verse, may be used by poetic license for شَاعَةٌ, (TA,) *It (a thing, S) was, or became, bad, evil, abominable, foul, or unseemly* ; (S, O, Mgh, K;) syn. قَبِحٌ. (Mgh. [In the S and O and K, it is said that شَاعَةٌ signifies the same as فُظَاعَةٌ ; but the latter seems to import more than the former.] = شَعَّ فَلَانًا *He regarded such a one as bad, evil, abominable, foul, or unseemly, (استَقْبَحَهُ, S, O, K, TA, in the CK استَقْبَحَهُ) and reviled, or vilified, him, (شَتَمَهُ, O, K, TA, and so accord. to one of my copies of the S,) or loathed him, (سَمَهُ,) thus in some of the lexicons, [and accord. to one of my copies of the S,] but [SM says that] شَتَمَهُ is shown to be the right reading by the saying of IAq that شَعَّ, inf. n. شَعَّ, means سَمَهُ. (TA.) [See also 10.] — Also, (O, K,) inf. n. شَعَّ, (TA,) *He disgraced such a one ; put him to shame ; or exposed his vices, faults, or evil qualities or actions.* (O, K, TA.) — And شَعَّ الْخِرْقَةَ *He frayed the torn-off piece of cloth so that it became shaggy (شَعَّتْهَا حَتَّى تَنْفَسَ) : (O, K: [in the CK, in the place of the last word of the explanation, which is for تَنْفَسَ, is put تَنْفَسَ:] and in like manner one says of a thing similar to a خِرْقَةٌ. (O.) = شَعَّ بِهِ : see 10.**

2. تَكْتِيرُ الشَّاعَةِ الشَّنِيعِ [app. meaning *The uttering, or saying, much, or often, what is bad, evil, abominable, foul, or unseemly : and the doing what is bad &c. much or often*] : (K:) or *the uttering, or saying, what is bad, evil, abominable, foul, or unseemly, (KL, PŞ,) against any one : (PŞ:) and the representing, or regarding, as bad, &c. : (KL, PŞ:*) and the committing [an action that is bad, &c., or] a fault, or vitious action.* (KL.) You say, شَعَّتْ عَلَيْهِ, inf. n. شَعَّ, (S, O,) *I uttered, or said, what was bad, evil, abominable, foul, or unseemly, against him* : (PŞ:) from الشَّاعَةُ. (O.) And شَعَّ عَلَيْهِ الْأَمْرُ, inf. n. as above, *He showed, or declared, to him that the affair was bad, evil, &c. : (TA: [see also 5:] or characterized the affair to him as bad, evil, &c. (Mgh.) = And The striving, labouring, or exerting oneself, and being quick, and vigorous,*

or energetic, syn. التَّشْمِيرُ, (S, O, K, TA, [in the CK, erroneously, التَّشْمِيرُ,]) and الإِنْكَاشُ, and الجِدُّ, (O, K,) in pace, or going ; (O, K;) as also شَعَّ (K) [and الإِشْنَاعُ] : thus شَعَّ is said of a man, meaning *He strove, laboured, or exerted himself, and was quick* : (TA:) and in like manner شَعَّتْ is said of a she-camel, (Aq, A'Obeyd, S, O,) and of camels, (O,) as also شَعَّتْ, (S, O, expl. in the former by جَدَّتْ only,) and شَعَّتْ ; (O;) in pace, or going : (S, O:) or شَعَّتْ said of a she-camel means *she was quick, or swift.* (K.)

4 : see the next preceding sentence, in three places.

5. تَشَعَّ الْقَوْمُ *He showed, or declared, the case of the people, or party, to be bad, evil, abominable, foul, or unseemly, by reason of their disagreement, and the unsound, or unsettled, state of their opinion.* (TA.) = And تَشَعَّ *He (a man) purposed to do a bad, an evil, an abominable, a foul, or an unseemly, thing or affair.* (TA.) — See also 2, last sentence, in two places. — Hence, (IAq, TA,) *He prepared himself for fight* : (IAq, K, TA:) or, said of a party of men, *they prepared themselves for fight* : (O:) and accord. to AA, تَشَعَّ لِلشَّرِّ *He prepared himself for evil, or mischief.* (O, TA.) — And *It (a garment, or piece of cloth,) became rent, or slit.* (O, K.) = تَشَعَّ الْعَارَةُ *He spread, or dispersed, the horsemen making a raid, or sudden attack, upon an enemy.* (AA, S, O, K, TA.) — And تَشَعَّ الْفَرَسُ *He mounted the horse.* (S, O, K.) — And تَشَعَّ السَّلَاحُ *He put on the weapon, or weapons.* (S, O, K.)

10. اسْتَشَعَّهُ *He reckoned it bad, evil, abominable, foul, or unseemly.* (O, TA.) And accord. to Lth, (O, TA,) one says, رَأَى أَمْرًا شَعَّ بِهِ, meaning *استَشَعَّهُ, (O, K, TA,) i. e. [He saw a thing] which he regarded as bad, evil, &c. (TA.)* — And accord. to him, one says also, قَدْ اسْتَشَعَّ بِفُلَانٍ جَهْلَهُ, (O, TA,) meaning *His ignorance has rendered such a one light, inconstant, or unsteady.* (TA.)

شَنِيعٌ : see شَنِيعٌ.

شُنُوعَةٌ the subst. from شَعَّ ; (S, O, K;) [i. e.] *Badness, evilness, abominableness, foulness, or unseemliness ; syn. قَبِيحٌ ; (Har p. 196;) as also شُنُوعٌ : (O, K:) thus in the saying, فِي فُلَانٍ شُنُوعٌ [In such a one is unseemliness, or ugliness] ; as also نَظْرَةٌ and رَدٌّ [or rather رَدَّةٌ] : (TA:) and one says also, فِي وَجْهِ شُنُوعَةٌ and رَدَّةٌ and نَظْرَةٌ [app. meaning *In his face is unseemliness, or ugliness.*] (IAq, TA voce شُنُوعَةٌ.) — Also *Diabolical, or demoniacal possession ; or madness, or insanity.* (IAq, TA.)*

شُنُوعٌ : see the next preceding paragraph, in two places.

شَنِيعٌ *Bad, evil, abominable, foul, or unseemly ;*

(S, O, Mṣb, K;) as also شَنَعَ (O, K) and شَنَعٌ, (S, O, K) the last like أَكْبَرُ in the phrase اللَّهُ أَكْبَرُ, meaning كَبِيرٌ, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first شَنَعٌ. (Mṣb, TA.)* It is applied to a day, in this sense: or as meaning *disliked*, or *hated*: (TA:) and so is شَنَعٌ, (S, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA.) And you say مَنظَرٌ شَنِيعٌ and مَشْنَعٌ [An aspect that is bad, evil, &c.] and أَمْرًا مُشْنَعًا, meaning قَبِيحَةٌ [i. e. An unseemly, or ugly, woman]. (TA.) And أَسْرٌ شَنِيعٌ [An evil, or abominable, name]: and قَوْمٌ شَنِيعٌ [A people, or party, having evil, or abominable, names]. (A, TA.) And قَصَّةٌ شَنِيعَةٌ [An evil, or abominable, or a foul, story]. (TA.) And غَيْرَةٌ شَنِيعَةٌ Abominable, excessive jealousy: (O, K, TA:) in [some of] the copies of the K, erroneously, غَيْرَةٌ. (TA.)

شَنَعٌ Incongruous, unsound, weak, or faulty, [and therefore unseemly,] in make; (IDrd, O, K, TA;) as also أَشْنَعُ شَنِيعٌ; applied to a man: the former is from الشُّنُوعُ: and some say that it signifies tall. (TA.)

أَشْنَعُ; and its fem. شَنِيعَةٌ: see شَنِيعٌ, in four places: and see also شَنَعٌ.

مَشْنَعٌ: see مَشْنَأٌ, in art. شَأْنٌ.

مَشْنَعٌ; and its fem., with ة: see شَنِيعٌ, in two places.

مَشْنُوعٌ i. q. مَشْهُورٌ [Well, or commonly, known; notorious; &c.]. (O, L, K.)

شَفَّ

1. شَفَّتْ إِلَى الشَّيْءِ, (S,) aor. ٢, (O, Mṣb,) inf. n. شَفَفٌ, (S, O, K,) I looked in a state of opposition, or resistance, (فِي أَعْتِرَاضٍ,) at the thing; like شَفَّتْ: (S, O:*) or الشَّفَفُ signifies the looking at a thing, (O,) or the looking at a thing like him who is opposing it, or resisting it, (كَالْمُعْتَرِضِ عَلَيْهِ,) K, TA,) and the raising of the eyes in looking at a thing, (TA,) like him who wonders at it, or like him who dislikes it, or hates it; (O, K, TA;) and so الشَّفَفُ, as AZ says. (TA.) [See also 2.] — شَفَفَ لَهُ, (S, O, K,) and بِهِ also, or, correctly, accord. to ISd, this verb is trans. in the sense here next following without any particle, (TA,) [but two exs. are cited in the O from trads. in which it is trans. by means of ل,] aor. ٢, (S, K,) inf. n. شَفَفٌ, (S, O,) He hated him, (أَبْغَضَهُ,) and met him in a morose manner: (S, O, K: [in the K, the latter meaning is expressed by تَنَكَّرَهُ, for تَنَكَّرَ لَهُ: in the S and O, the former meaning is expressed as above, on the authority of ISk; and it is also said that الشَّفَفُ is syn. with الْبُغْضُ and التَّنَكُّرُ:] in the former of these two senses it is like شَفَفَهُ, with ء: (S, O:) or الشَّفَفُ [i. e. الشَّفَفُ] is a subst. signifying vehemence of enmity. (Ham

p. 108.) — And شَفَفَ لَهُ, (IAḡr, ISd, O,* K, TA,) and بِهِ, (ISd, TA,) i. q. فَطِنَ [i. e. He knew it; knew, had knowledge, or was cognizant, of it; or knew it instinctively; &c.]. (IAḡr, ISd, O, K, TA.) — And شَفَفَ, (K, TA, [in the former of which it is erroneously implied that the verb is followed by لَهُ,]) His upper lip turned upwards; (K, TA;) inf. n. شَفَفٌ; (TA;) or this is a subst., signifying a turning upwards of the upper lip: so says AZ. (O.)

2. تَشَفَّفَ, inf. n. تَشَفِّيفٌ, He adorned her (i. e. a woman, S, or a girl, or young woman, O, K) with the [ornament called] شَفَفٌ; (S, O, K;) like as one says, قَرَطَهَا; (S, TA;) as also أَشْفَفَهَا. (Zj, O, K.) — [Hence,] شَفَفَ كَلَامَهُ وَقَرَطَهُ † [He adorned and embellished his language]. (TA.) — شَفَفَ إِلَيْهِ, inf. n. as above, He looked at him, or it, from the outer corner of the eye. (Yaḡkoob, TA.) [See also 1.]

4: see the next preceding paragraph.

5. تَشَفَّفَتْ She adorned herself with the [ornament called] شَفَفٌ; (S, O, K;) like as one says, تَقَرَّطَتْ. (S.)

شَفَفٌ (incorrectly pronounced with damm, IDrd, O, K, i. e. شَفَفٌ, O, TA) The upper قَرَطٌ [i. e. ear-ring or ear-drop]: (S, O, K:) or a pendant [مَعْلَاقٌ] in [or suspended from] the قَوْفٌ [app. meaning the upper part, or perhaps, the helix, in the CK erroneously written قَوْفٌ,] of the ear; (Lth, O, K;) and likewise such as is attached to necklaces: (Lth, O:) or such as is suspended from the upper part of the ear; what is suspended from the lower part [or lobe] thereof being termed رَعْنَةٌ; (IDrd, O, K;) or this latter is termed قَرُطٌ; (IAḡr, TA:) or, as some say, i. q. قَرُطٌ: (TA:) pl. [of mult.] شُوفٌ (IDrd, S, O, K) and [of pauc.] أَشْنَأَفٌ. (TA.)

شَفَفٌ Hating, (S, O, K,) and meeting in a morose manner. (K.) IB cites, as an ex.,

• وَلَنْ تَدَاوِي عِلَّةَ الْقَلْبِ الشَّفَفِ •

[And thou wilt not cure the hating heart]. (TA.)

شَفَفَا [A lip, meaning an upper lip] turning upwards: (O:) or شَفَفَا شَاةٌ [A sheep or goat] having the upper lip turning upwards. (TA.)

شَانَفٌ Turning away, or averse. (O, K.) One says, مَا لِي أَرَاكَ شَانِفًا عَنِّي What ails me that I see thee turning away, or averse, from me? (O.) — And إِنَّهُ لَشَانِفٌ عَنَّا بِأَنفِهِ † Verily he is raising his nose [in aversion] from us. (O,* K.)

مَشْنُوفَةٌ † A she-camel having a زَمَامٌ [or nose-rein] attached to her. (AA, O, K.)

شَقَّ

1. شَقَّقَ الْبَعِيرَ, aor. ٢ (S, M, Mṣb, K) and ٢, (M, K,) inf. n. شَقَّقٌ, (S, M, Mṣb,) He curbed the camel by means of his زَمَامٌ [or nose-rein], (S, K,) or pulled the حَطَامٌ [or halter, or leading-rope,] of the camel, (M,) while riding him, (S,

M,) in the direction of his [own] head, (M,) so as to make the prominences behind his [the camel's] ears cleave to the upright piece of wood rising from the fore part of the saddle: (M, K:) or he raised the camel's head (M, Mṣb, K) by pulling his زَمَامٌ, (M, Mṣb,) while riding him, (Mṣb, K,) like as the rider of the horse does with his horse: (Mṣb:) and شَقَّقَهُ signifies the same: (S, M, Mṣb, K:) or شَقَّقَ is intrans.; you say, شَقَّقَ الْبَعِيرَ and هُوَ شَقَّقٌ, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (S, Mṣb, K;) signifying he (the camel) raised his head. (S, M, Mṣb, K.)* — Hence, شَقَّقَهَا, occurring in a trad., referring to a female hare, inf. n. as above, means, as implying restraint, I cast, or shot, at her, or I struck her, so as to render her incapable of motion. (O.) — And شَقَّقَ الْبَعِيرَ, or الشَّقَّاقَ, (M, K,) inf. n. as above, (M,) He bound the he-camel, or the she-camel, with the شِقَاقَ [q. v.]. (M, K.) — And شَقَّقَ رَأْسَ الدَّابَّةِ, (M,) or رَأْسَ الْفَرَسِ, (K,) † He bound (M, K) the head of the beast, (M,) or the head of the horse, (K,) to the upper part of a tree, (M,) or to the head of a tree, (accord. to different copies of the K,) or to a peg, (M,) or to an elevated peg, (K,) so that his neck became extended and erect. (M, TA.) — And شَقَّقَ الْقَرْبَةَ, (IDrd, O, K,) aor. ٢, (IDrd, O,) inf. n. as above, (TA,) † He bound the mouth of the water-skin with the bond called وَكَاةٌ, and then bound the extremity of its وَكَاةٌ to its fore legs: (IDrd, O, K, TA: [in the CK, وَأَوْكَاةً is erroneously put for وَكَاةً,] or he suspended it: and [in like manner] شَقَّقَ الْقَرْبَةَ, inf. n. as above, he suspended the water-skin to a peg: (TA:) or the latter signifies he put a شِقَاقٌ to the water-skin: (M:) or he bound the water-skin with a شِقَاقٌ, (S, K, TA,) i. e. a cord with which its mouth is bound. (S.) — [Hence شَقَّقَهُ, as used in the present day, and in post-classical works, meaning † He hanged him by the neck, till he died: (see the pass. part. n., below:) whence شَقَّقَهُ, meaning A gallons; pl. مَشَاقِقُ.] — شَقَّقَ الْخَلِيَةَ, (M, K,) aor. ٢, inf. n. شَقَّقٌ; (M;) and شَقَّقَهَا, (M, K,) inf. n. تَشَقَّقٌ; (TA;) He put a piece of wood, which is called شَقِيقٌ, (M, K,) pared for the purpose, (M,) into the hive, and with it raised a portion of the honey-comb in the width of the hive, (M, K,*) having fixed the شَقِيقٌ beneath it; and sometimes two portions of the honey-comb, and three: (M: [accord. to which one says also, شَقَّقَ فِي الْخَلِيَةِ الْقَرْصِينَ وَالْتَلَاةَ,] this is done only when the bees are rearing their young ones. (M, K.)* — Accord. to Aboo-Sa'eed, شَقَّقَهُ and أَشَقَّقَتْ الشَّيْءُ signify the same: (TA: [in which the meaning is not expl.; but it is immediately added, app. to indicate the meaning here intended;]) El-Mutanakhkhil El-Hudhalee says, describing a bow and arrows,

• شَقَّقَتْ بِهَا مَعَابِلَ مَرْهَقَاتٍ •

i. e. I put its string into [the notches of] arrows [broad and long in the heads, made sharp or

pointed]. (O,* TA.) = شَقَقَ, (M, K,) aor. ٤; (K;) and شَقَقَ, (M, K,) aor. ٥; (K;) *He loved a thing, and became attached to it*; (M, K, TA;) said of a man: (TA:) and شَقَقَ, inf. n. شَقَقٌ, is said of a man's heart, (O, TA,) meaning as above: (O:) or شَقَقٌ signifies the heart's yearning towards, or longing for, or desiring, a thing. (Msb.) = شَقَقٌ also signifies *The being long*: (M:) or the *being long in the head*, (JK, S, TA,) as though it were stretched upwards: (TA:) one says of a horse, شَقَقَ inf. n. شَقَقٌ, meaning *He was long in the head*. (JK.) — شَقَقَ الْمَرْأَةَ, signifies becoming sleek, like مَسَانٍ (or whetstones) by reason of fat: see اسْتَبَانَ الْفِصَالُ, in art. سَنَ: and the epithet applied to her is شَقَقَةٌ, pl. شَقَقَاتٌ. (JK, Ibn-'Abbād, O, TA.)

2. شَقَقَ الْخَلِيَةَ, inf. n. تَشَقَّقُ: see 1, in the latter half of the paragraph. — تَشَقَّقُ also signifies *The cutting [a thing] in pieces*. (O, K.) [See the pass. part. n.] — And *The adorning [a person or thing]*. (K.) [See 5.] — See also the next paragraph, near the end.

3. شَقَقَهُ, inf. n. مُشَانِقَةٌ and شَانِقٌ, *He mixed his cattle with his [i. e. another's] cattle*: (K, TA:) this is when [contributions to the poor-rate such as are termed] أَشْنَقٌ [pl. of شَقَقٌ] are incumbent on a man, or two men, or three, when their cattle are separate, and one says to another, شَانِقِي, i. e. *Mix thou my cattle and thy cattle*; for if they are separate, a شَقَقٌ will be obligatory, or incumbent, on each of us; and if they are mixed, the case will be light to us: so the شَانِقٌ signifies the *sharing in the شَقَقٌ or in the شَقَقَانِ*. (L, TA.) [See also what follows in this paragraph: and see شَقَقٌ.] One says also لَا تَشَانِقُوا [for لَا تَشَانِقُوا] *Ye shall not put together what are separate [of cattle]*; شَانِقٌ being syn. with الْمُشَانِقَةُ. (TA.) — أَشْنَقٌ signifies also *The taking somewhat from the شَقَقٌ*: and hence the trad., لَا شَانِقَ: (K, TA:) this means *There shall not be taken from the شَقَقٌ [any contribution to the poor-rate] unless it is complete [in number]*: (A'Obeyd, S, TA:) the شَقَقٌ being, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (A'Obeyd, TA:) Aboo-Sa'eed Ed-Dareer says, *up to nine*; and *up to fourteen*: but this is pronounced in the L to be wrong: (TA:) [Mṭr also says,] it means *there shall not be taken aught of what exceed five, up to nine, for example*: or, accord. to Aboo-Sa'eed Ed-Dareer, it is like the mixing; but this requires consideration: (Mgh:) Aboo-Sa'eed says that لَا شَانِقَ means *a man shall not adjoin [شَقَقٌ] [thus written here and thus expl. in the TA.] his sheep or goats, and his camels, to the sheep or goats [and the camels] of another person, in order to annul what is obligatory, or incumbent, on him, of the poor-rate: this is [for instance] in the case in which each of them has forty sheep or goats; so that it is incumbent on them to give two sheep or goats;*

but when one of them adjoins فَأَيُّ شَقَقٌ أَحَدُهُمَا [thus in this instance in the TA, perhaps a mis-transcription for أَشْنَقٌ,] his sheep or goats to those of another, and the collector of the poor-rate finds them in his [the latter's] possession, he takes from them one sheep or goat. (TA.)

4. اشْتَقَ: see 1, in five places. — اشْتَقَ [as inf. n. of أَشْتَقُ, from أَشْتَقَ الْقَرْبَةَ expl. in the first paragraph,] also signifies *The having the hand attached to the neck by means of a غَلٌّ [q. v.]*. (AA, TA.) — See also 3, in the latter half. — Accord. to IAqr, (O, TA,) اشْتَقَ also signifies *He took (O, K, TA) the شَقَقٌ, i. e., (O, TA,) the [fine termed] أَرَشٌ*: (O, K, TA:) or *it was, or became, obligatory, or incumbent, on him to give the أَرَشٌ*; thus having two contr. meanings [assigned to it]: (K:) or it signifies also, accord. to IAqr, *it was, or became, obligatory on him to give what is termed a شَقَقٌ*; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camel such as is termed] ابْنَةُ مَخَاضٍ. (O.) A man of the Arabs said, مِمَّا مَنْ يُشْنِقُ, which may mean *Of us is he who gives the شَقَقٌ, i. e. cords, pl. of شَانِقٌ*: or it may mean, *who gives the شَقَقٌ, i. e. أَرَشٌ*. (O.) — اشْتَقَ عَلَيْهِ *He exalted himself above him; domineered over him; or oppressed him*. (O, K.)

5. تَشَقَّقَ *He adorned himself; or was, or became, adorned*: (JK, O:) and *he clad himself with garments*. (JK.)

6: see 3.

شَقَقٌ *What is between one فَرِيضَةٌ and the next فَرِيضَةٌ*, (A'Obeyd, S, M, Mgh, Msb, K, TA,) [meaning a number that is between two other numbers whereof each imposes the obligation of giving a due termed فَرِيضَةٌ,] of camels, and of sheep or goats, (M, TA,) in relation to the poor-rate: (S, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أَضِيفَ) to that [number] which is next to it [of the numbers below it]: (JM:) accord. to some, it is syn. with وَقَصَ; (Mgh, Msb;) but some say that it relates peculiarly to camels; (M, Mgh, Msb;) and وَقَصَ, to bulls and cows: (Mgh, Msb:) used in relation to sheep or goats, it is *what is between forty and a hundred and twenty*; and in like manner as to other numbers [that impose the obligation of giving a فَرِيضَةٌ]: (K, TA:) Ahmad Ibn-Hambal is related to have said that the شَقَقٌ is *what is above the فَرِيضَةٌ, absolutely*; as, for instance, *what is above forty sheep or goats*: (TA: [I here render the word دُونَ "above," though it also means "below," because nothing is due from sheep or goats fewer than forty:]]) as A'Obeyd says, it is, of camels, *such as exceed five, up to ten*; and *what exceed ten, up to fifteen*: (O,* TA: [see also 3:]) Ks states, on the authority of some one or more of the Arabs, that it is *up to twenty-five*; and says that it is *what does not impose the obligation of the فَرِيضَةٌ*; meaning *what is between five and twenty-five*: (Fr, TA:) [but it is also expl. as applied to the

*due itself that is to be contributed to the poor-rates for certain numbers of camels: thus] Aboo-'Amr Esh-Sheybānee says, the شَقَقٌ for five camels is a sheep or goat; for ten, two sheep or goats; for fifteen, three sheep or goats; and for twenty, four sheep or goats; the term شَقَقٌ being applied alike to the sheep or goat, and to the two sheep or goats, and to the three sheep or goats, and to the four sheep or goats; what exceeds this last being termed فَرِيضَةٌ: (TA:) or, in the case of the poor-rate, the lowest شَقَقٌ (الشَّقَقُ الْأَسْفَلُ) is a sheep or goat for five camels; and the highest شَقَقٌ (الشَّقَقُ الْأَعْلَى) is a مَخَاضٌ بِبُنْتٍ for five and twenty: (O, K:) the pl. of شَقَقٌ is أَشْنَقٌ (M, Msb, TA) and شَانِقٌ. (M.) — Also *What is above the bloodwit (مَا دُونَ الدِّيَةِ)*: (As, S, O, Msb, K:) the term أَشْنَقٌ, (S, M, Msb,) pl. of شَقَقٌ, (M,) being applied to the fines, for wounds, that are sent with the complete bloodwit (S, M,* O, Msb) by him upon whom rests the obligation to send such; (S, O, Msb;) as though they were attached to the main, or greatest, fine: (S, M,* O:) and an addition, in the bloodwit, (M, Msb,) of five, (M,) or of six, (M, Msb,) or of seven, (Msb,) to the hundred camels [which constitute the complete bloodwit], (M, Msb,*) in order that it may be described as ample: (Msb:) [for,] as IAqr and As and El-Athram say, the man of rank or quality, when he gave [the bloodwit], used to add to it five [or more] camels, to show thereby his excellence and his generosity: (TA:) a redundancy [in the case of the bloodwit]; (O, K;) one of the explanations of the term given by As: (O:) or in the case of bloodwits (دِيَّاتٍ), the lowest شَقَقٌ (الشَّقَقُ الْأَسْفَلُ) is twenty camels whereof every one is a مَخَاضٌ; and the highest شَقَقٌ (الشَّقَقُ الْأَعْلَى) is twenty camels whereof every one is a جَذَعَةٌ: (O, K:) and some say that أَشْنَقُ الدِّيَّاتِ means the sorts of bloodwits; the bloodwit for purely-unintentional homicide being a hundred camels, which those who are responsible for it undertake to give in fifths, consisting of twenty whereof every one is an ابْنَةُ مَخَاضٍ, and twenty whereof every one is an ابْنُ لَبُونٍ, and twenty whereof every one is an ابْنُ لَبُونٍ, and twenty whereof every one is a حِقَّةٌ, and twenty whereof every one is a جَذَعَةٌ; these also being termed أَشْنَقٌ. (TA.) — It signifies also *A fine, or mulct, for a wound or the like*; (O, Msb, K;) as, for instance, for a burn, (O, TA,) or such as a wound on the head that lays bare the bone, (Msb, TA,) and other wounds, (Msb,) and for a tooth [knocked out], and for an eye blinded, and for an arm or a hand vitiated, or rendered unsound and motionless, or stiff; and for anything short of what requires the complete bloodwit: (TA:) or, as some say, a fine for that which does not render obnoxious to retaliation; as a scratch, or laceration of the skin, and the like: (M:) pl. أَشْنَقٌ. (M, Msb.) — Also *A burden borne on one side of a beast, equiponderant to another borne on the other side*; syn. عَدْلٌ: (K, TA: [in the CK and my MS. copy of the K, الْعَدْلُ is*

erroneously put for العُدْلُ:] الشَّقَانُ signifies العُدْلَانُ. (JK, Ibn-'Abbád, O, TA.)* — And A rope, or cord. (Ibn-'Abbád, O, K.) — And A bow-string; (O, TA;) as also شَقَّاقُ; (O, K,* TA;) so called because it is bound to the head of the bow: (O, TA:) or, accord. to Sh, a good bow-string, i. e. strong and long. (TA.) [See what follows.] — الشَّقُّ also signifies العَمَلُ [The making a thing]: (K:) thus accord. to some in the saying of Ru-beh, describing a sportsman [and his bow],

• سَوَى لَهَا كِبْدَاءَ تَنْزَوِي الشَّقِّ •

[as though meaning *He prepared for it, or them, a bow such that the part whereby it was held filled the hand, springing in the making by reason of its elasticity and strength: but the word which I have written تَنْزَوِي, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, تَنْزَوَا, is illegible in the copy of the O, and may be a mistranscription*]: accord. to others, however, the last word, الشَّقُّ, here means *the bow-string*. (O, TA.)

شَقَّقُ, applied to a heart, *Loving intensely, or very passionately or fondly*; syn. هَيَّانُ. (M, TA.) Accord. to Lth, شَقَّقُ قَلْبَ شَقَّقِ مَشْنَقِ طَامِحِ إِلَى كُلِّ شَيْءٍ [app. meaning *A heart aspiring to everything*]: (O, L, TA:) in the K, قَلْبَ شَقَّقِ كَتِفِ مَشْنَقِ طَامِحِ إِلَى كُلِّ شَيْءٍ; but the right reading is قَلْبَ شَقَّقِ مَشْنَقِ كَتِفِ وَمِعْرَابِ, and the signification as above; primarily relating to the eye. (TA.) — Applied to a man, *Cautious*; or *fearful*. (TA.) — Applied to a woman: see 1, last sentence.

شَقَّاقُ A rope, or cord, with which the head of a he-camel and of a she-camel is pulled: [see 1, first sentence:] pl. [of pauc.] أَشَقَّاقَةٌ and [of mult.] شَقَّقَاتُ. (M, TA.) — A cord, (A'Obeyd, S, K,) or thong, (A'Obeyd, K,) with which the mouth of a water-skin is bound, (A'Obeyd, S, Mgh, K,) and that of a leathern water-bag, and which is untied in order that the water may pour forth: (A'Obeyd, TA:) or the suspensory cord of a water-skin: and any cord by which a thing is suspended. (M.) — See also شَقَّقُ, in the last quarter of the paragraph. — As an epithet, *Tall*: (ISH, S, K:) used alike as masc. and fem. (ISH, K) and dual (ISH) and pl., (ISH, K,) not dualized nor pluralized: (ISH:) applied to a man, (S, TA,) and to a woman, and to a he-camel, and to a she-camel: applied to a she-camel as meaning *tall, and long-necked*; as also شَقَّقَا: and to a he-camel as meaning *tall and slender*: (ISH, TA:) also, and شَقَّقَاتُ, applied to a horse as meaning *tall*. (T, TA.) See also أَشَقَّقُ.

شَقَّقِ One whose origin is suspected; syn. دَعَى: a poet says,

• أَنَا الدَّاحِلُ الْبَابِ الَّذِي لَا يَرُومُهُ •

• دَنِيءٌ وَلَا يُدْعَى إِلَيْهِ سَنِيئٌ •

[I am he who enters the door that the ignoble seeks

not, and to which one whose origin is suspected is not invited]. (S.) — See also 1, latter half.

شَقَّقِ A man evil in disposition: (M, L:) or a self-conceited young man. (JK, Ibn-'Abbád, O, K.) And شَقَّقَةٌ, like سَكِينَةٌ, [in some copies of the K شَقَّقَةٌ, like سَكِينَةٌ,] A woman talking, or conversing, or who talks, or converses, in an amorous and enticing manner. (JK, Ibn-'Abbád, O, K.)

شَقَّقَاتُ a name for A calamity or misfortune (دَاهِيَةٌ): (Ibn-'Abbád, O, K:*) or, as some say, a name of *The chiefs of the Jinn, or Genii*: (Ibn-'Abbád, O:) or also a certain chief of the Jinn. (K.)

أَشَقَّقُ Long; applied to a neck. (M.) And, as also مَشْنُوقٌ, Long in the head; applied to a horse and to a camel; and so شَقَّقَا [the fem. of the former] and شَقَّقَاتُ applied to the female. (M.) For the fem., see also شَقَّقَاتُ. — [The fem.] شَقَّقَاتُ signifies [also] A female bird that feeds her young ones with her bill, ejecting the food into their mouths. (O, K.)

مَشْنَقَةٌ: see 1, in the latter half of the paragraph.

مَشْنَقُ Flesh-meat (Ks, S) cut in pieces: (Ks, S, K:) applied to flesh-meat, (M,) it is from the أَشَقَّقِ [pl. of شَقَّقِ] of دِيَةٌ [or bloodwit]. (Ks, S, M.) — And Dough cut into pieces, and prepared with oil of olives: (El-Umawee, S, M, K:) or dough cut into lumps, or pieces, upon the table, before it is spread out; also called فَرَزْدَقُ and عَجَاجِيرُ. (IAqr, TA.)

شَقَّقِ: see مَشْنَقُ.

مَشْنُوقٌ [as pass. part. n. of شَقَّقِ means *Curbed by means of his nose-rein, &c.* — And] † Hanged: one says, قَتَلَ مَشْنُوقًا † He was put to death [by being] hanged. (TA.) — See also شَقَّقَاتُ: and أَشَقَّقُ.

شَو

مَشْنُوقٌ and مَشْنُوقَةٌ: see مَشْنُوقٌ, in art. شَأ.

مَشْنُوقَةٌ: see مَشْنُوقَةٌ, in art. شَأ.

شَبَّ

1. شَبَّ (S, Mgh, K,) aor. ʿ, (Mgh, K,) inf. n. شَبَّ, (S, Mgh, Mgh, K,*) It (a thing, S) was, or became, of the colour termed شَبَّابَةٌ, (S, Mgh, K,) i. e. of a [gray] colour in which whiteness predominated over blackness, (S, Mgh, Mgh,) or in which whiteness was interrupted by blackness; (K,* TA;) as also شَبَّابٌ, aor. ʿ; and شَبَّابٌ; (K;) the last, inf. n. شَبَّابٌ, said in the former sense of a horse; as also شَبَّابٌ, inf. n. شَبَّابٌ; (S;) and this last verb, said of the head, its whiteness predominated over its blackness; (TA;) as also شَبَّابٌ. (S, TA.) — شَبَّابَةٌ, aor. ʿ, (K,) inf. n. شَبَّابٌ, (TK,) said of heat and of cold, It altered his colour; as also شَبَّابٌ: (K:) or,

accord. to A'Obeyd, (TA,) شَبَّابٌ الشَّجَرُ (O, TA,) inf. n. تَشَبَّابٌ, (O,) said of cold, *It altered the colour of the trees*: and شَبَّابٌ النَّاسِ is likewise said of cold [as meaning *It altered the colour of the men or people*]. (O, TA.) — And شَبَّابَتِ السَّنَةِ القَوْمِ The year of drought destroyed the cattle (أموال) of the people or party: (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is شَبَّابَتِ. (So accord. to the text of the K as given in the TA.) — [Freytag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.]

2: see the preceding paragraph, in three places.

4. شَبَّابٌ, said of a stallion, *He had offspring of the colour termed شَبَّابَةٌ born to him*: so accord. to the K: but accord. to IM and the other lexicologists, it is said of a man, meaning *the offspring of his horses were of the colour termed شَبَّابَةٌ*: IAqr says that there are not, among horses, such as are termed شَبَّابٌ [pl. of شَبَّابٌ]: A'Obeyd, however, [as will be seen below,] explains شَبَّابَةٌ as meaning a colour of horses. (TA.) — See also 1, last sentence but one.

8 and 9: see 1, first sentence.

11: see 1, first sentence. — Also, said of seed-produce, † *It dried up, or became yellow*, (S, A,) but with somewhat green remaining in its interstices: (S:) or was near to yielding, and became white, and dried up, but with a little greenness remaining in its interstices. (TA.) — Accord. to the L, one says also اشْبَابَتْ مَشَافِرُهُ [app. meaning *His lips became of an ashy hue*]. (TA.)

شَبَّابٌ A mountain overspread with snow. (O, K.) — And a boy, or young man, light, or active, in body, and sharp-headed. (IAqr, TA voce عَضْبُ. [See also شَبَّابٌ].)

شَبَّابٌ: see what next follows.

شَبَّابَةٌ A [gray] colour in which whiteness predominates over blackness, (S, Mgh,) or in which whiteness is interrupted by blackness; as also شَبَّابٌ; (A, K;) which latter is [properly] an inf. n., of شَبَّابٌ: (S, Mgh:) or whiteness mixed with blackness: (Har p. 150:) not pure whiteness, as some have imagined it to be. (TA.) And in horses, A colour in which the main hue is interrupted by a hoariness, or by some white hairs, whether the horse be [in his general colour] كَمِيَّتٌ or أَشَقَّرٌ or أَدْمَرٌ. (A'Obeyd, TA.)

شَبَّابَانٌ A kind of plant (شَجَرٌ), resembling the ثَمَارٌ [or panic grass]; (K;) like شَبَّابَانٌ. (TA. [But see this last word.]

شَبَّابٌ (AHát, S, K) and شَبَّابَةٌ (AHát, Kr, K) Milk mixed with much water: (AHát, S:) or a mixture of which one third is milk and the rest water: (K, TA:) Az heard several of the Arabs apply the former term to milk mixed with water: so called on account of the alteration of its colour. (TA.)

شَبَّابٌ, in its primary acceptation, A شُعْلَةٌ [i. e. either brand or flame (app. the former, agreeably

with what follows,) of fire: (TA:) or a *شُعْلَةٌ* of fire gleaming or radiating: (S, K:) accord. to ISk, a firebrand; i. e. a stick in which is fire: or, accord. to AHeyth, originally, a piece of wood, or stick, in which is fire gleaming or radiating: (Az, TA:) pl. *شُهَبٌ*, (S, K,) and some allow *شُهَبٌ*, (TA,) and *شُهَبَانٌ* (Akh, S, K) and *شُهَبَانٌ* (K,) which is strange, (TA,) and *أَشْبَبٌ*, (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl. n. (TA.) The reading *بِشْبَابِ قَيْسٍ*, instead of *بِشْبَابِ قَيْسٍ*, in the *Kur* [xxvii. 7], is an instance of a word prefixed to another identical therewith. (Fr. L.)—Hence, [A shooting, or falling, star;] a star, or the like of a star, that darts down [or is hurled] by night; and particularly after a devil; as occurring in the *Kur* [xv. 18 and] xxxvii. 10; and in a trad.; respecting the attempt of a devil to hear, by stealth, words uttered in heaven. (TA.)—[Hence also,] *الشُّهَبُ* signifies *The shining, or brightly-shining, stars*: (K:) or *the seven stars* [or planets; meaning, not the Pleiades (which are called *التَّجْمُرُ*), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn: the first three of which are said by Freytag to be called *الشُّهَبُ الشُّهَبُ*]. (TA.)—For another meaning assigned in the K to *الشُّهَبُ*, see *الشُّهَبُ*, voce *أَشْبَبٌ*.—*شُهَابٌ* also signifies † *One who is penetrating, sharp, or energetic, in an affair*; (K, TA;) as being likened to the [shooting] star. (TA.) One says, *إِنَّ فُلَانًا لَشُهَابٌ*, *إِنَّ حَرْبًا لَشُهَابٌ* † *Verily such a man is one who is penetrating, sharp, or energetic, in war.* (S, A.)* And *هَؤُلَاءِ شُهَبَانُ الْجَيْشِ* † [These are the braves, or heroes, of the army]. (A.)—Also the name of A certain devil: occurring in a trad.: hence the Prophet changed the name of a certain man [originally] thus named. (TA.)

شُهَابٌ: see *شُهَابٌ*.

أَشْبَبٌ: see *كَتَيْبَةُ شُهَابَةٍ*.

شَاهِبٌ: see *أَشْبَبٌ*, first sentence.

شَوْهَبٌ The hedge-hog; syn. *قَنْقَذٌ*. (S, K.)

أَشْبَبٌ Of the colour termed *شُهَابَةٌ*; (S, Mṣb, K;) as also *شَاهِبٌ*, (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former *شُهَابَةٌ*: (S, Mṣb, K:*) and pl. *شُهَبٌ*: (O:) the former epithet is applied to a horse, (S,) [contr. to an assertion of IAar, (see 4,)] and to a he-mule, (Mṣb,) and *شُهَابَةٌ* to a she-mule. (Mgh, Mṣb.) [Golius, on the authority of Meyd, explains *أَشْبَبٌ أَدْهَمٌ*, applied to a horse, as meaning *Subniger, spadiceus*: and *أَشْبَبٌ أَخْضَرٌ* as meaning *lucide leviterve viridis*: the correct meaning of the former seems to be of a blackish, or brownish, gray: and that of the latter, of a dark dust-coloured gray: see *أَدْهَمٌ* and *أَخْضَرٌ*.] *الشُّهَبَاءُ* was the name of a mare belonging to El-Kattál El-Bejelee. (O, K; in the CK El-Bejelee.) Applied to a she-goat, *شُهَابَةٌ* signifies *Of a white colour intermixed with black*: thus applied, it is like *مَلْحَاةٌ* applied to a ewe. (K.) Applied to a *غُرَّةٌ* [or blaze on a horse's forehead], it means *In*

which are hairs differing from the whiteness [of the blaze]. (S.) And *الأشَاهِبُ* is [a pl. formed from *الأشْبَبُ* as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noqmán Ibn-El-Mundhir, consisting of the sons of his paternal uncle and his maternal uncles, and their brethren; (TA;) so called because of their comeliness, (K,) or because of the whiteness of their faces. (TA.)—Applied to ambergris, (K, TA,) † *Of an excellent colour, i. e., (TA,) inclining to whiteness.* (K, TA.) And applied to an iron head or blade of an arrow or of a spear &c., † *That has been filed so that its blackness has gone*: (S, A, TA:) or *that has been filed lightly, so that all its blackness has not gone.* (AḤn, TA.) [Hence,] *كَتَيْبَةُ شُهَابَةٍ* † *A great troop having numerous weapons*; (K;) so called because of the iron; (S;) or because of the whiteness of the weapons and iron, intermixed with blackness: or *a troop of which the iron [of the weapons and armour] is white and bright*: (TA:) or, as also *كَتَيْبَةُ شُهَابَةٍ*, *a troop upon which is [seen] the whiteness of the iron [weapons &c.]*. (T, TA. [See also *كَتَيْبَةُ مَلْحَاةٍ*, voce *أَمْلَحٌ*].) And *جَيْشٌ شُهَابٌ* *A strong army* [app. because of its numerous weapons]. (TA.)—*أَرْضٌ شُهَابَةٌ* † *A land in which is no verdure, by reason of the paucity of rain.* (TA.) And [hence,] *سَنَةٌ شُهَابَةٌ* † *A year of drought, or sterility, white in consequence thereof*, (TA,) in which is no verdure, or in which is no rain: (K, TA:) next in degree is the *بَيْضَاءُ*; then, the *حَمْرَاءُ*, which is more severe than the *بَيْضَاءُ*; (TA;) and then, the *سَوْدَاءُ*: (TA in art. *حَمْر*:) or *a year that is white by reason of the abundance of snow and the want of herbage*: (IB, TA:) or *a year of drought, or sterility*; because the seed-produce dries up therein, and becomes yellow: and *عَامٌ أَشْبَبٌ* signifies the same. (Har p. 150.) And *أَشْبَبَانٌ* † *Two white years* (*عَامَانِ أَبْيَضَانِ*) *between which is no verdure* (K, TA) *of herbage.* (TA.) And *يَوْمٌ أَشْبَبٌ* † *A cold day*: (A, K:) or *a day of cold wind*; thought to be so called on account of the snow and hoar frost and hail therein: (L, TA:) or *a day of hoar-frost*: (Az, TA:) *a day of cold wind and hoar frost*; and [in like manner] the night (*الليْلَةُ*) is termed *شُهَابَةٌ*. (S.) In the following verse, cited by Sb,

فِدَى لِبْنِي ذُهَلِ بْنِ شَيْبَانَ نَاقِي
إِذَا كَانَ يَوْمٌ ذُو كَوَاكِبِ أَشْبَبِ

[May my she-camel be a ransom for the sons of Dhuhl Ibn-Sheybán when there is a day of difficulties, or distresses, . . .] the meaning may be *أشْبَبِ* [or whitish] by reason of the whiteness of the weapons, or by reason of the dust. (TA.) And *الشُّهَبُ* [pl. of *أَشْبَبٌ*], (O,) or *الشُّهَبُ* [pl. of *شُهَابٌ*], (K,) [but the former, I think, is evidently the right,] † *The white nights*; (*الليالي البيض*); [i. e. the thirteenth and fourteenth and fifteenth nights of the lunar month; so called because lighted by the moon throughout; (see art. *بيض*);] (O:) *three nights of the month*; (K, TA;) because of the alteration of their colour. (TA.)—*أَشْبَبٌ* [or

أَمْرٌ أَشْبَبٌ] also signifies † *A hard, or difficult, affair or case*, (K, TA,) such as is disliked, or hated. (TA.) And *أَشْبَبٌ بَازِلٌ* † *A hard, or difficult, affair or case, that is beyond one's power [of accomplishment or endurance]*: termed *بازِلٌ* because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. *بزل*].)—And *الأشْبَبُ* signifies *The lion*. (O, K.) [And in the Deewán of Jereer, it is applied to *The swine*. (Freytag.)]

شهد

1. *شَهِدَ*, (S, A, Mgh, L, Mṣb, K,) aor. †; (K;) and *شَهِدَ*, aor. †; (K;) also pronounced and written *شَهِدَ*, (Akh, S, K,) and *شَهِدَ*, and *شَهِدَ*, accord. to a rule applying to all verbs of the measure *فَعَلَ* of which the medial radical letter is a faucial; (MF;) inf. n. *شَهَادَةٌ* (S, A, Mgh, L, Mṣb, K) and *شَهِدَ*; (TA; [there written without any syll. sign, and not found by me in any other Lex.];) *He told, or gave information of, what he had witnessed, or seen or beheld with his eye*: (Mgh, L, Mṣb:) this is the primary signification: (L:) *he declared what he knew: he gave testimony, attestation, or evidence; he bore witness*: (L:) *he gave decisive information.* (S, A, L, K.) [See also *شَهَادَةٌ* below.] You say, *شَهِدَ بِكَذَا*, inf. n. as above, (S, A, Mgh, L, Mṣb, K,) *He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye*; (Mgh, Mṣb;) or *declared such a thing as knowing it*; (L;) or *gave his testimony, attestation, or evidence, respecting it; or bore witness of it, or to it*; (S, A, L, K;) *عِنْدَ السَّامِعِ* [in the presence of the judge]; *لِفُلَانٍ* [for, or in favour of, such a one], (S, Mgh, L, K,) and *عَلَى فُلَانٍ* [against, or in opposition to, such a one]. (Mgh.) And *عَلَى شَهِدَ* *كَذَا* *He gave decisive information [respecting such a thing (as in the Kur xlv. 9, and in many other instances); he testified respecting it]*. (S, L. [See also another meaning of this phrase in what follows.]) [Hence,] *لَا إِلَهَ إِلَّا هُوَ*, in the *Kur* [iii. 16], means *God hath given evidence that there is no deity but He*: (Abu-l-'Abbás, IAmb, Jel:) or *God knoweth &c.*; (Aḥmad Ibn-Yahyá, K;) and so *شَهِدَ اللَّهُ* throughout the *Kur-án*: (Aḥmad Ibn-Yahyá:) or *God saith &c.*: or *God hath written &c.* (K.) And *أَشْهَدُ* &c. or *أَشْهَدُ اللَّهُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ* *I know, (Mṣb, K,) [or acknowledge,] and I declare, [or testify, that there is no deity but God:]* (K:) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the sense of *أَعْلَمُ*. (Mṣb.) [And hence, *كَلِمَةُ الشَّهَادَةِ* means *The sentence declaring that there is no deity but God and that Mohámmad is God's apostle.*—*شَهِدَ بِاللَّهِ*, (Mgh, * Mṣb,) aor. †, inf. n. *شَهَادَةٌ*, (Mgh,) means *He swore by God*: (Mgh, Mṣb:) and *أَشْهَدُ بِكَذَا* *I swear by such a thing.* (S, K.) *أَشْهَدُ بِاللَّهِ لَقَدْ كَانَ كَذَا* *I swear by God that such a thing happened, or took place, combines the meaning of witnessing with that of swearing and that of informing at the time of*

uttering these words; as though the speaker said, *I swear by God that I witnessed such a thing, and now I inform of it.* (Mṣb.) Accord. to some, when one says only أَشْهَدُ, not adding بِاللهِ, it is an oath. (TA.) — شَهِدَ عَلَى كَذَا, a phrase of which one meaning has been expl. above, means also *He became a witness (شاهد) of, or to, such a thing;* (S, K;) *he had knowledge of such a thing, and witnessed it, or saw it or beheld it with his eye:* (Mṣb:) and شَهِدَهُ, (Mgh, L,) inf. n. شَهَادَةٌ, (L,) [likewise] signifies *he witnessed it; or saw, or beheld, it, or him, with his eye;* (Mgh, L;) and (Mgh, L, Mṣb) so شَاهِدُهُ, (A, Mgh, L, Mṣb, K,) inf. n. مُشَاهَدَةٌ. (S, A, L, Mṣb.) [Hence,] one says, *فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ*, in the Qur [ii. 181], *Therefore whosoever of you shall be present in the month, and stationary, not journeying, he shall fast therein* (Mgh, Mṣb) as long as he shall remain present and stationary: (Mṣb:) *الشهر* being here in the accus. case as an adv. n. of time. (Mgh, Mṣb.) [And hence,] شَهِدَ الْجُمُعَةَ *He attained to [the being present at] the جُمُعَةُ* [here meaning, as in many other instances, the prayer of Friday]: (Mgh:) and شَهِدَ الْعِيدَ *he attained to [the being present at] the عيد* [or festival, or the prayer thereof]. (Mṣb.) [Hence also,] it is said in a trad., *يَشْهَدُ بِعَيْتِكُمْ الْحَلْفَ وَاللَّغْوَ* [Swearing, and unprofitable speech, attend your selling]. (TA in art. شُوب: see 1 in that art.)

2: see 4.

3: see 1, latter half, in two places.

4. أَشْهَدْتُهُ عَلَى كَذَا *I made him to be a witness (شاهد) of, or to, such a thing:* (S, Mgh, L:) [and in like manner,] أَشْهَدْتُهُ الشَّيْءَ *I made him to have knowledge of the thing, and to witness it, or see it or behold it with his eye.* (Mṣb.) See also 10. إِشْهَادٌ in relation to criminal matters means [The causing one to take notice of a thing that threatens to occasion some injury, with a view to the prevention of such injury; as, for instance,] the saying to the owner of a house, "This thy wall is leaning, therefore demolish it," or "feared, therefore repair it." (Mgh.) — أَشْهَدُوهُ also signifies *He caused him to be present.* (K.) You say, أَشْهَدْنِي إِمْلَاكَهُ *He caused me to be present [at, or on the occasion of, his being put in possession].* (S.) — أَشْهَدُ: see 10. — اشهد [as intrans.] + *Humorem tenuem e pene emisit vir propter lusum amatorium vel osculum;* (S, K;) as also شَهِدَ, (K,) inf. n. تَشْهِيدٌ. (TA:) [from شَهِدٌ signifying "honey;" for] عَسِيْلَةٌ is a term for مَذْنَى. (S.) + *He rendered his مئزر [or waist-wraper] of a reddish hue and of a dark dust-colour (أخضر) [by the act above-mentioned].* (L.) + *He (a boy) attained to puberty.* (Th,

TA.) And اشهدت *She (a girl) menstruated: and attained to puberty.* (K.)

5. التَّشْهِيدُ in prayer is well known; (S, K;) *The reciting of the form of words commencing with الشَّحِيحَاتُ لله:* [see art. حَى:] from the occurrence therein of the words *أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ*. (Mgh, TA.) [See also Har p. 611.] — And تَشْهَدُ also signifies *He sought, or desired to obtain, martyrdom.* (L.)

10. اسْتَشْهَدَهُ *He asked him, or required him, to tell what he had witnessed, or seen or beheld with his eye; to declare what he knew; to give testimony, or evidence; to bear witness; or to give decisive information.* (S, Mgh, L, Mṣb, K.) You say, اسْتَشْهَدْتُ فَلَانًا عَلَى فَلَانٍ *I asked, or required, [or cited, or summoned,] such a one to give his testimony, or evidence, or to bear witness, against such a one.* (L.) And اسْتَشْهَدْتُ الرَّجُلَ عَلَى إِقْرَارِ الْغَرِيبِ *I asked, or required, [acc., and made,] the man to bear witness to, or to be witness of or to, the confession, or acknowledgment, of the debtor.* (L.) — [Hence,] اسْتَشْهَدْتُ عَلَى مَعْنَى كَلِمَةٍ [He adduced, or urged, or cited, a verse as an evidential example of the meaning of a word]. (A phrase of frequent occurrence in the larger lexicons.) — اسْتَشْهَدَ (S, K) and أَشْهَدَ (K) *He was slain a martyr in the cause of God's religion.* (S, K. [See شَهِدَ.]

شَهِدَ: see شاهد, first sentence. — Also, and شَهِدَ, (S, Mṣb, K,) the former of the dial. of Temeem, and the latter of the people of El-'Āliyeh, (Mṣb, TA.) *Honey:* (K:) or *honey in its wax* [i. e. its comb]; (S, Mṣb;) *honey not expressed from its wax* [or comb]: (TA:) pl. شَهَادٌ. (S, Mṣb, K:) شَهْدَةٌ is a more particular term, (S, K,) the n. un., [signifying a portion thereof; and a honey-comb, or a portion of a honey-comb;] as also شَهْدَةٌ. (TA.)

شَهِدَ: see the next preceding paragraph.

شُهِدَ: see شاهد, in two places.

شَهِيدٌ is also written and pronounced شَهِيدٌ, with kesr to the ش: (K, TA:) and in like manner is every word of the measure فَعِيلٌ having a faucial letter for its medial radical, whether an epithet, like this, or a subst., like رَغِيْفٌ and بَعِيْرٌ: El-Hemdānee says, in the "Iqrāb el-Ḳur-ān," that the people of El-Hijāz, and Benoo-Asad, say رَجِيْمٌ and رَغِيْفٌ and بَعِيْرٌ, with fet-ḥ to the first letter; and Keys and Rabe'e'ah and Temeem say رَجِيْمٌ and رَغِيْفٌ and بَعِيْرٌ, with kesr to the first letter: Suh says, in the R, that Temeem pronounce every فَعِيلٌ of which the medial radical letter is hemzeh or any other faucial with kesr to the first letter: and En-Nawawee states, on the authority of Lth, that some of the Arabs do the same when the medial radical letter is not a faucial; as in كَبِيْرٌ and كَرِيْمٌ and جَلِيْلٌ and the like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in similar cases, does the intermediate pronunciation

termed إِمَالَةُ الْفَتْحِ, (i. e. the pronouncing fet-ḥ like "e" in the English word "bed,") which may be justly regarded as the best to be followed because intermediate and because sanctioned by the usage of the classical times, except in cases that are pointed out by the grammarians as presenting obstacles to the pronunciation thus termed.] — شَهِيدٌ is syn. with شَاهِدٌ [in several senses, as shown below]: and its pl. is شُهَدَاءُ. (S, K.) See شَاهِدٌ, in six places. — Also *Possessing much knowledge with respect to external things:* خَبِيْرٌ is used in the like sense with respect to internal things; and عَلِيْمٌ, in the like sense absolutely. (L.) [Hence, perhaps,] *وَادْعُوا شُهَدَاءَكُمْ*, in the Qur ii. 21, [as though meaning *And call ye to your aid those of you who possess much knowledge:* or] the meaning here is, *your helpers:* (Bd:) or *your gods whom ye worship.* (Jel.) الشَّهِيدُ as a name of God means *The Faithful, or Trusty, in his testimony,* (Zj, L,) or *in testimony:* (K:) and (Zj, K) as some say, (Zj,) *He from whose knowledge nothing is hidden; the Omniscient.* (Zj, L, K.) — Also, derived from الشَّهَادَةُ, or from الشَّاهِدَةُ, or from الشُّهُودِ, [all inf. ns.] accord. to different opinions; (TA;) and of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; (Mṣb, TA;) or in the sense of the measure فَاعِلٌ; (TA;) *A martyr who is slain in the cause of God's religion;* (S, K;) [i. e.] *one who is slain by unbelievers on a field of battle;* (Mṣb;) *one who is slain fighting in the cause of God's religion:* (IAth:) so called because the angels of mercy are present with him; (K;) because the angels are present at the washing of his corpse, or at the removal of his soul to Paradise: (Mṣb:) or because God and his angels are witnesses for him of his title to a place in Paradise: (IAmb, Mgh, K:) or because he is one of those who shall be required to bear witness on the day of resurrection, (K, TA,) with the Prophet, (TA,) against the people of past times, (K, TA,) who charged their prophets with falsehood: (TA:) or because of his falling upon the شَاهِدَةَ, or ground: (K:) or because he is still living, and present with his Lord: (Ish, Mgh, K:) or because he witnesses, or beholds, God's world of spirits and his world of corporeal beings: (K, TA:) [and several other reasons are assigned for this appellation:] the primary application is that expl. above: but it is also applied by the Prophet to *one who dies of colic: one who is drowned: one who is burned to death: one who is killed by a building falling to ruin upon him: one who dies of pleurisy:* (IAth, L:) *one who dies of plague, or pestilence: a woman who dies in a state of pregnancy:* (L:) and to some others: (IAth:) the pl. is شُهَدَاءُ. (A, Mṣb, K, &c.)

شَهَادَةٌ [see 1:] *Information of what one has witnessed, or seen or beheld with his eye:* (IF, Mgh, L, Mṣb:) this is the primary signification: (L:) said to be a subst. from الشَّاهِدَةُ: (Mṣb:) *declaration of what one knows: testimony, attestation, evidence, or witness:* (L:) *decisive information.* (S, A, L, K.) — *An oath:* pl. شَهَادَاتٌ: so in the Qur xxiv. 6 [and 8]. (TA.) — *Martyrdom in the cause of God's religion.*

(S, K. [See شَهِيدٌ.]) — Also i. q. مَشْهُدٌ as expl. below : see the latter word. — [And it is used in the sense of مُشَاهِدٌ : thus,] عَالِمُ الْغَيْبِ وَالشَّهَادَةِ in the Kur vi. 73 &c., means *The Knower of what is unseen and of what is seen.* (Jel.)

شَهِيدَةٌ *A roasted lamb*: or [the kind of food called] هَرِيَسَةٌ [q. v.]: pl. شِهَادٌ. (Har. p. 609.)

شَهَادٌ *Always present.* (Freytag from the Deewan of the Hudhalees.)

شَاهِدٌ (S, Mgh, L, K) and شَهِيدٌ (S, * Mgh, L) *One who tells, or gives information of, what he has witnessed, or seen or beheld with his eye*: (Mgh, L:) *one who declares what he knows*: (L:) *one who knows, and declares what he knows*: (ISd, TA:) *a witness, as meaning one who gives testimony, or evidence; who bears witness*: (S, * L, K:*) [*one who gives decisive information*: (see 1, first sentence:)] pl. of the former شُهَدَاءُ (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صَاحِبٌ is of صَاحِبٌ, and سَافِرٌ of سَافِرٌ, (S,) but some disallow this; (TA;) and شُهَدَاءُ [but see what is said of this in the latter half of the paragraph] and أَشْهَادٌ are also pls. of شَاهِدٌ, (Mgh, L,) or of شَهِدٌ: (S, K:) the pl. of شَهِيدٌ is شُهَدَاءُ. (S, Mgh.) [Hence,] مَعْبَأٌ سَاتِقٌ وَشَهِيدٌ, in the Kur l. 20: see art. سَوَقٌ. — [Hence also] الشَّاهِدُ a name of the Prophet; (K:) meaning *The witness against those to whom he has been sent.* (Jel in xxxiii. 44.) — And شَاهِدٌ *An angel*: (S, L, K:) or *a guardian angel*: (Mujáhid:) pl. أَشْهَادٌ: or this means the *prophets.* (TA.) — And *The tongue*: (S, L, K:) from the saying, مَآ لِفَلَانٍ شَاهِدٌ حَسَنٌ *Such a one has an elegant diction.* (L.) One says also, مَآ لِفَلَانٍ رَوَاهُ وَلَا شَاهِدٌ *Such a one has neither goodliness of aspect nor tongue.* (Aboo-Bekr, L.) — [As a conventional term used in lexicology &c.,] *An evidential example, generally poetical, of the form or meaning of a word or phrase*: pl. شَوَاهِدٌ: the sciences that require شَوَاهِدٌ being those of اللُّغَةِ and الصَّرْفِ and التَّحْوِ and البَدِيعِ and البَيَانِ and المَعَانِي and التَّحْوِ and القَوَائِمِ. (MF on the خُطْبَةِ of the K.) [One says, هَذَا شَاهِدٌ لَكَذَا and عَلَى كَذَا] *This is an evidential example of such a thing.* [With respect to the classical language, absolutely, شَوَاهِدٌ are taken, by universal consent, from the Kur-án, and from the language [both verse and prose (Kull p. 348)] of those Arabs who lived before the period of the corruption [in any considerable degree] of the Arabic tongue: [see مَوْلَدٌ: also, accord. to the general decision of the learned, from the Traditions of Moḥammad; [which last source is excluded by some because traditions may be corrupted in language by their transmitters, and interpolated, and even forged;] and electively from the language of those Arabs who lived after the first corruption of the Arabic tongue, but before the corruption had become extensive. (Mz, 1st نوع; and MF ubi suprâ. [See, again, مَوْلَدٌ.]) The classes of the poets from whose poetry شَوَاهِدٌ are taken are the Pagan

Arabs, the Mukhadrams, the Islámees, and the Muwelleds: [see جَاهِلِيٌّ and مُخَضَّرٌ and إِسْلَامِيٌّ and مَوْلَدٌ:] with respect to all the sciences above mentioned, they are taken from the poetry of the first, second, and third, classes; from that of the first and second by universal consent, and from that of the third electively: (MF ubi suprâ:) but they are taken from the poetry of the fourth class with respect only to the sciences of المَعَانِي and البَيَانِ and البَدِيعِ. (Idem, and Kull p. 348.) [The age of the earliest existing classical poems (though some older fragments and couplets and single verses have been preserved) is only about a century before the birth of Moḥammad: that of the latest, about a century after his death. (See the Preface to this work.)] — Also *Knowing, (Mṣb,) and witnessing, or seeing or beholding with his eye; a witness, as meaning an eye-witness*: (L, Mṣb;) as also شَهِيدٌ: pl. of the former [or, as is said in the L in art. مَجْدٌ, of the former or of the latter,] شُهَدَاءُ and شُهَدَاءُ; [but see what is said of these pls. in the first sentence of this paragraph;] and of the latter أَشْهَادٌ. (Mṣb.) [See an ex. of شَهِيدٌ in this sense in a verse cited voce رَبٌّ.] — [Hence, in the present day, applied to *A notary, who hears and writes and attests cases to be submitted for judgment in the court of a kádee.*] — *Present; a witness as meaning one personally present*: (S, L, Mṣb, K;) as also شَهِيدٌ: (Mṣb:) pl. of the former شَهِدٌ (S, L, K) [and أَشْهَادٌ, as above,] and شُهَدَاءُ (K,) or this last is used as a pl. but is originally an inf. n. (S, L.) One says, الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ, meaning *The present knows what the absent knows not.* (Mṣb.) And قَوْمٌ شُهَدَاءُ *People, or persons, present.* (S, A.) And كَلَّمْتُهُ عَلَى رُؤُوسِ الْأَشْهَادِ *[I spoke to him before witnesses, or persons present].* (A.) — [Hence, app., being opposed to غَائِبٌ] *A running in which a horse exerts his force unsparingly*; (A, L;) as in the saying, لَلْفَرَسِ غَائِبٌ وَشَاهِدٌ *The horse has a run which he reserves [for the time of need], and a run which he performs unsparingly*; like the saying, لَهْ شَاهِدٌ or شَاهِدٌ: (A: [see 1 in art. بَدَلٌ:]) means *a running that testifies the excellence of a horse, (IAqr, K,) and his quality of outstripping others.* (IAqr, TA.) — *A star [app. when visible]*; (Aboo-Eiyoub, K;) as being present and apparent in the night. (TA.) — [Hence, accord. to some,] صَلَاةُ الشَّاهِدِ *The prayer of sunset*; (A, L, Mṣb, K;) because it is *the prayer that is performed when the star becomes visible*; (Sh, L;) also called صَلَاةُ الْبَصْرِ, because the stars are seen at the time thereof: or, accord. to some, *the prayer of daybreak*; (L;) [and so, accord. to some, صَلَاةُ الْبَصْرِ; (see art. بَصْرٌ:)] as also المَشْهُودُ; (TA;) and it is said to be so called because he who is travelling must perform it without abridging it, like him who is present at his home: Aboo-Sa'eed Eḍ-Dareer says that the former prayer is so called for this reason [as is also said in the A and Mṣb]: AM asserts that the first reason assigned above is the right one, because the prayer of daybreak, in like manner, may not

be abridged, and is not thus called; but it is thus called by a poet. (L.) — And الشَّاهِدُ is a name of *Friday*; (Fr, K;) as also المَشْهُودُ: or the latter is *the day of resurrection*: (K:) or *the day of 'Arafah*: (Fr, K: [see عَرَفَةٌ:]) because of the presence and congregation of people on each of those days. (TA.) — شَاهِدٌ also signifies *Matter resembling mucus, that comes forth with the foetus*: (S, K:) pl. شُهَدَاءُ: which latter, accord. to ISd, means the أُغْرَاسُ [pl. of غُرْسٌ, q. v.,] *upon the head of a young camel at the time of its birth.* (TA.) And شُهُودُ النَّاقَةِ means *The marks left by the blood, or by the membrane that enclosed the foetus, of the she-camel, in the place where she has brought forth.* (S, K.) — Also *A quick, or an expeditious, thing or affair.* (K.)

الشَّاهِدَةُ *The earth, or ground.* (K.) See شَهِيدٌ, last sentence.

مَشْهُدٌ *A place where people are present or assembled; a place of assembling; an assembly*; (S, L, K;) as also مَشْهُدَةٌ and مَشْهُدَةٌ (K) and مَشَاهِدَةٌ: (L:) pl. مَشَاهِدٌ. (A.) [Hence,] مَشَاهِدُ مَكَّةَ *The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Mekkeh.* (L.) — [A funeral assembly or procession. — A place where a martyr has died or is buried. — And The aspect, or outward appearance, of a person; like مَرَايَ: see an instance voce عَوْدٌ.]

مُشْهِدٌ *Slain a martyr in the cause of God's religion.* (K.) [See also شَهِيدٌ.]

أَمْرَأَةٌ مُشْهِدَةٌ (S, A, K,) without ة, (S,) and مُشْهِدَةٌ, (A,) *A woman whose husband is present with her*: (S, A, K:) opposed to أَمْرَأَةٌ مُغَيَّبَةٌ; (S, A;) this last with ة. (S.)

مَشْهُدَةٌ and مَشْهُدَةٌ: see مَشْهُدٌ.

مَجْلِسٌ مَشْهُودٌ [A place of assembling at which numerous persons are present]. (A.) And يَوْمٌ مَشْهُودٌ [A day on which numerous persons are present: and particularly] a day on which the inhabitants of heaven and earth will be present. (TA.) And صَلَاةٌ مَشْهُودَةٌ مَكْتُوبَةٌ *A prayer at the performance of which the angels are present, and the recompense of which, for the performer, is written, or registered.* (L.) See also شَاهِدٌ, in two places, in the last quarter of the paragraph. — مَشْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ *Past and present and future; the tenses of a verb.* (Kh, L in art. عَمِد.)

شهادنج

شَهْدَانِجٌ (K accord. to the TA,) with fet-ḥ to the ن, (TA,) and شَاهِدَانِجٌ (K accord. to the TA,) or شَهْدَانِجٌ (Mgh, Mṣb, and so in the CK, except that it is there written as though imperfectly decl.,) with fet-ḥ to the ن, (Mṣb,) and شَاهِدَانِجٌ (CK,) arabicized from [the Pers.] شَاه دَانَه, which means "king of grains,"

(Ibn-El-Kutbee, TA,) The seed of the قنب [or hemp]: (Mgh, Mṣb, K:) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] بهق and برص, (K,) applied as a liniment, (TA,) and it kills what are called حَبُّ الْقَرْعِ, (K,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (K.)

شهر

1. شَهْرٌ, (S, A, K,) aor. شَهَرَ, (S, K,) inf. n. شَهْرٌ and شَهْرَةٌ; (S;) and شَهْرٌ, (S, A, O, K,) inf. n. شَهْرٌ; (S;) and شَهْرَةٌ; (S, K;) He made it apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S, O, MF:) or [it generally means] he made it apparent, &c., as bad, evil, abominable, foul, or unseemly; he exposed it as such; or rendered it notorious in a bad sense, or infamous. (A, K.) You say, شَهَرْتُ الْحَدِيثَ, inf. n. as above, I divulged the story, or discourse. (Mṣb.) And فَلَانٌ فَضِيلَةٌ أَشْتَهَرَهَا, [Such a one has an excellent quality which the people have made commonly known]. (S.) And أَشَهَرْتُهُ بَيْنَ النَّاسِ I rendered him conspicuous [or notorious or celebrated or renowned] among the people. (Mṣb.) And شَهَرْتُ زَيْدًا بِكَذَا and شَهَرْتُهُ [I rendered Zeyd conspicuous, notorious, celebrated, or renowned, for such a thing]; (Mgh, * Mṣb;) [but] the latter has an intensive signification: أَشَهَرْتُهُ, with l, in the sense of شَهَرْتُهُ, has not been transmitted: (Mṣb:) or is not of established authority. (Mgh.) One says also, أَشَهَرْتُ, [generally, but not always, in a bad sense, meaning] He was rendered, or became, notorious, or infamous, for such a thing: (A:) the latter verb being intrans. as well as trans. (TA.) And [hence one says,] أَشَهَرْتُ فَلَانًا meaning † I held such a one in light, or little, estimation, or in contempt, and exposed his vices, faults, or evil qualities or actions. (A.) — And شَهَرَ سَيْفَهُ, (S, A, Mṣb, K,) aor. شَهَرَ, (S, Mṣb, K,) inf. n. شَهَرَ, (S, Mṣb,) He drew his sword (S, Mṣb, TA) from its scabbard: (TA:) or he drew his sword and raised it over the people; (A, K;) as also شَهَرَهُ. (K.)

2: see above, in three places. [In modern Arabic, شَهَرَ often signifies He paraded an offender as a public example; and it occurs in this sense in the S and TA in art. بَلَسَ, &c.: the offender, in this case, is generally mounted upon an ass or a camel, and often with his face towards the animal's tail.]

3. شَهَرَ, (K,) inf. n. مَشَاهَرَةٌ (S, K) and شَهَارٌ, (K,) He hired him, or took him as a hired man or hireling, for [or by] the month: (Lh, K:) or he made an engagement, or a contract, with him for work or the like, by the month, or month by month: (TA:) المَشَاهَرَةُ from الشَّهْرِ is like المَعَاوِمَةُ from العَامِ. (S, TA.)

4: see 1. — أَشَهَرْنَا, (S, Mṣb, * K,) inf. n. أَشَهَرْنَا, (Mṣb,) A month passed (lit. came) over us. (S,

Mṣb, * K.) And اشهر الصبي [The child became a month old; or] a month passed (lit. came) over the child: similar to أَحْوَلَ, (A,) or to أَحَالَ. (Mṣb.) And اشهرت الدار The house became altered, or changed, and months passed over it. (TA in art. حول.) — Also We remained, stayed, dwelt, or abode, a month in a place. (ISK, S.) — And We entered upon the month, i. e., the lunar month. (Th, S.) — And اشهرت She (a woman) entered upon the month of her bringing forth. (Mṣb, K.)

8. اشهر It was, or became, apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S:) or [it generally means] it was, or became, apparent, &c., as bad, evil, abominable, foul, or unseemly; it was, or became, exposed as such, or rendered notorious in a bad sense or infamous. (A, K.) It (a story, or discourse,) became divulged, or public. (Mṣb.) اشهر بكذا: see 1. — As a trans. verb: see 1 in three places.

شهر The new moon, when it appears: (IF, A, Mgh, O, Mṣb, K:) so called because of its conspicuousness. (Mgh, Mṣb.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رَأَيْتُ الشَّهْرَ, meaning I saw the new moon of the month. (Mgh.)

Hence it is said in a trad., صَوْمُوا الشَّهْرَ, meaning Fast ye the first day of the lunar month. (Lh, TA.) And hence the trad., إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ, meaning The utility of watching for the new moon is on the nine and twentieth night. (L, TA.) [Or the meaning is, that the lunar month is a period of nine and twenty nights.] — Also The moon: or the moon when conspicuous, and near to being full. (K.) — And [A lunar month:] a certain well-known number of days: so called because made manifest by the moon: (ISd, K:) an arabicized word; or, as some say, Arabic; (Mṣb;) and so called because of its being manifest: (Mṣb, TA:) pl. [of pauc.] أَشْهُرٌ (Mṣb, K) and [of mult.] شَهْرٌ. (S, Mṣb, K.) The following

are the modern names of the months: 1. المَحْرَمُ [to which the epithet الحرام is often added]: 2. صَفَرٌ [to which the epithet الخبير is often added]: 3. رَجَبٌ الْأَوَّلُ: 4. رَجَبٌ الْآخِرُ [or الثَّانِي]: 5. الثَّانِيَةُ [or جُمَادَى الْآخِرَةُ]: 6. جُمَادَى الْأُولَى: 7. رَجَبٌ [to which is often added the epithet الأَصْرُ, and that of الْفَرْدُ]: 8. شَعْبَانٌ [to which we often find the epithet المَعْظُمُ added, and sometimes that of الشَّرِيفُ]: 9. رَمَضَانٌ [to which the epithet المَبَارَكُ is appropriated]: 10. شَوَّالٌ [to which the epithet المَكْرَمُ is frequently added]: 11. ذُو الْقَعْدَةِ: and 12. ذُو الْحِجَّةِ. [see the second of the two tables in p. 1254:] and the following

are the names by which they were called by the tribe of 'Ad, agreeably with the foregoing numeration: 1. مَوْتِمِرٌ: 2. نَاجِرٌ: 3. حَوَّانٌ: 4. بَصَّانٌ: 5. عَادِلٌ: 6. حَنِينٌ: 7. الْأَصْرُ: 8. عَادِلٌ: 9. نَاتِيٌ: 10. وَعَلٌ: 11. وَرْتَةٌ: and 12. بَرْكٌ [or مَوْتِمِرٌ?]. (Ibn-El-Kelbee, in TA, voce مَوْتِمِرٌ.)

[But authors differ respecting some of these names, as will be seen in other articles.] أَشْهُرٌ مَعْلُومَاتٌ, said, in the KUR [ii. 193], to be the period of the pilgrimage, for by الْحَجُّ, which immediately precedes, is meant وَقْتُ الْحَجِّ, (Mgh, Mṣb,) or زَمَانُ الْحَجِّ, (Mṣb,) applies to Showwāl and Dhu-l-Ka'adeh and ten days of Dhu-l-Hijjah, (Mgh, Mṣb,) accord. to Aboo-Haneefeh (Mgh) and most of the learned, part of Dhu-l-Hijjah being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say, مَا رَأَيْتَهُ مَدَى يَوْمَانِ, the period of separation having been a day and a part of a day: (Mṣb:) or [and] nine days of Dhu-l-Hijjah with the night preceding the day of the sacrifice, accord. to Esh-Sháfi'ee: (Mgh:) or [and] all Dhu-l-Hijjah, accord. to Málik: (Mgh, Mṣb:) [in these two explanations the two months next preceding being meant to be included:] or Showwāl and Dhu-l-Ka'adeh and Dhu-l-Hijjah and Moharram, accord. to Aboo-Amr Esh-Sha'abee. (Mṣb.) — Also † A learned man: (O, K:) [because of his celebrity:] pl. شَهْرٌ. (O, TA.) — [And accord. to the K, it signifies also The like of a nail-paring: but this is app. a mistake, perhaps originating from a mutilated transcript of what here follows:] a poet says, describing camels,

• أَبْدَانٌ مِنْ نَجْدٍ عَلَى ثِقَةٍ •
• وَالشَّهْرُ مِثْلُ فُلَامَةِ الظَّفِيرِ •

[They went forth from Nejd in a state of confidence, the new moon being like the nail-paring]. (O.)

شَهْرَةٌ a subst. from الإِشْتِهَارُ, (Mgh,) signifying The appearance, conspicuousness, manifestness, notoriousness, notableness, or publicity, of a thing: (S, O, Mṣb:) or [generally] its appearance, &c., as bad, evil, abominable, foul, or unseemly; its notoriousness in a bad sense, or infamousness. (A, K.) — Any evil thing that exposes its author to disgrace; any disgraceful, or shameful, thing; a vice, or fault, or the like. (IAqr, O, TA.) — A dress of the most excellent or superb kind; and one of the vilest or meanest kind: both of which are forbidden. (Mgh.) — [It is also used in the sense of مَشْهُورٌ.] One says, جَعَلْتَهُ شَهْرَةً † [He rendered him notorious, either in a bad or in a good sense]. (A.) And صَارَ شَهْرَةً, (K in art. دَوْلٌ,) i. e. مَشْهُورًا † [He became notorious, &c.]; said of a man. (TK in that art.)

شَهْرِيٌّ A بردون [or hackney] between the mare of mean breed and the horse of generous breed: one says, لَمْ يَرْكَبِ الشَّهْرِيَّةَ and [He did not ride hackneys of the sort above mentioned]: (A:) or شَهْرِيَّةٌ signifies برداين [or hackneys]; and its pl. is شَهَارٌ: (Mgh:) or a sort of برداين [or hackneys]; (Lth, O, K;) a horse of which the dam is Arabian but not the sire. (Lth, O.)

شَهْرِيَّةٌ see مَشْهُورٌ. — شَهْرِيَّةٌ A woman, and a she-ass, broad (O, K) and bulky. (O.)

أشهر *More, and most, apparent, conspicuous, manifest, notorious, &c.; better, and best, known.*
— Hence, الأَشْهَرَانِ *The drum and the banner.* (Gol., from Meyd.)

أشَاهِرُ [in the CK أَشَاهِيرُ] *The whiteness of the narcissus.* (K, TA.)

مُشِيرٌ *A child a month old.* (O, TA.)

مُشِيرٌ: see the following paragraph.

مَشْهُورٌ *Of known place or station; (K;) well known; well spoken of; celebrated; held in repute; reputable; notable; eminent; (O, K, TA;) applied to a man; (O, TA;) as also مُشِيرٌ, (O, K, TA,) and [in an intensive sense] مُشِيرٌ. (TA.) [And Anything apparent, conspicuous, manifest, notorious, notable, commonly known, or public: lit. rendered apparent &c. Applied to a word or phrase or meaning, Commonly known or obtaining or received; well known; or held in repute. Hence عَلَى الْمَشْهُورِ According to common, or well-known, usage; or according to common repute.]*

شَق

1. شَقٌّ, aor. ʿ, (S, Mṣb,) inf. n. شَهُوقٌ, (Mṣb,) [said of a mountain, and of a building, &c., (see شَاهِقٌ)] *It rose high; or became high, or elevated, or lofty.* (S, Mṣb.) — شَقَّى, aor. ʿ and ʿ, inf. n. شَقِيٌّ [and تَشَقَّقٌ], said of an ass, [*He uttered the ending of his braying, or the final sounds thereof;*] (S;) [for] شَقِيٌّ signifies the ending, or final part, of the crying, or braying, of the ass; (S, O;) and to this the cries of the punished in Hell are likened in the Kur xi. 108; (O;) and زَفِيرٌ signifies the “beginning, or commencing part, thereof:” (S;) or شَقِيٌّ signifies the drawing back of the breath; and زَفِيرٌ the “emitting thereof:” (Lth, S; [but the reverse is said by Lth and in the S in art. زفر:]) and تَشَقَّقٌ signifies the same as شَقِيٌّ: (S;) or both of these words signify [absolutely] the crying, or braying, of the ass: (O, K;) Zj says that شَقِيٌّ as denoting one of the cries of the afflicted [in Hell] means a very high-sounding moaning: and that, accord. to some, زَفِيرٌ [as used in the Kur ubi suprâ] is similar to the beginning of the cry of the ass, termed شَقِيٌّ; and that شَقِيٌّ is in the chest. (TA.) [Said of a man,] شَقِيٌّ, aor. ʿ and ʿ; and شَقَّى, aor. ʿ; inf. n. شَقِيٌّ and شَقَاتٌ (O, K) and شَهُوقٌ (O) and تَشَقَّقَاتٌ; signify *The [sound of] weeping became reiterated in his chest: (O, K;) or, as in the L, he reiterated the [sound of] weeping in his chest.* (TA.) [Or] شَقَّى, aor. ʿ and ʿ, inf. n. شَقِيٌّ, signifies [or signifies also] *He reiterated his breath, making his voice audible, naturally.* (Mṣb.) One says also, شَقَّى فُلَانٌ شَقَّةً فَمَاتَ *Such a one uttered a single cry and died.* (S, TA.) — And عَيْنُ التَّاطُرِ عَلَيْهِ † *The eye of the looker smote him with evil influence: (O, K, TA;) or, was pleased with him, and therefore continued looking at him.* (A, TA.)

شَقَّةٌ *A single cry.* (S, TA.) [See 1, last sentence but one.]

شَبَقَةٌ *Height, elevation, or loftiness.* (TA.)

شَاهِقٌ *High, or lofty; applied to a mountain, (S, Ó, Mṣb, K,) and to a building, &c.: (O, K;) or, applied to a mountain, high and inaccessible: (JK, TA;) pl. شَوَاهِقٌ: (JK, Mṣb, TA;) you say شَوَاهِقٌ and شَاهِقَاتٌ and شَاهِقَةٌ. (Mṣb.) — Applied to a vein [or an artery], † *Pulsing upwards: (O, K, TA;) a term of the physicians.* (O, TA.) — † *A man whose anger is vehement: (JK, S, A, O, L, TA;) wrongly expl. in the K by the words لَا يَسْتَدُ غَضَبُهُ: (TA;) and so ذُو صَاهِلٍ. (A, TA.) And † A stallion [camel] Excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also ذُو صَاهِلٍ. (TA.)**

تَشَقَّقٌ an inf. n. (S, O, K. [See 1.]) — [And also an epithet.] One says ضَحِكَ تَشَقَّقًا [app. meaning † *A loud laughing, likened to the تَشَقَّق of the ass.*] (S, O.)

شَهَل

1. شَهَلٌ, aor. ʿ, (K,) inf. n. شَهَلٌ, (S, O, TA,) *He (a man, S, O) had that quality of the eye which is termed شَهَلَةٌ [expl. below]; (S, O, K;) as also † شَهَلٌ, inf. n. أَشْهَلٌ. (K.) [And in like manner each of these verbs is probably used as said of the eye.]*

2. تَشَهَّلٌ is a vulgar dial. var. of تَسَهَّلٌ [inf. n. of سَهَلٌ, q. v.]. (TA.)

3. شَاهَلُهُ, (K,) inf. n. مَشَاهَلَةٌ, (S, O, TA,) *He acted with him in an evil manner; or contended, or disputed, with him; syn. شَارَاهُ: (S, O, K, TA;) and لَاحَاهُ [which has the latter of these significations]: and opposed him, being opposed by him; syn. عَارَصَهُ: (TA;) he reviled him; or reviled him, being reviled by him: (K;) he exchanged bad names with him; syn. قَارَصَهُ: (S, TA: [in the O, المِقَارَصَةُ is put for المِقَارَصَةُ:]) he bandied words with him.* (S, O, TA.)

5. تَشَهَّلٌ, said of the freshness, or brightness, and beauty, of the face, (مَاءَ الْوَجْهِ,) *It went away, or departed, (O, K, TA,) by reason of emaciation.* (TA.)

9: see 1.

شَهْلٌ *A mixture of two colours.* (ISk, TA.) — Hence, (ISk, TA,) one says, فِي فُلَانٍ وَنَعٌ and شَهْلٌ, (ISk, O, K, *) or فِي فُلَانٍ شَهْلٌ, (JK,) † *In such a one is lying.* (ISk, JK, O, K.) — See also شَهْلَةٌ.

شَهْلٌ [properly inf. n. of شَهَلٌ]: see شَهْلَةٌ.

شَهْلَةٌ *A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K;) one says أَمْرَأَةٌ شَهْلَةٌ كَهْلَةٌ, but not † رَجُلٌ شَهْلٌ; though IDrd mentions كَهْلٌ شَهْلٌ. (TA.) — And An old woman.* (K.)

شَهْلَةٌ *A tinge, or mixture, of زُرْقَةٌ [i. e. blueness, or grayness, or a greenish hue,] in the black of the eye: (S, O:) or, as also † شَهْلٌ, [this latter mentioned above as inf. n. of شَهَلٌ, a tint] less than زُرْقٌ, [in the CK الزُرْقُ is erroneously put for الزُرْقَةُ, which is here used in the sense of الزُرْقَةُ,] and more beautiful than this, in the black of the eye: (K, TA:) thus in the M: (TA:) or a tinge of redness in the black of the eye, not in lines, like شَكْلَةٌ, but [consisting in] a paucity of blackness of the black of the eye, so that it is as though it inclined to redness: (K;) or a hue of the black of the eye between redness and blackness: or a lack of purity of the blackness thereof: or a redness in the black of the eye; شَكْلَةٌ being the like of a redness in the white thereof; thus expl. by A'Obeyd; and in like manner by Es-Semmák. (TA.)*

أَشْهَلَةٌ fem. of أَشْهَلٌ [q. v.]. (S, O, K.) — Also *A want; syn. حَاجَةٌ: (S, O, K;) said by IF to be originally شَكْلَةٌ. (O.)*

دِرْهَمٌ شَهْلِيٌّ [app. meaning a silver coin] of the measure of the breadth of the hand. (Mgh.)

أَشْهَلٌ, applied to a man, (S, O,) *Having that quality of the eye which is termed شَهْلَةٌ: (S, O, K;) accord. to AZ, syn. with أَشْهَلٌ: (TA: [but see this latter epithet:]) fem. شَهْلَاءٌ; (K;) which is applied as an epithet to an eye. (S, O.) — Also A mountain, and a wolf, dust-coloured inclining to whiteness. (En-Nadr, TA.) — And الأَشْهَلُ is the name of A certain idol. (Ibn-El-Kelbee, O, K.)*

شَهْر

1. شَهْرٌ, aor. ʿ, (S, K,) inf. n. شَهَامَةٌ, (S, TA) and شَهْوَمَةٌ, (TA,) *He (a man) was, or became, hardy, strong, sturdy, enduring, or patient; (S;) [or] acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating. (K.) — And † He (a horse) was, or became, swift; brisk, lively, sprightly, or agile; and strong. (K, TA.) — [And app. It was, or became, rough, harsh, or coarse: for] شَهَامَةٌ signifies خَشُونَةٌ. (Ham p. 699.) — شَهَمَهُ, (S, K,) aor. ʿ and ʿ, inf. n. شَهْمٌ and شَهْمٌ, (K,) *He frightened him, or made him afraid; (S, K;) namely, a man. (K.) — And شَهَرَ الْفَرَسَ, aor. ʿ, (K,) inf. n. شَهْرٌ, (TA,) *He chid the horse; (K;) or incited him to quickness.* (JK, K, and Ham p. 699.)**

شَهْرٌ, applied to a man, *Hardy, strong, sturdy, enduring, or patient; (S;) acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating; and † شَهْمٌ signifies the same: pl. of the former شَهَامٌ (K) [and app. شَهْرٌ also: see شَهْرٌ, and see what here follows]. — A chief whose judgment, or judicial decision, or exercise of authority, is effectual in affairs; (K, TA;) courageous; or sharp, or vigorous and effective, in affairs which others are unable to accomplish: or, accord. to Fr, forbearing, or clement; who performs well that which is imposed upon him; whom one finds not otherwise than forbearing, or clement, and pleased, or content, with that which*

is imposed upon him: and in like manner applied to other than a man: (TA:) pl. شَهْرٌ (K) [and app. شَهْرٌ]: see شَهْرٌ, with which شَهْرٌ is syn. (TA in art. شَهْرٌ.) — And, applied to a horse, † Swift; brisk, lively, sprightly, or agile; and strong. (K, TA.) — Also A stone which is placed at the entrance of a trap (مَصِيدَةٌ or مَصِيدَةٌ in different copies of the K) for a lion, and which falls upon it when he enters: as also شَهْرٌ: (K, * TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

شَهْرٌ i. q. سَعْلَةٌ [app. meaning The kind of goblin, or demon, thus called]. (As, S, K.)

شَهْرٌ The دُذُلُ [q. v., i. e. hedge-hog; or a certain species of hedge-hog; &c.]: (K:) [see also the last sentence of this paragraph:] and, (K,) or accord. to AZ, (TA,) the male hedge-hog: (S, K, TA:) or such as has large prickles or spines, of male hedge-hogs, (K, TA,) and the like. (TA.) شَهْرٌ عَلَى ظَهْرِ شَهْرٌ, occurring in a verse of El-Aqshà, is said by AO to mean † In a state of fright, or fear. (TA.) — شَهْرَةٌ An old woman: (K:) or, accord. to IAqr, a hedge-hog. (TA.)

مَشْهُومٌ see شَهْرٌ. — Also Frightened, or made afraid. (S, TA.) — And, applied to a horse, Chidden; or incited to quickness. (TA.)

شَهْرٌ

شَهْرٌ i. q. شَهْرٌ, (ADk, K,) and شَهْرٌ, i. o. الشَّهْرَةُ السُّودَاءُ. (ADk, TA.)

شَهْرٌ

1. شَهْرٌ and شَهْرَةٌ: see 8. — شَهْرٌ, aor. 2; and شَهْرٌ, aor. 4; inf. n. شَهْرَةٌ; It [food &c.] was good, sweet, pleasant, or the like. (MA. [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.])

8. شَهْرَةٌ [I made him, or caused him, to desire, to long, or to desire eagerly]. (Msb.) — [And شَهْرٌ It excited desire, longing, eager desire, or appetite. For ex., in art. سَمَقٌ in the K, شَهْرٌ is said of the سَمَقُ, or berry of the sumach, meaning It excites appetite.] — And شَهْرٌ الشَّيْءُ, He, or it, caused the thing to be desired, longed for, or desired eagerly: made it to be good, sweet, pleasant, or the like. (MA.) One says, شَهْرٌ هَذَا شَيْءٌ: i. e. [This is a thing that causes the food to be desired, &c.; that makes it sweet, &c.; or] that incites to desire, or eager desire, of the food. (S, TA.) — [And accord. to an explanation of the inf. n., شَهْرَةٌ, in the KL, شَهْرٌ seems to signify also He said to him, I will give to thee what thou desirest, longest for, or eagerly desirest; agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.]

3. شَاهَاؤُهُ (K, TA,) inf. n. مَشَاهَاؤُهُ, (TA,) He was, or became, like him; he resembled him. (K, TA.) — Also He jested, or joked, with him: (IAqr, TA:) [and] so هَاهَاؤُهُ. (K in art. هَاهَاؤُهُ.) — And accord. to IAqr, it is also used in relation

to the smiting action of the [evil] eye [perhaps meaning He vied with him in smiting with the evil eye: see also 4]. (TA.)

4. أَشَاهَهُ He gave him what he desired or eagerly desired. (K.) — And He smote him with an [evil] eye: (K:) in this sense [said to be] formed by transposition from أَشَاهَهُ. (TA.) — مَا أَشَاهَا إِنِّي means that she is desired, or eagerly desired, [i. e. How great an object of desire is she to me!] as though it were from شَهْرٌ, though this was not said: and مَا أَشَاهَانِي نَبَأٌ means that thou art desiring, or eagerly desiring, [i. e. How desirous, or eagerly desirous, am I of her!] so says Sb. (TA.)

5. تَشَبَّهْتُ He demanded with repeated desire. (K, TA.) So in the saying, (TA,) تَشَبَّهْتُ عَلَى فُلَانٍ كَذَا (S, TA) [He demanded with repeated desire, of such a one, such a thing]. — See also what next follows.

8. أَشْتَاهُ (S, &c.) He desired it, or longed for it: (Msb:) he loved it; and desired it, or wished for it: (K:) or he desired it eagerly, or intently: (M in art. فَرَسٌ: [see an ex. in a poetical citation voce فَرَسٌ:] and شَهْبَةٌ, (S, Msb, K,) aor. 4; (Msb, K;) as also شَهْبَةٌ, aor. 2; (AZ, Msb, K;) inf. n. شَهْوَةٌ (S, TA) and شَاهِيَةٌ, which last is an inf. n. [of a rare class] like عَاقِبَةٌ; (TA;) signifies the same: (S, Msb, K:) and so does تَشَاهَهُ. (K.) [See what next follows.]

شَهْوَةٌ [mentioned above as an inf. n.] is a word of well-known meaning; (S;) Desire, or longing, or yearning, of the soul for a thing; (Er-Rághib, Msb, TA;) [meaning for a thing gratifying to sense: or eager, or intense, desire; particularly for such a thing; for] it has a more intensive signification than رَادَةٌ; and the intelligent agree in opinion that it is not commendable: (M in art. فَرَسٌ:) [being either lawful or unlawful, it may be rendered as above: or appetite: or lust: or carnal lust:] in the present state of existence, it is of two sorts, صَادِقَةٌ [i. e. true], and كَاذِبَةٌ [i. e. false]; the former being that without which the body becomes in an unsound state, as the شَهْوَةٌ [or desire &c.] for food on the occasion of hunger; and the latter being that without which the body does not become in an unsound state: and sometimes it is applied to the object of desire &c., or thing desired &c.: (Er-Rághib, TA:) and agreeably with this last explanation the first of the following pls. is used in the Kur iii. 12: (Ksh, Bd, Jel:) sometimes also it is applied to the faculty to which a thing is made an object of desire &c.: (Er-Rághib, TA:) [also, to the gratification of venereal lust; thus in the K in art. شَفْرٌ; see شَفْرَةٌ and شَفْرَةٌ:] the pl. is شَهَوَاتٌ (Msb, TA) and شَهْبَةٌ and شَهْبَةٌ; the last mentioned by AHei, and a rare instance of a pl. of the measure فَعْلَةٌ from a sing. of the measure فَعْلَةٌ having an infirm letter for its last radical, like قَرْنَةٌ pl. of جَهْوَةٌ [and like قَرْنَةٌ pl. of قَرْنَةٌ]. (TA.) [الشَهْوَاتَانِ means The two appetites, that of the stomach and that of the generative organ.]

الشَّهْوَةُ الْخَفِيَّةُ [The latent desire &c.] mentioned in a trad. is said to be any act of disobedience which one conceives in his mind, and upon which he resolves: or one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting himself. (JM.) [شَهْوَةُ الْعَيْنِ, lit. The longing for clay, is app. used as a general term for malacia: see حِمَاضٌ.]

شَهْوَانٌ (S, Msb, K, TA) and شَهْوَانِيٌّ and شَهْبِيٌّ (K, TA,) applied to a man, Desirous, or longing; (S, * Msb, * K, * TA;) or very desirous or longing; greedy; or voracious: (TA:) fem. (of the first, Msb) شَهْوِيٌّ: (Msb, K, TA:) pl. [of the first] شَهْوَاوِيٌّ, (K, TA,) like سَكَارِيٌّ [pl. of سَكَرَانٌ]. (TA.) [See an ex. of the pl. in a verse cited voce جَرْدَبَانٌ.] One says, رَجُلٌ شَهْوَانٌ لِلشَّيْءِ. [A man desirous &c. of the thing]. (S.)

شَهْوَانِيٌّ: see the next preceding paragraph.

شَهْبِيٌّ i. q. مُشْتَهِيٌّ (S, Msb) [i. e. Desired, longed for, or eagerly desired:] or pleasant, delicious, or sweet: (Msb, TA:) applied to food, (S,) and to water. (TA.) — [Hence,] أَبُو الشَّهْبِيِّ † The بَرَبْتُ [or Persian lute]. (KL.) — [And Golius adds, as on the authority of a gloss in a copy of the KL, † The water-melon (anguria).] — See also شَهْوَانٌ.

شَهْبَاءُ A man having much, or frequent, desire or longing or eager desire. (TA.) [See also شَهْوَانٌ.]

شَاهٌ [act. part. n. of 1; Desiring, or longing; &c.]. (Sb, TA.) — شَاهِيُّ الْبَصْرِ A man sharp of sight: (S, K:) formed by transposition from شَاهَهُ الْبَصْرُ. (S.)

أَشْبَى [More, and most, desirable, or pleasant or delicious or sweet]. One says, هُوَ أَشْبَى إِلَيَّ مِنْ كَذَا [It is more desirable, or pleasant &c., to me, or in my estimation, than such a thing]. (Msb voce إِلَيَّ.) See also another ex. in a verse cited voce إِلَيَّ, in art. الو.

مُشْتَهِيٌّ: see شَهْبِيٌّ. — [Used as a subst., its pl. is مُشْتَهِيَّاتٌ.]

شَوَا

1. شَوَانِيٌّ, formed by transposition from شَانِيٌّ, aor. يَشُوُّ and يَشِيُّ, [but the latter form of the aor. is disallowed by MF,] He preceded me, or outwent me. (K.) — And He grieved me. (K.) — And He pleased me. (K.) Thus it bears two contr. significations. (TA.) And شَوْتُهُ, aor. شَوْتُتُ بِهِ, I pleased him. (Lth, O.) — And شَوْتُتُ بِهِ I was pleased with, and rejoiced in, him, or it. (Lth, O, K.) [See also art. شَاوٌ.]

شَاوٌ, n. un. شَاءٌ: see art. شَوهُ.

شَوَانِيٌّ, (K, TA, and L in art. شَوَانِيٌّ,) in form like the dual of سَيِّدٌ [except as to the final vowel], (TA,) [erroneously written in the CK شَوَانِيٌّ,]

and **شَيَان**, like **تَيْحَان** and **تَيْحَان** [q. v.], (L in art. **تَيْح**) [applied to a man,] *Far-sighted*; (**K**;) either in the proper sense, or metonymically applied to a man characterized by deliberation, and reflection, and looking to the results of affairs. (TA.) Each is also applied as an epithet to a horse. (L in art. **تَيْح**.) [The radical letters of this epithet are either **شَو** or **شِي**; therefore it is mentioned again in art. **شِي**; and another form thereof, without **ا**, (**شَيَان**), is mentioned in art. **شَوِي**.]

شوب

1. **شَوْبٌ**, aor. **يَشُوبُهُ**, (**S**, **A**, **Msb**,) inf. n. **شَوْبٌ** (**S**, **A**, **Msb**, **K**) and **شِيَابٌ**, (**K**;) *He mixed it*; (**S**, **A**, **Msb**, **K**;) such as milk with water; (**Msb**;) or honey with water. (A.) [And *It mingled with it*: for] one says also, **كَأَنَّ رِيْقَتَهَا حَمْرٌ يَشُوبُهَا**, **عَسَلٌ** [As though her saliva were wine with which honey mingled]. (A.) — [It is sometimes used in a good sense, but more frequently in a bad sense; and often means *He adulterated, vitiated, or sophisticated, it*.] It is said in a trad., **يَشْهَدُ بِشَيْءٍ كَأَنَّ رِيْقَتَهَا حَمْرٌ يَشُوبُهَا** + [Swearing, and unprofitable speech, attend your selling; therefore mix ye it with alms]. (TA.) And it is said in a prov., **هُوَ يَشُوبُ وَيَرْوِبُ**, or *confounds, or makes a confusion or disorder, in speech and in actions*: (**S**, **TA**;) or *he says right one time and wrong another time*: (**A**, **TA**;) or *he defends without energy*: (**TA**;) or *he is sometimes incited to motion, or action, and defends himself, but without energy, and sometimes he is motionless, and does not become excited to motion, or action*; and it is not from [the words **شَوْبٌ** and **رَوْبٌ** applied to] milk: so says **Abou-Sa'eed** [i. e. **A**]: and he says also that **شَابَ عَنْهُ وَرَابٌ** means *he defended him at one time, and was sluggish, or indolent, at another time*: and that **شَوْبٌ** **عَنْهُ** **شَوْبٌ**, inf. n. **تَشْوِيبٌ**, means *he defended him without energy*: and thus this latter is expl. in the **K**, as is likewise **شَابَ عَنْهُ**: also that the Arabs say, **لَقِيتُ فُلَانًا الْيَوْمَ يَشُوبُ عَنْ أَصْحَابِهِ**, meaning *I found such a one to-day defending his companions in some measure*. (TA.) [See also art. **رَوْبٌ**.] — **شَابَ** also signifies *He acted treacherously, perfidiously, or unfaithfully*: (**Fr**, **TA**;) *he lied: he deceived in selling or buying*: and *he acted dishonestly, insincerely, or with dissimulation*. (**IAqr**, **TA**.) — [See also **Har** p. 448; where it is implied that it signifies also *He spoke truth, or was veracious*.]

2: see the preceding paragraph.

7: see what next follows.

8: **اشتَاب** *It was, or became, mixed*; (**O**, **K**;) as also **انشاب**. (**K**.)

شَوْبٌ inf. n. of 1 [q. v.]. (**S**, **A**, &c.) — [Hence,] **لَا شَوْبَ وَلَا رَوْبَ**, occurring in a trad., means *There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling, or buying*: so says **IAqr**: or *I am irresponsible with respect to this commodity*: or, as he is related to have said, *thou art irresponsible for its being*

faulty, or defective. (TA. [See also **شَوْبَةٌ**].) — And **شَوْبٌ** (**TA**) and **شِيَابٌ**, (**S**, **TA**;) [each an inf. n. used as a subst. properly so termed,] or **شِيَابَةٌ**, (so in one copy of the **S**;) signify *A mixture; an admixture; or a thing mixed with another thing*. (**S**, **TA**.) Thus **شَوْبًا** signifies in the **Kur** xxxvii. 65: (**TA**;) or, accord. to one reading, the word there is **شَوْبًا**, meaning *a thing with which another thing is mixed*. (**Bd**.) **الشَوْبُ** also signifies [particularly] *What is mixed [with something else], of water or of milk*: (**K**;) one says, **سَقَاهُ الدَّوْبَ بِالشَّوْبِ** *He gave him to drink honey with water, or milk, mixed [therewith]*: (**TA**;) or **سَقَاهُ الشَّوْبَ بِالدَّوْبِ** *He gave him to drink milk [mixed] with honey*. (**IDrd**, **TA**.) And *Mixed honey*; as in the saying, **مَا عِنْدِي شَوْبٌ وَلَا رَوْبٌ** *I have not mixed honey nor milk such as is termed* **رَوْبٌ** [q. v.]: (**IAqr**, **TA**;) or [simply] *honey &c.*; (**A**, **Msb**, **TA**;) so called because they mix it with beverages; (**Msb**;) as in the saying, **سَقَاهُ الشَّوْبَ بِالرَّوْبِ** *He gave him to drink honey with clarified butter, or with milk*. (A.) And *Broth*; as in the saying, **مَا عِنْدَهُ شَوْبٌ وَلَا رَوْبٌ** *He has not broth nor milk*. (**S**, **K**;) but in the latter, **مَا لَهُ**. And **شَوْبٌ** signifies also *A piece of dough*. (**K**.) — And [the pl.] **أَشْوَابٌ** signifies *A medley, or mixed multitude, of sundry sorts*: a less particular term than **أَوْبَاشٌ**, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (**TA**, from a trad. :) accord. to **El-Jawaleek**, it is an arabicized word, from the Pers. **أَشْوَبٌ**. (**TA** in art. **وشب**.)

شَوْبٌ: see **شَوْبًا** in the next preceding paragraph.

شَوْبَةٌ *Deceit, delusion, guile, or circumvention*: (**K**;) [see also **شَوْبٌ**:] [or, app., somewhat thereof:] one says, **فِي فُلَانٍ شَوْبَةٌ** [In such a one is deceit, &c.]. (TA.)

شِيَابٌ *A virgin in the night of her devirgination*: (**Ibn-Abi-l-Hadeed**, **MF**;) [either from **شَابَ** having for its aor. **يَشُوبُ**, signifying “he mixed,” or from **شَابَ** having for its aor. **يَشِيْبُ**, signifying “he became white-headed, or hoary;” as shown by what follows:] one says, **بَاتَتْ بِبَيْتَةِ شِيَابٍ**, (**S** and **A** in art. **شيب**, and **K** in the present art.,) and **بَيْتَةَ الشِّيَابِ**, (**K**;) *She passed the night of a virgin then devirginated*, (**S**, **A**, **K**;) and *of the virgin then devirginated*: (**K**, **TA**;) said of a virgin-bride when she is devirginated by the bridegroom in the night in which she has been first brought to him: (**A**, **K**, **TA**;) in the contr. case, when she is not devirginated, one says, **بَاتَتْ بِبَيْتَةِ حَرَّةٍ**: (**S**, **TA**;) and one says also, **بَيْتَةَ حَرَّةٍ** and **بَيْتَةَ شِيَابٍ**: (**TA** in art. **حر**;) **Z**, in the **A**, mentions the first phrase in art. **شيب**, and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the **L** it is said that the **شِيَاب** in **شِيَابٌ** is substituted for **و**, because of [the allusion of the phrase to] the mixing of the sperma genitale of the man with that of the woman; but that **شَوْبًا** has not been

heard instead of **شِيَابٌ**: **ISd**, in the **M**, mentions it in arts. **شوب** and **شيب**; observing that the **شِي** is said to take the place of **و**: **J**, as well as **Z** and others, mentions it in art. **شيب** [q. v.]. (TA.)

شَوْبٌ and **شِيَابَةٌ**: see **شَوْبٌ**.

شَائِبَةٌ sing. of **شَوَائِبٌ** meaning *The whiteness [mixing] with the darkness of night*. (**Har** p. 58.) — The saying **لَيْسَ فِيهِ شَائِبَةٌ مُلْكٌ** may be from **شَاهَهُ** “he mixed it;” meaning *There is not in it anything [of ownership, or right of possession,] mixed therewith, though small, or however small*; like as one says, **لَيْسَ فِيهِ عُلْقَةٌ وَلَا شَيْبَةٌ**; it being an instance of the measure **فَاعِلَةٌ** in the sense of the measure **مَفْعُولَةٌ**, as in **عَيْشَةٌ رَاضِيَةٌ**: thus the lawyers use it. (**Msb**.) — **شَائِبَةٌ** is also sing. of **شَوَائِبٌ** meaning *Uncleanesses, filths, or pollutions; or unclean, filthy, or foul, things*. (**S**, **Msb**, **K**.)

مَشُوبٌ (**S**, **Msb**) and **مَشِيْبٌ**, the latter from **شِيْبَ** [“it was mixed”], *Mixed*. (**S**, **Msb**.) A poet says, (namely, **Suleyk Ibn-Es-Sulakeh Es-Saadee**, **TA**.)

وَمَا قُدِّرَ فِي الْقِصَاعِ مَشِيْبٌ

i. e. [And the water of cooking-pots, in the wooden bowls,] mixed with seeds for seasoning and with sauces. (**S**.) — **الْفَتْحَةُ الْمَشُوبَةُ بِالْكَسْرِ** means [The fet-hah that is mingled with kesreh; which is] the fet-hah that precedes the **ا** of **اِمَالَةٌ**; as in **عَابِدٌ** and **عَارِفٌ** [when they are pronounced “ébidun” and “érifun”]; for **اِمَالَةٌ** consists in inclining [the sound of] fet-hah towards [that of] kesreh; whereby [the sound of] the **ا** that follows it is inclined, and is not a pure **ا**; for like as [the sound of] the fet-hah is mingled [with that of kesreh], so is [the sound of] the **ا** [mingled with that of **ي**]. (**L**, **TA**.)

مَشَاوِبٌ, with damm [to the **م**], and fet-h to the **و**, [not with both of these vowels to the **و** as supposed by Freytag,] The case (**عِلَافٌ**) of a flask or bottle; (**K**;) because it is mixed with redness and yellowness and greenness; mentioned by **AHát** on the authority of **Aq**: (**TA**;) pl. **مَشَاوِبٌ**: (**AHát**, **K**;) or the pl. signifies [receptacles of the sorts called] **أَسْفَاطٌ** [pl. of **سَفَطٌ**] and **حَقَقٌ** [pl. of **حَقَقَةٌ**] made of palm-leaves. (A.)

شوذ

2. **شَوَذَ السَّحَابُ الشَّمْسَ** *The clouds covered the sun*, (**K**;) as though it were turbaned with a dust-coloured haze inclining to yellow; as is the case in a year of drought; i. e. (**T**, **L**) thin clouds containing no water surrounding it, (**T**, **L**, **K**;) having the hue above described. (**T**, **L**.) — **شَوَذَتِ الشَّمْسُ** [thus in the **L** and **K**, not **شَوَذَتْ** nor **تَشَوَذَتْ**,] *The sun inclined to setting*, (**T**, **L**, **K**;) and became covered with such clouds [as those above described]: (**T**, **L**;) became turbaned with clouds. (**AHn**, **L**.) — **شَوَذَهُ**, (inf. n. **تَشْوِيزٌ**, **L**;) + *He turbaned him; attired him with a turban*: (**AZ**, **T**, **L**, **K**;) app.

from *شوذت الشمس*. (T, L.) And *شوذ رأسه* + *He turbaned his head*. (Mḡb.)

5. *شوذ* and *اشتاد* + *He turbaned himself; attired himself with a turban*. (AZ, T, S, L, K.) [See above.]

8: see what next precedes.

فلان حسن السيادة + *Such a one is goodly in his manner of turbaning*. (K.)

خير الأناؤد + *The best of the creation, or of mankind, or people; syn. خير الخلق*. (K.)

منوذ + *A turban*; (IAar, S, Mgh, L, Mḡb, K.) as also *منواذ*: (K:) pl. of the former *منواؤد*; (S, Mgh, L, Mḡb, K.) and of the latter *منواؤد*. (K.) — + *A king*: (K:) *a crowned king*. (TA.) — + *A lord, or chief*, (K,) *to whom obedience is paid*. (TA.)

منواؤد: see the next preceding paragraph.

شور

1. *شار*, (S, A, Mḡb, K.) aor. *شور*, (Mḡb,) inf. n. *شور* (Mḡb, K.) and *شيار* and *شيارة* and *مشار* and *مشار* and *مشار*, (S, K,) and *مشار*; (K;) and *اشتار*, and *اشتار*, (S, K,) and *اشتار*; (A, K;) *He gathered honey; (S, Mḡb;) extracted it from the small hollow [in the rock in which it had been deposited by the wild bees]; (A, K;) gathered it from its hives and from other places*. (TA.) — *شار*, inf. n. *شور*, *He exhibited, showed, or displayed, a thing*. (IAth, TA.) — *شار الدابة*, (S, A, Mgh, Mḡb, K,) inf. n. *شور* (S, Mgh, Mḡb, K) and *شوار*, (K, TA,) or *شوار*; (CK;) and *شورها*, (A, K,) inf. n. *تشوير*; (TA;) and *اشارها*, (Th, K,) but this last is rare; (Th, TA;) *He exhibited, or displayed, the beast, for sale, (S, A, Mgh, Mḡb,) going to and fro with it, (S, Mgh,) or making it to run, and the like: (Mḡb;) he tried the beast, to know its pace, or manner of going: (A, Mgh:) he made the beast to run, that he might know its power: (TA:) he broke, or trained, the beast: or he rode it on the occasion of exhibiting, or displaying, it to its purchaser: or tried it, to see its powers: or he examined it, as though he turned it over; and in like manner, شار نفسه the female slave. (K, TA.) [Hence] شار نفسه He displayed his agility, to show his power. (TA, from a trad.) — And *شوته* I ornamented, or decorated, it. (TA.) — *شاره* He (a man) became goodly in countenance. (Fr, TA.) — *He* (a horse) became fat and goodly: (S:) and so *شارت* said of a she-camel: (TA:) [and *تشورت* said of a woman: (Freitag, from the Deewán of the Hudhalees:)] or *شارت* said of a she-camel, she became fat; (K;) and in like manner *اشتار* and *اشتار* said of a he-camel: (S:) and *اشتارت* the camels became somewhat fat: (S:) and *اشتارت* they became fat and goodly: (K:) or this last signifies † they became fat; because their owner points to such with his fingers; as though they desired to be pointed to. (A.)*

2. *شور به*, inf. n. *تشوير*: see 1. — *شور به* He did to him a deed of which one should be ashamed: (Yaḡkoob, Th, A, K.) or he made bare

his pudenda: (O:) or as though he made bare his pudenda. (S.) — And *شوره*, (Lh, S,) and *شور به*, (Lh, TA,) *He made him to be confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done*. (Lh, S.) — *شور القطن* He turned over [or separated and loosened] the cotton by means of the *مشوار* [q. v.]. (TA.) — See also 4, in two places.

3. *شاوره*, (inf. n. *مشاورة* and *شوار*, TA,) and *استشاره*, both signify the same, (S, Mḡb,) *He consulted him, or consulted with him; he debated with him in order that he might see his opinion; (Mḡb;) respecting the thing or affair: (S, Mgh, * Mḡb:*) or † the latter, (A, K,) or both, (TA,) he sought, desired, or asked, of him counsel, or advice*. (A, K.) See also 6.

4: see 1, first sentence. — *أشرنى عسلاً*, (K,) or *على العسل*, (Sh, Sgh, L,) *Help thou me to collect honey, or the honey*. (Sh, Sgh, L, K.) — *أشار الدابة*: see 1. — *أشار التار*, and *أشار بها*, (K,) and *أشورها*, or *أشور بها*, (accord. to different copies of the K, the former accord. to the text of the K in the TA,) and *شور بها*, (K, TA,) *He stirred up the fire, or made it to burn up; syn. رعبها*. (K.) — *أشار إليه*, (S, Mḡb, K,) inf. n. *إشارة*, (Mḡb,) *He made a sign to him, with the hand, (S, Mḡb, K,) or with the head, (Mḡb,) or with the eye, or with the eyebrow, (K,) or with a thing serving to convey intelligence of what he would say; as when one asks another's permission to do a thing, and the latter makes a sign with his hand or with his head, meaning that he should do it or not do it; (Mḡb;) as also إليه شور*, (ISk, S, Mḡb, K,) inf. n. *تشوير*. (Mḡb.) — [And *He*, or *it*, pointed to it or at it, pointed it out, or indicated it. Hence, in grammar, اسم إشارة A noun of indication; as *ذا* &c. And] *أشار إلى الحركة بصوت خفي* [He indicated the vowel by a somewhat obscure sound;] meaning he pronounced the vowel in the manner termed *الروم*. (I' Aḡ p. 351.) And *أشار إلى الإعراب في الوقف* [He indicated the case-ending by the pronunciation termed *الروم* in pausing; as when you say *أى* with a slurring of the final vowel-sound to one who says to you *مرى رجل*. (S) voce *أى*.] — *أشار به* He made it known. (Har p. 357.) — *أشار عليه* He made known, or notified, to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. (Har ibid.) — *أشار عليه بكذا* [in the CK *أله*] He counselled him, or advised him, to do such a thing; (S, * Mḡb;) showed him that he held it right for him to do such a thing: (Mḡb:) or he commanded, ordered, or enjoined, him to do such a thing. (K.)

5. *شور* He had a deed done to him of which one should be ashamed. (Yaḡkoob, Th, A, K.) [It occurs in a saying of Yaḡkoob, respecting an indecent action of an Arab of the desert, app. as

meaning *His pudenda became exposed*; (see 2;) but some disapprove it, and say that it is not genuine Arabic; as is stated in the TA.] — *He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done*. (Lh, S.) — See also 1, last sentence.

6. *اشتورا* and *اشتورا* (A, Mgh, Mḡb) *They consulted one another, or consulted together; they debated together in order that they might see one another's opinion: (Mḡb:) تشتاور* signifies the extracting, or drawing forth, opinion; as also *مشورة* and *مشورة* and *مشورة*, from *شار* “he extracted honey;” (Bd in ii. 233;) and *شورى* signifies the same as *تشتاور*. (Bd in xlii. 36, and Mgh.) — *تشارتة الناس* occurs in a trad. as meaning *اشتهروه بإبصارهم* [app. *The people rendered him conspicuous, or notorious, by their looking at him*]. (TA. [There mentioned in the present art.; as though the *ى* were a substitute for *و*.]

8. *اشتار*: see 1, first sentence. — And see 10. — See also 1, last sentence, in two places. — *اشتار ذنبه* i. q. *أقتار* [He (a horse) raised his tail in running]. (Sgh, TA.) — *اشتورا*: see 6.

10. *اشتار*: see 1, first sentence. — See also 3, in two places. — *اشتار الناقة* He (a stallion-camel) smelt the she-camel and examined her, to know if she had conceived or not; (K;) as also *اشتارها*. (A'Obeyd, TA.) — *It* (a man's case or affair) became manifest. (AZ, K.) — *He put on, or clad himself with, goodly apparel*. (K.) — See also 1, last sentence, in two places.

شار: see *شير*, in two places.

شور Honey gathered, or extracted, from its place: (K, TA:) originally an inf. n. (TA.) — See also *شورة*, with which it is syn. in several senses accord. to the O and some copies of the K.

شور: see *شورة*, with which it is syn. in several senses accord. to the L and some copies of the K.

شارة: see *شورة*, in three places.

شورة: see *شورة*, in three places: — and see *مشورة*. — Also i. q. *خجلة* [i. e. *Confusion, or perplexity, and inability to see one's right course, by reason of shame: &c.*]. (K.)

شورة, (S, IAth, O, L, K,) with damm, (IAth, L,) and *شورة*, (TA, and so in some copies of the K,) and *شارة*, (S, O, L, K,) in which the *ا* is changed from *و*, (TA,) and *شور*, (so in the L and in some copies of the K,) or *شور*, (so in other copies of the K and in the O,) and *شوار*, (S, O, K,) and *شيار*, (O, K,) *Form, or appearance; figure, person, mien, feature, or lineament; external state or condition; state with respect to apparel and the like, or garb*. (S, IAth, O, L, K.) One says, *فلان حسن الشارة*, and *الشورة* *Such a one is goodly in form or appearance, &c.* (TA.) And *هو رجل حسن الشورة والشورة* He is a man goodly in respect of form and of appear-

ance, &c. (Fr. §. [See also below.]) — Goodliness, or beauty: (IAth, L, K:) so شورة is expl. by IAqr: (O:) and شورة, with fet-h, is expl. as signifying pleasing beauty: (TA:) app. from شور, the "act of exhibiting, or showing," a thing. (IAth, TA.) — Clothing, or apparel: (S, O, L, K:) شورة, with fet-h, is said to have this signification by Th: and شارة is also expl. as signifying goodly, or beautiful, apparel. (TA.) — Ornament, ornament, or finery. (K.) — Fatness. (K.) — And شورة, with damm, and مشوار, Aspect, or pleasing aspect; syn. منظر: and Internal, or intrinsic, state or quality; syn. مخبر. (K, TA.) One says, شوار فلان ليس لفلان مشوار i. e. منظر [Such a one has not a pleasing aspect]. (TA.) And شورة والشورة فلان حسن الشورة والشورة Such a one is good in respect of form, and of internal state or qualities, when tried. (TA.) And فلان حسن المشوار Such a one is good when one tries him. (Aq, TA.) = For the first word (شورة), see also مشورة. = And see مستشير.

شورى A certain marine plant; (K;) a sort of trees, of the trees of the shores of the sea: (Sgh, TA:) [it is, as supposed by Freytag, the plant called by Forskål (Flora Aegypt. Arab, p. 37.) scura marina; of the class tetrandria, order monogynia; foliis lanceolatis, integris; floribus fulvis: &c.: said by him to be called in Arabic "schura" شوره; and by the people of Maskat, "germ" قمر: a sort of trees growing in inlets of the sea, in the midst of the water of the sea, resembling the دب in the thickness of its stem and the whiteness of its bark, and also called قمر. (O.)

شورى: see مشورة, in four places; and 6.

شوران [whether with or without tenween is not shown] i. q. عصفور [i. e. Safflower, or bastard saffron]. (K.)

شوار: see شورة. = Also, (ISk, S, Msh, K,) and شوار, and مشوار, (Msh, K,) The furniture and utensils of a house or tent; (ISk, S, Msh, K;) such as are deemed goodly: (Ham p. 305, in explanation of the first:) and of a camel's saddle. (S, Msh.) — And the first, (S, Msh, K,) and second, (Msh, K,) and third, (K,) The pudendum, or pundenda, (فرج, S, Msh,) of a woman and of a man: (S:) or a man's penis, [see also مشوار,] and his testicles, and his posteriors or anus (است). (K.) — And اهدى الله شواره is a form of imprecation, (TA,) meaning May God make bare his pudenda. (S, A, TA.) = ريح شوار A soft, or gentle, wind: (Sgh, K:) of the dial. of El-Yemen. (Sgh, TA.)

شوار: } see شوار; each in two places.
شوار: }

شيار: see شورة. = Also a name given by the Arabs to Saturday, (S in this art., and K in art. شير,) in the Time of Ignorance: (TA in art. شير:) pl. [of pauc.] اشير and [of mult.] شير and شير.

(Zj, K:) accord. to Zj, you may say ثلاثة شير [Three Saturdays, using شير as a pl. of pauc.]: so in the Tekmileh. (TA.)

شير One's consulter, or counsellor with whom he consults: and one's وزير [q. v.]: (K:) one qualified for consultation: (S, TA:) pl. شورا. (K.) One says, فلان خير شير Such a one is [good,] qualified for consultation. (S, TA.) — A man goodly in respect of شارة [i. e. appearance, or apparel, &c.]: (Fr, S, A:) or beautiful, or good: in this or in the former sense, the fem., with ة, is applied to a woman. (TA.) One says, إنه لخير شير Verily he is goodly in form and in appearance or apparel &c. (Fr, S, A.) — A man goodly in his internal, or intrinsic, states or qualities, when tried; as also شار: one says شار رجل شير صير and شار A man goodly in his internal, or intrinsic, states or qualities, and equally so in his outward appearance. (TA.) — Fat: (TA:) or fat and goodly: (S, K, TA:) pl. شيار, applied to horses, (S, K,) and to camels. (S.) — قصيدة شيرة A beautiful ode; (K;) an excellent ode. (TA.)

اشور [More, and most, distinguished by شورة or شارة, i. e., form, or appearance; &c.]. اشور عروس [The comeliest bride that was to be seen] is a phrase occurring in a trad. relating to Ez-Zebbà [a queen of El-Heereh, celebrated for her beauty]. (A, TA.)

مشار خلية [or habitation of bees, generally a hollow in a rock,] (S, K,) from which one gathers, or extracts, honey; (S;) a bee-hive; as also مشار. (KL.) See the next paragraph. [And see also مشورة.]

مادي مشار White honey (TA) gathered, (S, TA,) or which one has been assisted to gather. (K, TA.) AA cites the following verse, (S,) of El-Kutamee, (accord. to a copy of the S,) or of 'Adee Ibn-Zeyd, (O, TA.)

• وَسَمَاعٌ يَأْذُنُ الشَّيْخِ لَهُ •
• وَحَدِيثٌ مِثْلُ مَادِي مَشَارِ •

[And a singing, or a musical performance, (or, instead of And, the meaning may be Many,) to which the old man would lend ear, and a discourse like gathered white honey]: but Aq disapproves of this, and says that the right reading is مادي مشار [white honey of a habitation of bees from which it has been extracted], the former of these words being prefixed to the latter, governing it in the gen. case, and the latter being with fet-h to the م. (S, TA.)

مشور A thing ornamented, or decorated. (K.) مشور (S,) or مشوار, (K,) or both, (TA,) The wooden implement with which honey is gathered: (S, K, TA:) pl. of the former مشاور. (S.)

مشارة: see مشوار. = Also A rivulet, or streamlet, for irrigation; syn. ساقية: (TA voce ركيب:) or a channel of water: (TA voce دبر:) or a دبرة

[i. e. either a small channel of water for irrigation or a portion of ground] in land sown or for sowing: (S, K:) or a دبرة [app. here meaning a portion of ground] cut off, or separated, from the adjacent parts, (مقطعة,) for sowing and for planting: it may be of this art., or from المشرة: (ISd, TA:) or what is surrounded by dams [or by ridges of earth] which confine, or retain, the water [for irrigation]; as also دبرة and حبس: (R, TA:) pl. مشاور and مشائر. (K.)

مشورة: see the next paragraph, in four places.

مشورة and مشورة and شوري signify the same: (S:) the first and second are subst. from تشاوروا, and the third is a subst. from تشاوروا: (Mshb:) or the first (Lth) and second [which is written in the CK مشورة] (Lth, K) and third (K) are from الإشارة (Lth) or أشار عليه: (K:) [they signify Consultation; or mutual debate in order that one may see another's opinion; or counsel, or advice: or a command, an order, or an injunction: or] the extracting, or drawing forth, opinion: (Bd, as mentioned above: see 6:) مشورة [in the CK مشورة] is of the measure مفعلة, [originally مشورة, in the CK مفعلة,] not مفعولة, (K, TA,) because it is an inf. n., [or rather a quasi-inf. n.,] and such a noun has not this last measure: (TA:) it is like معونة; (Mshb;) and is a contraction of مشورة: (Fr, TA:) and it is said also to be from شار الدابة; or, accord. to some, from شار العسل; good counsel or advice being likened to honey. (Mshb.) One says, بالمشورة في امورك and بالمشورة في امورك [Keep thou to consultation, or take counsel, in thine affairs]. (A.) And فلان جيد المشورة and المشورة [Such a one is good, or excellent, in consultation, or counsel]. (TA.) And امرهم شوري like امرهم فوضي بينهم, [Their affair, or case, is a thing to be determined by consultation among themselves,] i. e., none of them is to appropriate a thing to himself exclusively of others. (Mshb.) It is said of 'Omar, ترك الخلافة شوري, (A, Mgh) He left the office of Khaleefeh as a thing to be determined by consultation: for he assigned it to one of six; not particularizing for it any one of them; namely, 'Othmán and 'Alee and Talhah and Ez-Zubeyr and 'Abd-er-Rahmán Ibn-'Owf and Saad Ibn-Abee-Wakkás. (Mgh.) And one says also, الناس فيه شوري [The people are to determine by consultation respecting it]. (A.)

المشيرة The forefinger, or pointing finger. (A, K.)

ثوب مشور A garment, or piece of cloth, dyed with شوران, meaning عصفور [i. e. safflower]. (K, TA.)

مشوار: see مشور. = Also The string of the مندف [q. v.]: (K, TA:) because the cotton is turned over [or separated and loosened] (يشور) i. e. يققلب by means of it. (TA.) = Also A place in which beasts are exhibited, or displayed,

(S, A, Mgh, Mṣb, K,) for sale, and in which they run. (Mgh, Mṣb.) Hence the saying, **إِيَّاكَ وَالْحُطْبُ قَاتِبًا مَشَوْرًا كَثِيرَ الْعَثَارِ** [Avoid thou orations, for they are means of display in which one often stumbles]. (S, A, K.) — And The pace, or manner of going, of a horse: one says **فَرَسٌ فَسٌّ** [A horse good in respect of pace, or manner of going]. (A.) — See also **شُورَةٌ**, latter part, in three places. — One says of camels, (K,) or of a beast, **دَابَّةٌ مَشَوْرَةٌ** and **مَشَوْرَةٌ** They, or it, became fat and goodly (K, TA) in appearance. (TA.) — [It occurs in the O and K, in art. **حُوق**, as signifying The penis of a horse: perhaps a mistranscription for **شَوَار**, q. v.: I find it expl. in this sense in Johnson's Pers., Arab., and Engl. Dict.; but he may have taken it from the K.] — [It is said to signify] also A portion that a beast has left remaining of its fodder: (O, K, TA:) but Kh says, "I asked ADk, Is it **نَشَوْرٌ** or **مَشَوْرٌ**? and he said **نَشَوْرٌ**, and asserted it to be Pers.:" (O, TA:) it is an arabicized word, (K,) originally **نَشُخَوْرٌ**: (O, K: or, as in the CK, **نُشُخَوْرٌ**: [correctly **نُشُخَوْرٌ** or **نُشُخَوْرٌ**]:) one says, **نَشَوْرَتِ الدَّابَّةُ نَشَوْرًا**. (TA.)

مَشَوْرَةٌ A place in which bees deposit their honey; as also **شُورَةٌ**; (K;) or, as written by Sgh, the latter word is [شُورَةٌ] with fet-h. (TA.) [See also **مَشَارٌ**.]

مَشَارٌ A gatherer of honey. (S, TA.) — See also **مَشَارٌ**.

مُسْتَشِيرٌ Fat; (AA, S;) as also **شُورَةٌ**, with damm, applied to a she-camel: (K:) or the latter signifies of generous race; or excellent. (TA.) [See also **شِيرٌ**.] — And A stallion-camel (El-Umawee, T, S) that knows the female which has not conceived, and distinguishes her from others. (El-Umawee, T, S, K.)

شوس

1. **شُوسٌ**, (K,) aor. **يَشُوسُ**, (TA,) inf. n. **شُوسٌ**; (S, A, K, TA;) and **يَشَاسٌ**, (Lth, K, TA,) or **يَشُوسُ**; (Ham p. 68;) *He looked from the outer angle of his eye, by reason of pride, or of anger, or rage:* (S, A, K:) or, as in the M, *he looked with one of his eyes, inclining his face towards the side of that eye; doing so naturally, or by reason of pride and self-conceit and anger: or he raised his head in pride:* (TA:) or *he made the eye small, contracting the lids, to look:* and **شُوسٌ** has the first of the meanings above mentioned; (A, K;) or the last: (A:) or one says, **تَشَاوَسَ فِي نَظَرِهِ**, meaning *he looked with the look of the haughty, or proud:* (TA:) or **تَشَاوَسَ إِلَيْهِ** *he looked at him from the outer angle of his eye, inclining his face towards the side of the eye with which he looked:* (AA, S, TA: [see also 3:]) or **تَشَاوَسَ** signifies *he looked towards the sky with one of his eyes:* or it means *he showed, or manifested, pride and self-conceit, and haughtiness;* agreeably with the general analogy of verbs of this measure: and **شُوسٌ** is in the natural disposition. (TA.) — Also *He was such*

as is termed **أَشُوسٌ** meaning *bold, or daring, to engage in fight, and strong.* (TA.) — **شُوسٌ** [inf. n. of **شَاسٌ**] in relation to the **سِوَاكٍ** [or tooth-stick] is a dial. var. of **شُوصٌ**: (IAṣr, K, TA:) one says, **شَاسٌ فَاهُ بِالسِّوَاكِ**, like **شَاصُهُ** [q. v.]. (Fr, TA.)

3. **شَاوَسَهُ** [He looked at him in the manner of him who is termed **أَشُوسٌ**; like **تَشَاوَسَ إِلَيْهِ**: see **مَشَاوَسٌ**.]

6: see the first paragraph.

أَشُوسٌ, applied to a man, (S, A,) *Who looks in the manner expl. above, in the first sentence of this art.:* (S, A, K:) or *in whose look is known anger; or rancour, malevolence, malice, or spite; and pride:* (TA:) or *raising his head by reason of pride:* (AA, TA:) fem. **شُوسَاءُ**: (A, TA:) and pl. **شُوسٌ**. (S, A, K.) [Hence the saying,] **بَلَى فُلَانٌ بِشُوسِ الْخَطُوبِ** [Such a one was tried with terrifying, or severe, calamities or afflictions]. (A, TA.) — Also *Bold, or daring, to engage in fight, and strong.* (TA. [See also **شُوشٌ**: and see **أَشْرَسٌ**].)

مَشَاوَسٌ † *Water hardly to be seen, by reason of its paucity, and the depth to which it has sunk;* (A, *K;) as though it looked at him who came to it in the manner of him who is termed **أَشُوسٌ** **كَأَنَّهُ يَشَاوِسُ الْوَارِدَ**. (A, TA.)

شوش

2. **تَشْوِيشٌ**, inf. n. **شُوشٌ عَلَيْهِ الْأَمْرُ**, *He rendered the affair, or state, or case, confused, disordered, or perplexed, to him:* (El-Farábee, S, *Mṣb: the inf. n., and that only, mentioned in the S in art. **شِيشٌ**;) or, accord. to certain of those skilled in the abstrusities and niceties of science, **شُوشٌ** is a post-classical word, and the chaste word is **هَوَشٌ**: accord. to IAmb, the leading lexicologists hold that one should only say **هَوَشٌ**; and Az and others say the same: (Mṣb:) [F also says,] **تَشْوِيشٌ** is a mistake for **تَهْوِيشٌ**. (K.) See also **شَوَاشِي**.

5. **تَشْوِيشٌ عَلَيْهِ الْأَمْرُ** *The affair, or state, or case, became confused, or perplexed, to him:* (El-Farábee, S, Mṣb: mentioned in the S in art. **شِيشٌ**;) or this is post-classical: (Mṣb:) or **تَشْوِيشٌ** is a mistake for **تَهْوِيشٌ**. (K.)

6. **تَشَاوَسَ الْقَوْمُ** *The people, or company of men, became mixed, or confounded, together;* syn. **تَبَاوَسَ**. (Sgh, K.)*

شُوسٌ in the phrase **أَبْطَالَ شُوشٌ** i. q. **شُوسٌ** [pl. of **أَشُوسٌ**, q. v.]. (O, K.)

شُوشَاءُ and **شُوشَاءُ**, (Lth, O, K,) or the former is a mistake, (TA,) the latter said by Az to be that which he heard from the Arabs, (O, TA,) applied to a she-camel, *Light, or agile:* (Lth, O, K:) or, so applied, *swift:* (A'Obeyd, O:) and applied to a woman as an epithet of discommendation. (O.) A poet, cited by AA, applies the epithet **شَوَاشِي**,

with hemz, by poetic license, to a **نَاضِحٌ** [properly meaning a camel upon which water is drawn from a well]; originally from **شُوشَاءُ**, (O,) or **شُوشَاءُ**, (TA,) meaning "Light," or "agile," applied to a she-camel: so says AA. (O, TA.)

بَيْنَهُمُ شَوَاشِي, (O, and so in the TA as from the K,) or **شَوَاشِي**, (so in the CK and in my MS. copy of the K,) *Between them is disagreement, dissension, discord, or difference:* (O, K:) the vulgar say **تَشْوِيشٌ**. (O, TA.)

شَوَاشِي: see **شُوشَاءُ**.

مَشُوشٌ, (so accord. to my copy of the KL,) or **مَشُوشٌ**, (so accord. to Golius from the KL,) *A small turban (دَسْتَارِجَه).* (KL. [Comp. **مَشُودٌ**].)

مَشَاوَسٌ *Water not to be seen, (K,) or hardly to be seen, (TA,) by reason of its remoteness [from the surface of the ground] or its paucity:* (K:) a dial. var. of **مَشَاوِسٌ** [q. v.]. (TA.)

شوص

1. **شَاصٌ**, aor. **يَشُوصُ** (S, A, Mgh, Mṣb, K) and **يَشَاصُ**, in all its senses, (O, K,) inf. n. **شُوصٌ**, (S, Mgh, Mṣb, K,) *He set up a thing with his hand:* (Mṣb, K:) or *he put it into a state of commotion:* (Mṣb:) or it signifies also *he moved it violently from its place.* (IDrd, K.) — *He rubbed a thing with his hand.* (IAṣr, K.) — *He washed (A'Obeyd, S, Mgh, Mṣb, K) a thing, (Mṣb,) or anything: (A'Obeyd:) he cleansed (AO, S, K) a thing: (AO:) as, for instance, his mouth, with the سِوَاكِ [or tooth-stick]: (S:) he rubbed and cleansed the teeth and the side of the mouth. (IAṣr.) You say فَاهُ شَاصٌ فَاهُ* *He cleansed and washed his teeth, (Mgh,) بِالسِّوَاكِ [with the tooth-stick]. (Mṣb.) And شَاصَ أُسْنَانَهُ, (A,) or فَاهُ, (TA,) [or app., شَاصٌ alone, accord. to the K,] He cleansed his teeth with the سِوَاكِ: (AA, K, TA:) or he did so by passing it across his teeth: (A, TA:) or from below upwards: (K, TA:) or by thrusting it into them, or between them: (TA:) and in like manner you say, فَاهُ شَاصِيٌ, (TA,) inf. n. **شُوصٌ**; (Fr, K, TA;) and فَاهُ شُوصٌ, (TA,) inf. n. **تَشْوِيشٌ**. (K, TA.) — Also *He chewed a سِوَاكِ [app. to separate the fibres at the end and so make it like a brush, to prepare it for cleaning his teeth with it]. (K, *TA.)**

2: } see 1, near the end of the paragraph.
4: }

شُوصُ السِّوَاكِ *The washings (غَسَالَةٌ) of the tooth-stick: or what remains from the tooth-stick when one cleans his teeth with it: each of these meanings is assigned to it in explanations of a trad.:* **اِسْتَعْنُوا عَنِ النَّاسِ وَلَوْ بِشُوصِ السِّوَاكِ** [Be ye independent of other men, if it be only by means of possessing the washings, &c., of the tooth-stick: i. e., as long ye possess anything]. (TA.)

شوط

1. **شَاطٌ**, aor. **يَشُوطُ**, inf. n. **شُوطٌ**, *He ran a heat,*

or single run, or a run at once, to a goal, or limit. (TA.)

2. شوط, inf. n. تَشْوِيطُ, He (a man, IAar) made a long journey; his journey was, or became, long. (IAar, K.) = شوط الفرس: see 5. — شوط سفينة He voyaged with his ship. (TA.) = Also شوط He made a cooking-pot to boil. (El-Kilábee.) — He cooked thoroughly flesh-meat; (Ibn-'Abbád, Sgh, K;) as also شيط: (Ibn-'Abbád, Sgh:) or both signify he smoked it, or made it smoky, and did not thoroughly cook it. (TA.) — † It (hoar-frost, or rime,) burned (أُحْرَقَ, q. v.) a plant, or herbage: (K:) and in like manner one says of medicine which is sprinkled upon a wound. (TA.) See also 4 in art. شيط, in two places.

5. تشوط الفرس, [in the CK, شوط, but as this, in the manner in which it is there mentioned, is a needless repetition, being implied, if correct, it is doubtless a mistranscription,] He continued to drive, or urge on, the horse, until he was tired, or fatigued. (K, TA.)

شوط A heat; a single run, or a run at once, to a goal, or limit; (Mgh, Mgb, K;) syn. طلق: (S, Mgb:) pl. أشواط. (S, Mgh, Mgb, K.) You say, شوطاً عدداً He ran a heat. (S.) And طاف أشواطاً بالبيت سبعة أشواطاً He performed seven circuits round the House [of God, i. e. the Ka'abah]: (S, TA:) from the [Black] Stone to the [Black] Stone [again] is one شوط: (S, Mgb, TA:) but some of the lawyers disapprove of this application of the term اشواط. (IF, K, TA.) — [It is also, app., an inf. n. used as an epithet: for one says, جاء شوطاً من الخيل: see سنن, in the latter part of the paragraph.] It is sometimes used in relation to the wind: so says Lth: and he cites the following as an instance in which the wind is meant:

• وَنَازِحٌ مُعْتَكِرٌ الْأَشْوَاطِ •

[app. meaning And a wind, or many a wind, exhausting, or drying up, the waters, the blasts thereof bringing dust]. (TA.) — And it is also [used as meaning A bout] of shooting arrows. (T and M in art. رتق.) — Also The space of ground over which a horse runs; such as a ميدان, and the like; which is [said by some to be] the primary signification; [but the primary signification is said by others to be the first given above; (see Har p. 574;)] and so تشويطة. (TA.) — Also † A scope; an object to be reached, or accomplished; syn. غاية: whence the saying, الشوط بطين † The scope is remote: (Har p. 574:) a prov., relating to the long extent of hope. (TA.) — And † A place between two elevated tracts of ground, through which water and men pass, as though it were a road, extending as far as the voice of a caller can be heard, then ending, (Ish, O, K,) of such depth that it will conceal the camel and his rider, found only in plain, or soft, ground, and producing good herbage: (Ish, O:) pl. شواط; (Ish, O, K;) originally شواط. (Ish, O.) Z writes it with س. (TA. See سوط.) = شوط براج i. q. ابن أوى [The jackal]: (IDrd, S, Z, O, L, K:) or some other beast. (L.) = شوط

باطل: see سوط باطل, in art. سوط: accord. to IDrd, it is not of established authority. (O.)

تشويطة: see شوط. — It is also, metonymically, applied to † The plague, or pestilence; and other destructive diseases. (TA.)

شوط

شواط and شواظ, (S, K, &c., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Kur [lv. 35], where Ibn-Ketheer read شواظ, (TA.) Flame (S, Bd, Jel, K) without smoke: (S, Jel, K:) or smoke of fire: and heat of fire: (Ish, K:) and heat of the sun: (K, TA:) or a piece of fire in which is no smoke: or flame of fire: or only of fire and something mixed therewith. (L.) — [And hence,] † Vehemence of thirst: (K, TA:) or simply, thirst. (A, TA.) You say, جمل به شواظ † A thirsting camel. (A, TA.) — And † Clamour. (K, TA.)

شوف

1. شوفته, (S, O, K,) aor. أشوفه, (O,) inf. n. شوف, (O, K,) I polished it; (S, O, K;) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) — [Hence,] شيفت الجارية, (S, O, K,) also written شيفت, (thus in one of my copies of the S, in the other written شفت, and thus only,) aor. تُشَفِّتُ, (S, O, K,) inf. n. as above, (S,) The girl, or young woman, was adorned. (S, O, K.) — And [hence likewise,] شوف also signifies The smearing of a camel with tar. (K.) One says, شف ببعيرك Smear thy camel with tar. (O.) = [The inf. n.] شوفان as syn. with تشوف [but in what sense is not said] is vulgar. (TA.) — So too is [the inf. n.] شوف as meaning The act of seeing [and of looking]. (TA.) [شاف is much used in the present day as meaning He saw, and he looked at, a thing.]

2. شوف الجارية, inf. n. تشويف, He adorned the girl, or young woman. (TA.) = شيف الدواء He made the medicament to be what is termed شيف [q. v.]. (Ibn-'Abbád, O, K.) [The ي in this verb is substituted for و.]

4. أشرف عليه i. q. اشاف عليه [meaning He was, or became, on the brink, or verge, or at the point, of it], (S, O, K,) namely, a thing; like أشفى; (S, O;) from which it is formed by transposition. (S.) — And اشاف He feared. (Ibn-'Abbád, O, K.) You say, اشاف منه He feared him, or it. (K.) = See also 5, last sentence.

5. تشوف He adorned herself: (K:) or تشوفت she (a woman, IDrd, O, or a girl, or young woman, S) adorned herself. (IDrd, S, O.) One says of a woman divorced by a sentence that admits of her returning, تشوفت لزوجها i. e. She adorns herself for her husband, by making her face clear, and polishing her cheeks; from 1 in the first of the senses assigned to it above. (Mgh.) = تشوفت الأوعال The mountain-goats ascended upon the tops of the mountains, (Lth,

O, Mgb,) and looked down, (Lth, O,) to see the plain country and its freedom from those whom they feared, in order that they might repair to the water and the pasturage. (Mgb.) — Hence, تشوف كذا He (a man) raised, or stretched and raised, his eyes, or sight, towards such a thing: and hence the verb became used to denote hope, or expectation, and desire, or seeking. (Mgb.) And تشوف من السطح He stretched himself up, and looked, and overlooked, or looked down, from the house-top. (K.) One says, النساء يتشوفن من الشطوح The women look, [or look down,] stretching themselves up, from the house-tops. (S, O.) [See also 8.] And one says also, تشوف إلى الشيء, (S,) or إلى الخير, (O, K,) or إلى الخير, (CK,) He looked for [the thing, or good, or the news or tidings], (S, O, K,) &c. (TA.) — And تشوف الشيء The thing rose, or became high or elevated; as also اشاف. (TA.)

8. اشتاف He (a man, S, O) stretched himself up, and looked: (S, O, K:) and in like manner one says of horses. (TA.) [See also 5.] — And اشتاف البرق He looked at the lightning, or at the cloud thereof, to see whither it was tending, and where it would rain; syn. شامه. (S, O, K.) = Also, said of a wound, It became rough, or thick; (AZ, O, K;) and so استشاف, thus without hemz. (TA.)

10: see what next precedes.

شوف The مجرّ, (O, K,) i. e. a wooden implement, (O,) [meaning a harrow,] by means of which the ploughed land is made even. (O.)

شافة: see شافة, in art. شاف. (TA.)

شيفات Medicaments for the eye and the like: (O, K:) from 1 in the first of the senses assigned to it above: originally شواف. (O.)

شواف A sharp-sighted man. (TA.)

شيفة A scout, or scouts, (طليلة,) employed to look out for a party; (IAar, S, O, K;) as also شيفان. (IAar, O, K.)

شيفان: see what next precedes.

مشوف Polished: applied to a دينار [&c.]. (S, O, K.) 'Antarah says,

- وَلَقَدْ شَرِبْتُ مِنَ الْمَدَامَةِ بَعْدَ مَا
- رَكَدَ الْهَوَاجِرُ بِالشَّوْفِ الْمُعْلَمِ

[And verily I have drunk wine, after that the vehement noon-day-heats of summer had remitted, purchased with the polished, characterized deenár]: (S, O, and EM p. 237:) he means the deenár polished by the minter thereof: (TA:) or, as some say, he means the bright, characterized, or figured, bowl. (O, TA.)* — Also A camel smeared with tar; (O, K;) because it polishes him. (TA.) — And (K) accord. to AA (O, TA) and A'Obeyd, (TA,) as used by Lebeed, (O, TA,) A camel in a state of excitement by lust: (O, K:*) but as some relate the verse in which it occurs, the word is with س, and means "smelt"

by the [other] camels because smeared with tar. (O, TA.) — And, (K,) as some say, (O, TA,) it means [A camel] decorated with wools of various colours, and with other things. (O, K. [In the CK, المَزِين is erroneously put for المَزِين.]])

مُشَوِّقَةٌ, like مَعْظَمَةٌ [in measure], A woman who exposes herself to view in order that men may see her. (Abou-'Alee, TA.)

شوق

1. شَاقِنِي, (S, Mṣb, K,) aor. يَشُوِّقُنِي, (S, Mṣb,) inf. n. شَوْقٌ; (Mṣb, TA;) and شَوْقِي, (S, Mṣb, K,) inf. n. تَشْوِي; (TA;) It (a thing, S and Mṣb in relation to the former verb, or the love of a female, K, and the mention of her, and her beauty, TA, or the latter verb is said of a man, Mṣb,) excited my desire, or the yearning or longing of my soul. (S, Mṣb, K, TA.) [Hence,] one says, شَقِي شَقِي فَلَانًا, meaning Render thou desirous, render thou desirous, such a one (شَوْقُهُ) for the ultimate abode or ultimate state of existence in the world to come (إِلَى الْآخِرَةِ). (IAar, K, TA. [See also 2.]) — And شَاقَ الطَّنْبَ إِلَى الْوَتْدِ (K,) aor. يَشُوِّقُهُ, inf. n. شَوْقٌ, (TA,) † He tied, and made fast, the tent-ropes to the tent-peg; (K, TA;) as also شَاقَهُ having for its inf. n. شَيْقِي; (TA in art. شَيْقِي;) like نَاطَهُ بِهِ, inf. n. نَوُطٌ: mentioned also by Z. (TA.) — And شَاقَ الْقَرْبَةَ (K,) inf. n. as above, (TA,) † He set up the water-skin, leaning it against the wall: (K, TA:) mentioned by Ibn-Buzurj. (TA.)

2: see above, in two places. A poet says, (O,) a man of the tribe of Kelb, (Ḥam pp. 145 et seq.,)

• وَحَنَّتْ نَاقَتِي طَرَبًا وَشَوْقًا •
• إِلَى مَنْ بِالْحَبِينِ تَشْوِي •

[And my she-camel uttered a yearning cry, by reason of lively emotion, and desire; whereupon I said, For whom, by the yearning cry, dost thou render me desirous?]: تَشْوِي being for تَشْوِيْنِي (O, and Ḥam p. 146, q. v.) Lth says that التَّشْوِيْقُ in relation to reading or recitation [of the Kur-án], and [sacred] narratives, is as when one says, شَوْقْنَا يَا فَلَانًا [lit. Do thou render us desirous, O such a one], meaning do thou mention [to us] Paradise and what is therein, by narratives, or reading or recitation; may-be we shall become desirous of it, and therefore work for it. (O, TA.)

4. اشَاقَهُ signifies وَجَدَهُ شَاقًا [app. meaning, عاشقًا, i. e. He found him to be an excessive, or attached, or admiring, lover]. (IAar, TA.) — One says also, مَا أَشَوْقِي إِلَيْكَ [How great is my desire, or the yearning or longing of my soul, for thee!]. (TA.)

5. تَشَوَّقَ He was, or became, excited by desire, or yearning or longing of the soul; quasi-pass. of شَوْقَهُ (S, TA) and شَاقَهُ. (TA.) See also 8. — And (TA) He showed, or made a show of, (O, K, TA,) and affected, (O,) or affecting, (K,

TA,) desire, or a yearning or longing of the soul. (O, K, TA.)

8. اشَاقَهُ (MA, O, Mṣb, K,) and اشَاقَهُ, both signifying the same, (MA, O, K,) as also تَشَوَّقَ, i. e. He was, or became, desirous of it; or affected with desire for it; (MA;) [or he yearned or longed for it in his soul; for] اشَاقَهُ is syn. with شَوْقٌ, (q. v.) as expl. below. (S.)

شَوْقٌ Desire, or yearning or longing of the soul, (S, O, Mṣb, K,) † إِلَى شَيْءٍ for a thing; (S, Mṣb;) as also اشَاقَهُ: (S:) [or] the motion of love: (IAar, O, K:) pl. اشَاقٌ. (K.) One says, بَرِحَ بِلَيْسٍ [Desire, &c., distressed me]: and بَلَغَتْ بِلَيْسٍ [meaning in like manner Desires, &c., distressed me]. (TA.) بَنَاتُ الشَّوْقِ means † The effects of الشَّوْقِ [or desire, &c.]. (Ḥam p. 539.) — Also inf. n. of 1 [q. v.]. (Mṣb, TA.)

شَيْقِي: see what next follows.

شَيْقِي † The thing with which a thing is extended in order to its being tied to a thing; (O, K;) like شَوْقِي; (S in art. شَيْقِي, O, TA;) originally شَوْقِي: and شَيْقِي, originally شَوْقِي, signifies the same. (TA.)

شَاقِي Exciting one's desire, or the yearning or longing of the soul of a person. (S, TA.) — Also [a possessive epithet, meaning شَوْقِي. And hence,] An excessive, or attached, or admiring, lover; syn. عاشقٌ; and so مَشْوُوقٌ: (Ḥar, p. 142:) or † the latter signifies one whose desire, or yearning or longing of the soul, is excited: (S, TA:) the former is sing. of شَوْقِي, (TA,) which is syn. with عاشقٌ [pl. of عاشقٌ] (IAar, O, K, TA) as well as pl. of اشَاقٌ. (K.)

شَيْقِي i. q. † مُشْتَاقٌ [i. e. Desirous, or yearning or longing in the soul]: (O, Mṣb, K:) or i. q. مَشْوُوقٌ [q. v. voce شَاقِي, in two places]: (JK:) originally شَيْوُوقٌ, of the measure فِعْلٌ. (O, TA.)

شَوَّاقٌ [Very desirous; or desiring, or yearning or longing, in the soul, much]. (JK and Mṣb voce شَوَّاقٌ.)

أَشَوْقٌ Tall; (IDrd, O, K;) applied to a man; but not of established authority: (IDrd, O:) pl. شَوْقِي. (K.)

قَرَبَةٌ مَشْوُوقَةٌ: see شَاقِي, in two places. — † A water-skin set up, leaned against a wall. (Ibn-Buzurj, O, K, TA.)

مُشْتَاقٌ: see شَيْقِي. المَشْتَاقُ, (so in the S,) or المَشْتَقُ, because مُشْتَاقٌ is originally مُشْتَوِّقٌ, of the measure مَفْعَلٌ, (O,) is used by poetic license for مُشْتَاقٌ, (S, O,) as Sb says; (S;) for the poet, requiring to make the last letter but one movent, makes it so by the original vowel. (O.)

شوك

1. شَاكَنِي الشَّوْكَةَ, (Aṣ, S, O, K,*) aor.

تَشْوِي, (Aṣ, S, O,) inf. n. شَوْكٌ, (TA,) The thorn entered into [or pierced me, or] my body or person. (Aṣ, S, O, K,*) And شَاكَتْ إصْبَعَهُ It (a thorn) entered into [or pierced] his finger. (TA.) And شَاكَنِي الشَّوْكَةَ (K,) aor. as above, (TA,) The thorn hurt me, or wounded me; syn. أَصَابَنِي. (K, TA.) And نَاكَنِي الشَّوْكَةَ, aor. (أَصَابَ,) The thorns hurt, or wounded, my skin. (Mṣb.) [Hence,] † لَا يَشْوُوكُ مَنِي شَوْكَةَ † No harm, or hurt, shall ensue to thee from me. (TA.) — أَشَوَّكُهُ, aor. أَشَوَّكُهُ, [I pierced him with a thorn;] I made a thorn to enter into his body or person; (S, O, K;) as also أَشَوَّكُهُ, (K,) inf. n. إِشَاكَةٌ: (TA:) the former verb from Ks; (T, S, O;) as though he made it to be doubly trans. [meaning that شَوْكَةُ is to be understood]. (Az, TA.) And مَا شَاكَهُ بِشَوْكَةٍ † and مَا أَشَاكَهُ † شَوْكَةً † as is meant by its being added † وَلَا شَاكَهُ بِهَا † He did not hurt him with a thorn; (K, TA;) as expl. by IF: (TA:) and † أَشَوَّكُهُ † أَشَوَّكُهُ † بِهَا † أَشَوَّكُهُ † أَشَوَّكُهُ † I hurt him with thorns: (TA:) or بِشَوْكَةٍ † بِشَوْكَةٍ † أَشَوَّكُهُ † أَشَوَّكُهُ † I hurt him, or wounded him, with thorns, or the thorns. (Mṣb.) — Accord. to IAar, (TA,) شَاكَ الشَّوْكَةَ (K, TA, [in the CK, erroneously, الشَّوْكَةَ]) aor. يَشَاكُهَا, (TA,) signifies خَالَطَهَا [app. meaning He pierced (lit. mixed or blended) himself with the thorn: unless شَوْكَةُ be improperly used in this instance, by poetic license, as a coll. gen. n., as seems to be implied in the S and O by an explanation of a verse cited voce نَفَسٌ, q. v., in which case the meaning is, he entered among the thorns]. (K, TA.) — [It is also said that] شَاكَ الشَّوْكَةَ, aor. يَشَاكُهَا, inf. n. شَوْكٌ, signifies He (a man) extracted the thorn from his foot. (MA.) — شَاكَ, aor. يَشَاكُ, inf. n. شَوْكٌ, He (a man) was, or became, pierced by a thorn. (S, O.) — شَاكَ, (K,) or [first pers.] شَكْتُ, (S, O,) aor. يَشَاكُ, (K, and the like in the S and O,) inf. n. شَاكَةٌ and شَيْكَةٌ, (S, O, K,) He, (K,) or I, (S, O,) fell, or lighted, among thorns: (S, O, K: [whence, accord. to the S and O, the verse above referred to, voce نَفَسٌ:] and شَكْتُ and شَاكَ, aor. أَشَاكَهُ, I fell, or lighted, among the thorns: (K:) accord. to IB, شَكْتُ, aor. أَشَاكَ, is originally شَوْكْتُ. (TA.) — شَاكَتِ الشَّجَرَةَ, aor. يَشَاكُهَا, inf. n. شَوْكٌ; and † شَاكَتِ; (Mṣb;) or † شَوْكَتْ, (K, TA,) inf. n. تَشْوِيكٌ; in some of the copies of the K شَوْكَتْ; (TA; [in the CK, شَوْكَتْ;]) and † أَشَوَّكَتْ; (K;) The tree was thorny, or prickly; abounded with thorns, or prickles: (Mṣb, K, TA:) [and] † أَشَوَّكَتْ said of a palm-tree has the like signification. (S, O.) — [Hence,] شَاكَ لِحْيَا الْبَعِيرِ † The two jaws of the camel put forth his canine teeth; (S, O;) as also † تَشْوِيكٌ, (S, O,) inf. n. تَشْوِيكٌ: (S:) or the phrase with the latter verb means The camel's canine teeth became long. (K.) — And شَاكَتِ الْجَارِيَةَ † The breast of the girl was ready to swell, or become protuberant or prominent; as also † شَوْكٌ, inf. n. تَشْوِيكٌ; (S;) and, accord. to Z, شَوْكٌ, like

فَرِحَ (TA:) or ثَدْبِيَا † شوك signifies † her breast became pointed in its extremity, (IDrd, O, K, TA,) and its protrusion appeared. (IDrd, O, TA.) — شاك الرجل, aor. يَشَاكُ, inf. n. شَوْكٌ, † The man exhibited his شَوْكَةٌ [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness. (S, O, Mṣb, K, TA.) [And The man was completely armed; (as though meaning he bristled with arms;) for] the inf. n. شَوْكٌ signifies a man's being completely armed. (KL.) — And شِكٌ † He was, or became, affected with the disease termed شَوْكَةٌ [q. v.]. (K, TA.)

2. شَوْكَةٌ بِالشَّوْكِ: see 1, former half. — شوك الحائط (S, K,) inf. n. تَشْوِيكٌ, (TA,) He put thorns upon the wall. (S, K.) — See also 1, latter half, in four places. — شوك الزرع † The seed-produce, or corn, became white, before its spreading: (K:) or came forth [pointed,] without forking, or shooting forth into separate stalks, (حَدَدٌ) and became white, before its spreading; as also † أَشَوَّكُ: (TA:) [or began to come forth: see مُشَوِّكٌ.] — شوك ناب البعير † [The canine tooth of the camel grew forth]. (TA.) — شوك ريش (IDrd, O,) and شارب الغلام (IDrd, O, K,) † The feathers of the young bird, (IDrd, O,) and the mustache of the young man, became rough to the feel. (IDrd, O, K, TA.) And شوك الفرع † The young bird put forth the heads of its feathers: (S, *K, TA:) in [some of the copies of] the S and A, شوك الفرع, thus with ح, expl. by أَثْبَتَ. (TA.) And شوك الرأس بعد الحلق † The head put forth its hair after the shaving. (S, K, TA.)

4, as a trans. verb: see 1, former half, in four places: — as intrans.: see 1, latter half, in three places: and see also 2.

5. شَوْكٌ The having thorns; expl. by حَارٌ بَا حَارٌ شَدَنٌ. (KL.)

شَاكٌ; and its fem., with ة: see شَائِكٌ, in four places.

شَوْكٌ (S, Mṣb, K, &c.) of a tree, (Mṣb,) or of a plant, (TA,) Thorns, prickles, or spines; (PS, TK;) the kind of thing that is slender [or pointed] and hard in the head; (TA;) well known: (Mṣb, K:) n. un. with ة. (S, O, Mṣb, K, TA.) [Hence the saying,] لَا يَشُوْكَكَ مِنِّي شَوْكَةٌ: see 1, near the beginning. [The شَوْكٌ of the palm-tree are commonly called سَلَاةٌ.] شَوْكُ السَّنْبِلِ [The sharp prickles that compose the awn, or beard, of the ear of corn]. (AHn, TA in art. بهير.) — [For other significations of شَوْكَةٌ, see this word below.]

شَوْكٌ; and its fem., with ة: see شَائِكٌ, in three places.

شَوْكَةٌ n. un. of شَوْكٌ [q. v.]. (S &c.) [Hence various meanings here following; all of which seem to be tropical.] — أَصَابَتْهُمْ شَوْكَةُ الْقَنَا [app. † The point of the spear hit, hurt, or wounded, them]. (TA. [There expl. only by the words وهى شبه الاسنة, i. e. وَهَى شِبْهُ الْأَسِنَةِ; as though

relating to a pl. number.] — جَاؤُوا بِالشَّوْكَةِ — وَالشَّجَرَةَ † They came with multitude [app. meaning of armed men]. (TA.) — شَوْكَةُ الْعَقْرَبِ † The sting of the scorpion. (S, O, K.) — شَوْكَةُ الْحَائِكِ † The weaver's implement with which he makes the warp and the woof even: (S, O, TA:) i. e., (TA,) الشَّوْكَةُ signifies الصَّيْبَةُ, (O, K, in the CK الصَّيْبَةُ,) as having this meaning: — and also as meaning † The spur of the cock. (O, TA.) — And الشَّوْكَةُ, (Lth, O,) or شَوْكَةُ الْكَتَّانِ, (K, TA,) † A piece of clay, (Lth, O, K, TA,) in a moist state, (K, TA,) made into a round form, and having its upper part pressed so that it becomes expanded, then (Lth, O, TA) prickles of the palm-tree are stuck into it, (Lth, O, K, TA,) and it dries; (K, TA;) used for clearing [or combing] flax therewith: (Lth, O, K, TA:) mentioned by Az: and also called الشَّوَاكَةُ † شَوْكَةٌ also signifies † A weapon, or weapons; syn. سِلَاحٌ; (K, TA, and Ham p. 526;) as in the phrase فَلَانٌ ذُو شَوْكَةٍ † [Such a one is a possessor of a weapon or weapons; though this admits of another rendering, as will be shown by what follows]: (TA:) or † sharpness thereof: (K, TA:) or † the point, or edge, in a weapon. (S, O.) — And † Vehemence of might or strength, or of valour or prowess, (S, O, Mṣb, K, TA,) in respect of fighting: (K, TA:) and † vehemence of encounter: and † sharpness: (TA:) and † the infliction of havock, or vehement slaughter or wounding, syn. نَكَائَةٌ, [app. meaning effectiveness therein,] among the enemy: (K, TA:) and † strength in weapons [app. meaning in the use thereof]: (Mṣb:) and [simply] † strength, or might. (Ham p. 526.) One says, نَهْمٌ شَوْكَةٌ † [They have vehemence of might or strength, or of valour or prowess, in war]: and هَلُمَّ إِلَى جِهَادٍ لَا شَوْكَةَ فِيهِ, † [He has effectiveness in the infliction of havock among the enemy]. (TA.) And it is said in a trad., هَلُمَّ إِلَى جِهَادٍ لَا شَوْكَةَ فِيهِ, † [Come to a war in the cause of religion wherein is no vehemence of might or strength, &c.]; meaning the pilgrimage. (TA.) — Also † A certain disease, (IDrd, O, K, TA,) well known; (K;) namely, plague, or pestilence; syn. طَاعُونٌ. (IDrd, O.) And † A redness that arises (A, *O, K) upon the body (K) or upon the face, and part of the body, and is [said to be] allayed by means of charms, or spells: (O:) because the sting of the scorpion, which is thus called, when it strikes a man, mostly produces redness. (A, TA.) — [In one instance, in the CK, شَوْكَةٌ is erroneously put for شَوْكَةٌ, as an epithet applied to a tree.]

شَوْكَاةٌ, applied to a [garment such as is called] بُرْدَةٌ, (S, O,) or to a [garment or dress such as is called] حَلَّةٌ, (A, O, K,) † Rough to the feel, because new: (AO, S, O, K, TA:) but Aṣ said, “I know not what it is.” (O, L, TA.)

شَائِكٌ فِي السِّلَاحِ and شَائِكُ السِّلَاحِ: see شَائِكٌ, in three places.

شَوْكَةٌ الشَّوَاكَةُ: see شَوْكَةٌ.

شَوَيْكَةٌ, like جُهَيْنَةٌ [in measure], accord. to the K, A certain species of camels; and thus in the Moḥeet and the Moḥkam: but the correct word is that which here follows. (TA.)

إِبِلٌ شَوَيْكَةٌ, (S, O, TA,) thus [says Sgh] I have seen the latter word in a verse in the Deewán of Dhu-r-Rummeh in the handwriting of Skr, with a distinct sheddeh to the [latter] شَوَيْكَةٌ, but in the handwriting of El-Bujeyree without a sheddeh; (O, TA;) † Camels whose canine teeth have grown forth: (S, *O, TA:) some say that it is شَوَيْكَةٌ, with ة, and is for شَوَيْكَةٌ [q. v.], the ق being changed into ك. (O, TA.)

شَجَرٌ شَائِكٌ (S, O) and شَاكٌ (O) and شَوْكٌ (O) Trees having thorns; (S, O;) and شَجَرَةٌ مُشَيْكَةٌ † a tree having thorns: (TA:) [or thorny; having many thorns; for] † شَجَرَةٌ شَائِكَةٌ signifies a thorny tree, or a tree having many thorns, (S, O, K,) accord. to ISk; (S, O;) as also † شَجَرَةٌ شَوْكَةٌ [in the CK (erroneously) شَوْكَةٌ] and شَائِكَةٌ (K, TA) and † مُشَوِّكَةٌ. (S, O, K, *TA.) And † أَرْضٌ شَائِكَةٌ † A thorny land, or a land in which are many thorns: (K, TA:) and [in like manner] أَرْضٌ مُشَوِّكَةٌ (S, O, K) a thorny land, or a land abounding with thorns; (O;) a land in which are the [thorny trees called] قَتَادٌ and سَحَاةٌ. (S, O, K.) — شَائِكُ السِّلَاحِ (S, O, Mṣb, K) and شَاكٌ فِي السِّلَاحِ (Fr, K, TA,) with refa to the ك, (TA,) [in the CK, erroneously, شَاكٌ,] and † شَوْكٌ فِي السِّلَاحِ (K,) which is of the dial. of El-Yemen, (TA,) and شَائِكُ السِّلَاحِ (Fr, S, O, Mṣb, K,) this last formed by transposition from the first, (S, O, Mṣb, TA,) or, as Fr says, شَائِكُ السِّلَاحِ and شَاكٌ فِي السِّلَاحِ are like هَارٌ جُرْفٌ and هَارٌ, (TA,) † A man who exhibits his شَوْكَةٌ [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness: (S, O, Mṣb:) or a man whose weapon is sharp, or whose weapons are sharp: (K, TA:) or شَائِكُ السِّلَاحِ, as some explain it, a man whose spear-head and arrow-head and the like are sharp: (TA:) [or all may be rendered bristling with arms:] and accord. to AZ, one says شَائِكٌ فِي السِّلَاحِ and شَاكٌ فِي السِّلَاحِ. (TA.)

شَائِكٌ فِي السِّلَاحِ (S, O, Mṣb, K) and شَاكٌ فِي السِّلَاحِ (Fr, K, TA,) with refa to the ك, (TA,) [in the CK, erroneously, شَاكٌ,] and † شَوْكٌ فِي السِّلَاحِ (K,) which is of the dial. of El-Yemen, (TA,) and شَائِكُ السِّلَاحِ (Fr, S, O, Mṣb, K,) this last formed by transposition from the first, (S, O, Mṣb, TA,) or, as Fr says, شَائِكُ السِّلَاحِ and شَاكٌ فِي السِّلَاحِ are like هَارٌ جُرْفٌ and هَارٌ, (TA,) † A man who exhibits his شَوْكَةٌ [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness: (S, O, Mṣb:) or a man whose weapon is sharp, or whose weapons are sharp: (K, TA:) or شَائِكُ السِّلَاحِ, as some explain it, a man whose spear-head and arrow-head and the like are sharp: (TA:) [or all may be rendered bristling with arms:] and accord. to AZ, one says شَائِكٌ فِي السِّلَاحِ and شَاكٌ فِي السِّلَاحِ. (TA.)

مَشَوِّكٌ Affected with the disease, (K, *TA,) or redness, (O, K, *) termed شَوْكَةٌ; (O, K, TA;) applied to a man. (O.)

مَشَوِّكٌ: see its fem. voce شَائِكٌ, in two places.

مَشَوِّكٌ: see its fem. voce شَائِكٌ.

زَرْعٌ مُشَوِّكٌ Seed-produce of which the first portion has come forth. (A, TA. [See also 2.]

شول

1. شَالَ, [aor. يَشُولُ,] (S, O, Mṣb, K,) inf. n. شَوْلٌ, (TK,) It rose; or became raised, or elevated; (S, O, Mṣb, K;) said, in this sense, of a she-camel's tail; (S, O, K;) [and in like manner of a star; (see Ham p. 239;)] and † انشال signifies the

same, (O, K,) said of a stone, (K,) and so انشالت said of a jar (جَرَّةٌ); (S, O;) and likewise اشتال. (TA.) — [Hence,] شال الميزان *The balance had one of its two scales higher than the other*, (S, O, Mṣb, TA,) by reason of its lightness. (Mṣb.) Whence the saying, شال ميزان فلان, aor. يشول, inf. n. شَوْلَانٌ, meaning † *Such a one was overcome in contending with another for superiority in glory or the like*. (TA.) — And شالت القربة, and شال الزق, *The legs of the water-skin, and of the skin for wine &c., became raised, or elevated, on the occasion of its being filled, or inflated*. (TA.) — And شال لبنها [meaning *Her milk became drawn up, or withdrawn*], is said of a camel. (TA.) — One says also, شالت نعامة, meaning † *He was, or became, flurried, agitated, or excited*, (حَفَّ) and angry, and then became calm. (K.) And شالت نعامتهم † *Their might departed*: (O, K:) or *their abodes became clear of them, as though lightened of them*, (حَقَّتْ) مَنْازِلُهُمْ مِنْهُمْ, K, TA,) and they went away: (TA:) or *their expression of opinion was, or became, discordant*: (ك: تَفَرَّقَتْ كَلِمَتُهُمْ) or they died: and they became scattered, or dispersed; as though there remained not of them save a remnant; [see شَوْلٌ] الْجَمَاعَةُ النَّعَامَةُ signifying (TA:) or they became irresolute, by reason of fear, and fled: (Mṣb:) or they were frightened, and fled. (M in art. رَأَى.) [See also نَعَامَةٌ: and see a verse cited voce بِهِ] شَلَّتْ بِهِ, and شَلَّتْهُ; (Mṣb;) and شَلَّتْهُ; (O, Mṣb;) or شَلَّتْ بِالْحَجَرَةِ, for which one should not say شَلَّتْ [which the vulgar say in the present day, making it trans. by itself]; (S, O;) and شَلَّتْهَا; (S;) or شال بالحجر; and شاوله; (K,) inf. n. إِشَالَةٌ; (TA;) and شاوله; (K;) aor. of the first as above, inf. n. شَوْلٌ; (S, O, Mṣb;) *I raised*, (S, O, Mṣb,) or *he raised*, (K,) it, (O, Mṣb,) namely, a thing, (O,) or the jar, (S, O,) or the stone. (K.) And شالت بذئبها, (S, O, Mṣb, K,) aor. as above, (S, O, K,) inf. n. شَوْلٌ (O, Mṣb, K) and شَوْلَانٌ; (O, K;) and اشتالته, (S, Mṣb, K,) inf. n. إِشَالَةٌ; and شالته; (TA;) *She (a camel) raised her tail*, (S, O, Mṣb, K, TA,) *having become pregnant*. (Mṣb. [See شَائِلٌ: and see also 2.]) And شالت بذئبها *It (a scorpion) raised its tail*. (TA.) And شال يده *He raised his arm or hand*; like شال بها. (Mṣb.) And ضبعه اشال *He raised his ضبع* [generally expl. as meaning the upper half of the arm, from the elbow to the shoulder-blade]. (TA.)

2. شولت, said of a she-camel, (S, O, K,) *She became such as is termed شائلة*: (S, O, TA: [in one of my copies of the S, صار شولا is erroneously put for صارت شائلة:] or *her supplies of milk dried up*; (جَفَّتْ أَبَانُهَا) K, TA; [but perhaps the right reading is حَقَّتْ, meaning *became scanty*; for SM adds,]) and *became little in quantity*. (TA.) And شولت الإبل *The camels became in such a state that their bellies [were drawn up as*

though they] reached their backs: (K, TA:) or *became such as to have [only] a شول [or small quantity remaining] of milk*: like as one says, (O, TA,) شولت المزادة *The مزادة [or leathern water-bag] had little water remaining in it*: (O, K, TA:) one should not say شالت. (TA.) — [Hence, app.,] تشويلٌ of the ذكر signifies *Its being in a relaxed state on the occasion of مُجَامَعَةٌ*. (O, K.) And شول said of a horse means, like رَفَضَ, *He put forth his veretrum without being vigorously lustful*. (TA in art. رَفَضَ.) — شول said of a غوب [or large bucket], *Its water became little in quantity*. (O, K.) Said of a she-camel's milk, *It became deficient*: (K, TA:) and *it became withdrawn*. (TA.) And said of water, *It became little in quantity*. (K.) — In the following saying, (S, TA,) of Abu-n-Nejm, (TA,)

حَتَّى إِذَا مَا الْعِشْرُ عَنَّا شَوْلًا

the poet means, تَصَرَّرَ and ذَهَبَ [i. e. *Until, when the coming to water on the tenth day after the next preceding period of abstinence ceased from her or them . . . referring to a camel or to camels*]. (S, TA.) — شول في المزادة *He left somewhat remaining (أَبْقَى شَوْلًا) of water in the مزادة [or leathern water-bag]*. (K, TA.)

3. شاوله: see 1, latter half. — Also, and شاول به, and شاول به في الطعان, [inf. n. مُشَاوَلَةٌ,] *He contended with him in thrusting [with the spear]*. (TA.) See also 6. — And شاول الفحل الفحل *The stallion [camel] fought with, or combated, the stallion [camel]*. (Ham p. 660.)

4: see 1, latter half, in five places.

6. تشاولوا *They reached, or smote, one another*, (تَنَاوَلُ بَعْضُهُمْ بَعْضًا) in fight, with the spears; and شاوله has a similar signification [to تشاولٌ], as shown above by an explanation of its verb, 3]. (AZ, S, O.)

7: see 1, first sentence.

8: see 1, first sentence. — اشتال له † *He opposed himself to him, and reviled him*. (O, K, TA.)

10: see 1, near the end of the paragraph.

شال *A certain fish of the sea, or of great rivers (سَمَكَةٌ بَحْرِيَّةٌ)*: (TA:) [in Egypt this name is applied to a fish of the genus silurus, found in the Nile: it is well described by Sonnini, in p. 407 of the 4th Engl. ed. of his Travels in Upper and Lower Egypt.] — Also *A certain kind of رِدَاءٌ [here meaning shawl], made in Cashmere and Lahore, and brought for sale to other countries; [erroneously] said to be made of camels' fur; and so called because raised to the shoulders, if it be an Arabic word [which is not the case, for it is from the Pers. شَان, whence our word "shawl"]*: pl. شَائِلَاتٌ and شَيْلَانٌ. (TA.)

شولة: see شائلة, voce شَائِلٌ: — and شولة: —

Also *Somewhat remaining of water in the skin and in the bucket*, (K,) and of milk in the udder: (TA:) and *a small quantity of water* (S, O, K, TA) in the bottom of the water-skin (S, O, TA)

and of the leathern water-bag: (TA:) [in the CK, المَالُ الْقَلِيلُ is erroneously put for المَاءُ الْقَلِيلُ:] pl. أَشْوَالٌ. (S, O, K.) It is said in a prov.,

مَا ضَرَّ نَابًا شَوْلُهَا الْمُعَلَّقُ

(Meyd, TA,) i. e. *Her small quantity of water [that is hung upon her does not harm an aged she-camel]: or نَابِي [my aged she-camel]: applied to the case of carrying that which will not harm thee if it be with thee, and will be useful to thee if thou be in want of it: (Meyd:) or applied to him who is enjoined to take the prudent course and to supply himself with travelling-provision though he be going to such provision. (TA.) — And Light, active, or agile; syn. خَفِيفٌ: (K:) so in the M. (TA.) [See also the next paragraph.]*

شول One that raises a thing. (TA. [See also شَائِلٌ.]) — And A man light, active, or agile, (خَفِيفٌ) in work, and in service, (S, O, K,) and in respect of what is wanted; and quick: (K:) thus in a verse of El-Aḡshā: (O, TA:) [but accord. to the reading of AO of that verse, it is شَوْلٌ, which has a similar, but intensive, meaning. (De Sacy's Chrest. Ar., 2nd ed., ii. 484-5.) See also what next follows.]

شول, like صود [in measure], One who aids, or assists, much or well; syn. نَصُورٌ. (O, TA.) [See also what next precedes.]

شول: see شول.

شولة The part that it raises of the tail of the scorpion; (S, O, K;) and so شول: (Ham p. 649:) or, accord. to Sh, its sting, with which it strikes. (TA.) — [Hence,] الشولة † *Two bright stars, near together, [λ and υ,] (S, O,) in the end of the tail of Scorpio, (Kzw,) which are one of the Mansions of the Moon, (S, O, Kzw,) namely, the Nineteenth Mansion; (Kzw;) also called حَمَةُ العَقْرَبِ*. (S, O.) [See مَنْازِلُ العَقْرَبِ, in art. نَزَل.] — And شولة is a proper name for *The scorpion*; (O, TA;) [and] so شولة. (K, TA.) — Also A foolish, or stupid, woman. (IAḡr, O, K.) شولة was the name of *A certain foolish female slave, belonging to [the tribe of] 'Adwān, and she used to give advice to her masters, and it resulted in evil to them; whence the saying, أَنْتِ شَوْلَةُ النَّاصِحَةِ*, [Thou art Showleh the giver of advice]. (S, O, K.) — Also the name of *The mare of Zeyd-el-Fawāris Ed-Dabbee*. (O, K.)

شويلة *A certain plant, (AḤn, O, K,) mentioned, but not described, by Aḡ; of the kind termed عُشْبٌ, growing in plain, or soft, land, (AḤn, O,) used as a medicament, (AḤn, O, K,) and well known: (AḤn, O:) [Sgh says,] I have seen it: it is dust-coloured, spreads upon the ground, has no thorns, and the cattle eagerly desire it: (O:) it is called (O, K) sometimes, (K,) by some of the people of El-'Irāḡ, (O,) شُوَيْلٌ, like قَبِيطٌ [in measure]. (O, K.)*

شوال The tail of the scorpion. (TA. [So called

because often raised.] — Also, (S, O, Mṣb, K,) and sometimes it is called *الشَّوَالُ*, (Mṣb,) *The month of the festival of the breaking of the fast*; (Mṣb, K;*) *the month next after رَمَضان*; (TA;) *the first of the months of the pilgrimage*; (S, O;) [the tenth month of the lunar year:] as some assert, (IDrd, O,) so called because [when first thus named] it coincided with the season when the she-camels [being seven or eight months gone with young] raised their tails: (IDrd, O, Mṣb, TA;) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce زَمَن:] the Arabs used to regard the making of marriage-contracts in this month as of evil omen; and to say that the woman [then] married would resist him who married her, like as the she-camel resists the stallion and raises her tail; but the Prophet abolished their thus auguring, and he married 'Aīsheh in this month: (TA:) the pl. is *شَوَالَاتُ* and *شَوَائِلُ* (S, Mṣb, K) and *شَوَائِلُ*, this last formed by rejecting the augmentative letter [in the second]. (TA.)

شَوَائِلُ: see شَوَالٌ.

شَوَالَةٌ [not (as is implied in the K) *شَوَالَةٌ*] *A certain bird*, (AḤāt, O, K,) *a دُخْلَةٌ* [n. un. of *دَخَلَ* q. v.], *of a dusky colour, which, when it alights upon a stone or a tree, moves up and down its tail like as does the camel; so called because it raises its tail; and in its belly and its hinder part is somewhat of redness.* (AḤāt, O, TA.) — See also *شَوَالَةٌ*. — [Hence, as being likened to the scorpion, whence also the phrase *لِئِنَّهُ تَدْبُ عَقَابُهُ*] *شَوَالَةٌ* † *A woman wont to calumniate.* (K.)

شَائِلٌ *A she-camel raising her tail*, (S, O, Mṣb, K,) *having conceived*, (Mṣb,) *or by reason of having conceived, and having no milk whatever*: (S, O, K;) *or a she-camel that has conceived, and raises her tail to the stallion as a sign of her having conceived, raising her head therewith, and elevating her nose*: (Az, TA:) *the word is without ʾ because it is an epithet of peculiar application [to a female]: (Mṣb;) or it is without ʾ anomalously; for the male also raises his tail*: (ISd, TA:) *the pl. is شَوَائِلُ* (Az, S, O, Mṣb, K) and *شَائِلٌ* and *شَوَائِلُ*. (K.) Also, with ʾ, applied to a mare, as meaning *Raising the tail*. (TA.) — And *شَائِلَةٌ*, which is anomalously with ʾ because it is an epithet denoting an attribute not shared with the female by the male, (ISd, TA,) *A she-camel that has passed seven months*, (S, O, K,) or *eight*, (S, O,) *since the period of her bringing forth*, (S, O, K,) *or of her becoming pregnant*, (K,) *and whose milk has dried up*, (*جَفَّ لَبَنُهَا*, K,) and so in a copy of the S,) *or whose milk has become scanty*, (*حَفَّ لَبَنُهَا*, O, and so in another copy of the S,) *and her udder drawn up*, (S, O,) *there remaining in her udder no more than a شَوْلٌ, a third of the quantity of the contents thereof when her bringing forth was recent*: (TA:) she-camels in this case are termed

شَوْلٌ (S, O, K,) an anomalous pl., (K,) [or rather a quasi-pl. n.,] expl. by some as applied to she-camels whose milk has become deficient, which is the case when their young are weaned at the period of the [auroral] rising of سَبِيل [or Canopus, a period which commenced, in Central Arabia, about the beginning of the era of the Flight, on the 4th of August, O. S.], and they cease not to be thus termed until the stallion is sent among them; (TA;) *the pl. pl. [or pl. of شَوْلٌ] is شَوَائِلُ*; (K;) and *شَوَائِلٌ* is a pl. of *شَائِلَةٌ* meaning [as expl. above, or] a she-camel whose milk has become withdrawn. (TA.) — *شَائِلٌ* is also applied to Anything that is raised, or drawn up, or withdrawn. (TA.)

شَوَالَةٌ *Initus*; syn. *تَبَيْكٌ*: said to be an Abyssinian word. (Ibn-'Abbād, O, K.)

مِشْوَلٌ *A small منَجَل [or reaping-hook: in the CK, erroneously, مُنْخَل]*. (S, O, K, TA.)

مِشْوَلٌ act. part. n. of 4. See an ex. in a verse cited voce *خَافِضٌ*; cited also in the present art. in the S and O.

مِشْوَلَةٌ is said by Yz to signify *A certain thing with which one plays*. (O, TA.)

مِشْوَالٌ *A stone that is raised*. (Lh, K.)

شوه

1. *شَاهَتِ الْوُجُوهُ* and *بَشُوهُ*; (K;) *شَاهَتِ الْوُجُوهُ*, aor. *شَاهَتْ* and *بَشُوهُ*; (S, Mṣb;) inf. n. *شَوْهُ* (S, K) and *شَوْهَةٌ*, (K,) or the latter is a simple subst.; (TA;) and *شَوْهُ*, (K,) inf. n. *شَوْهُ*; (TA;) *His face was, (K,) and the faces were, (S, Mṣb,) foul, unseemly, or ugly.* (S, Mṣb, K.) And *شَوْهُ*, (Mṣb,) and *شَوْهَتٌ*, (Mgh,) inf. n. *شَوْهُ*, (Mgh, Mṣb,) *He, (a man, Mṣb,) and she, (a woman, Mgh,) was, or became, foul, unseemly, or ugly, (Mgh, Mṣb,) in face, (Mgh,) or in make.* (Mṣb.) — *شَوْهُ* is also syn. with *حَسَنٌ* [app. as an inf. n., of which the verb is *شَوْهُ* signifying *He was, or became, beautiful*: thus having two contr. meanings]. (TA.) — Also, (K,) as an inf. n., (TK,) *The neck's being long, (K, TA,) and high, and the head's overtopping; whence ʾأَشُوهُ applied to a horse: (TA:) and the neck's being short: thus [again] having two contr. meanings: (K:) one says, [app. of a horse,] شَوْهَتٌ عُنُقُهُ *His neck was long* [&c.]: and *his neck was short*: (TK:) or *شَوْهُ* said of the neck [of a horse] signifies the *being extended*: and said of the *شِدْقُ* [or side of the mouth], the *being wide*, (JK. [It probably signifies any of the attributes denoted by the epithet *أَشُوهُ*, q. v.]) — Also, [and app. in this sense likewise an inf. n. of which the verb is *شَوْهُ*,] *The being quick to smite with the [evil] eye.* (S.) — And one says, *شَاهَ فُلَانًا*, (K,) inf. n. *شَوْهُ*, (TA,) *He smote such a one with the [evil] eye*; (K, TA;) as also *شَاهَهُ*: (TA in art. *شهو*;) and in like manner, *مَالَهُ* [his cattle, or property]: (Lh, TA:) or *شَوْهُ* signifies the *smiting vehemently therewith*. (TA.) And *لَا تَشْوَهُ عَلَى**

Smite not thou me with an [evil] eye: (K:) or, accord. to Abu-l-Mekārim this means *say not, How eloquent art thou!* (Az, TA,) or *say not, How beautiful art thou!* (ISk, S,) and *so doing smite me with the [evil] eye, or with an [evil] eye.* (ISk, Az, S, TA.) *شَوْهُ* signifies *He practised artifice to smite people with the evil eye.* (JK.) And one says, *هُوَ يَشْوَهُ ʾأَمْوَالَ النَّاسِ لِيُصِيبَهَا بِالْعَيْنِ*, i. e. *He raises his look towards the cattle, or possessions, of the people to smite them with the [evil] eye.* (TA.) [See also 1 in art. *شبه*.] — Also, *He frightened, or terrified, such a one.* (Lh, K.) — And *He envied such a one.* (K.) — And *شَاهَتْ شَأْنًا نَفْسُهُ إِلَى كَذَا* *His desire became raised towards such a thing.* (AA, K.)

2. *شَوْهَةٌ*, (S, K,) inf. n. *تَشْوِيَةٌ*, (TA,) *He (God) rendered foul, unseemly, or ugly, his face*: (S, K, TA;) and *it*, i. e. the conformation of the face. (TA, from a verse of El-Ḥotei-ah.) And *شَوْهَتٌ الْوُجُوهُ* *I rendered foul, unseemly, or ugly, the faces.* (Mṣb.) — And *شَوْهُ اللَّهُ حُلُوقَكُمْ* *God rendered, or may God render, wide your throats, or fauces.* (TA.) — *لَا تَشْوَهُ عَلَيَّ*: see 1, latter half. — *شَوْهُ بِيَدِهِ* *He (a man) made a sign with his arm, or hand.* (JK.)

4. *اشَاهَهُ*: see 1.

5. *تَشْوَهُ لَهُ* *He became altered in countenance to him, so as to be not known by him*, (syn. *تَنَكَّرَ*, S, K,) and *assumed various appearances.* (S.) — See also 1, in two places, near the end. — *تَشْوَهُ شَاءً* *He hunted a شَاء* [app. here meaning a wild bull, as seems to be indicated by the context in the S]. (S, K.)

شَاءٌ: see the next paragraph.

شَاءَةٌ, (S, Mṣb, K, &c.,) originally *شَاهَةٌ*, (S, Mṣb, TA,) *A sheep, or goat; [each and either, but more commonly the former; see an instance voce *صُوفٌ*]; i. e. one of what are termed *غَنَمٌ*; (S,* Mṣb,* K;) applied to the male and to the female; (S, Mṣb, K;) so that one says of the male, *هَذَا شَاءٌ*, (Mṣb,) which is said by Kh to be like the phrase *هَذَا رَحِمَةٌ مِنْ رَبِّي*; (Sb, TA;) and of the female, *هَذِهِ شَاءَةٌ*; and *شَاءَةٌ أَنْثَى* and *شَاءَةٌ ذَكَرٌ*; (Mṣb:) or it may be [one] of sheep, and of goats, and of gazelles or antelopes, and of the bovine kind [app. of the wild bovine kind i. e. of bovine antelopes], and of ostriches, and of wild asses; (K;) it is applied to a wild bull by Ṭarafēh, in his saying,*

* كَسَامَعَتِي شَاءَةٌ بِحَوْمَلٍ مُفْرَدٍ *
(S) i. e. *Like the two ears of a wild bull, in Honmal, solitary*; the poet likening thereto the ears of a she-camel in respect of sharpness and erectness; (EM p. 76;) and likewise by Lebeed, and by El-Farezdaq: (IB, TA:) and it is also applied to [a wild cow; (though said in the K in art. *شوى* to signify the wild bull, specially the male;)] and hence, as being likened thereto,] † *a woman*; (K, TA;) thus by El-Aḡshā; and thus also by Antarah, in his saying,

* يَا شَاءَةٌ مَا قَنَصَ لِيَنْ حَلَّتْ لَهُ *
* حَرَمْتُ عَلَى وَلِيَّتِهَا لَمْ تَحْرِمِ *

(TA) *O شاة* [i. e. wild cow] of the chase (ما being redundant) for him to whom she is lawful: she has become forbidden to me, and would that she were not forbidden: (EM p. 246:) pl. *شَاهٍ*, (S, Mṣb, K,) originally *شَاهٌ*, (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and *شِيَاهٌ*, (S, Mgh, Mṣb, K,) with *هـ*, which is used of a number from three to ten [inclusive], for more than which it is with *ت* [meaning *ة*, i. e. *شَاهَةٌ*, agreeably with a general rule], (S,) and *شَوَاهٍ*, [the original of *شِيَاهٌ*,] (K,) and *شَوَاهِيٌّ*, (S, K, TA, [in the CK, erroneously, *شَوَاهِيٌّ*]) which is pl. of *شَاهٌ*, (S, TA,) or rather a quasi-pl. n., originally *شَوَاهِيٌّ*, the *هـ* being changed into *ي* like as it is in *ذِي* for *ذِهْ*, (TA,) and *أَشَاهُوهُ*, (K,) and *شَوَاهِيٌّ*, (so in copies of the K, [in the TA said to be like *عَنْبٌ*, which is a mistake, (perhaps for *عَيْنٌ*.) for it is there said to be a quasi-pl. n., which could not be said if it were *شَوَاهِيٌّ*,]) and *شَوَاهِيٌّ*, (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,]) and *شَوَاهِيٌّ*, (K,) originally *شَوَاهِيٌّ*, but this, also, is a quasi-pl. n., (TA,) and *شَوَاهِيٌّ* also is syn. with *شَاهٌ*: (IAar, K in art. *شوى*;) it has not a pl. formed with *ت* and *ت*, [i. e. it has not for a pl. *شَاهَاتٌ*,] whether it be used as a gen. n. or as a proper name: (TA:) the dim. is *شَوَاهِيٌّ*. (S, Mṣb.) The sing. is also used in the sense of the pl., in the saying *فَلَانَ كَثِيرُ الشَّاةِ وَالْبَعِيرِ* [Such a one is possessor of a large number of sheep or goats, and of camels], because the article *ال* denotes the genus. (S.) And it is said in a trad. *فَأَمَرَ لَهَا بِشِيَاهِ غَنَمٍ* [And he ordered that sheep or goats should be given to her]: *شِيَاهٌ* being prefixed to *غَنَمٍ*, governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind *شاة*. (IAth, TA.) — *الشَّاةُ* is also the name of † *Certain small stars* (K in art. *شوى*) *between القرحة* [or *الفرجة*, thus in the work of Kz, in his descr. of Cepheus, and there said to be *the star in the breast of Cepheus*,] and *الجَدْيِ* [i. e. *the pole-star*]; (TA in that art. ;) [the same that are described by Kz as *certain small stars, called by the Arabs الأَغْنَامُ*, between the legs of Cepheus and the star *الجَدْيِ*.]

شَاهٌ and *شَاهِيٌّ*: see *شَاهَةٌ*.

شَوَاهٍ an inf. n., of *شَوَاهِيٌّ*. (Mgh, Mṣb, TA. [See 1, in several places.]) — Also a subst. meaning *Unluckiness*, or *inauspiciousness*, of a woman. (TA.)

شَاهَةٌ and *شَوَاهِيٌّ*: see *شَاهَةٌ*.

شَوَاهِيٌّ *Remoteness*: (K, TA:) and so *بُوهَةٌ*: one says, in dispraise, *شَوَاهِيٌّ لَهُ وَبُوهَةٌ* [i. e. *بُعْدًا لَهُ*, lit. *Remoteness to him!* meaning *may God alienate him or estrange him, from good, or prosperity!* or, *curse him!*]. (TA.)

شَوَاهِيٌّ, originally *شَوَاهِيٌّ*: see *شَاهَةٌ*.

شَوَاهِيٌّ dim. of *شَاهَةٌ*, q. v. (S, Mṣb.)

شَاهَةٌ *Envy*: pl. *شَوَاهِيٌّ*: (Aṣ, Lh, TA:) or the latter signifies persons practising artifice to smite men with the [evil] eye. (JK.) — And *البَصْرُ شَاهَةٌ*, (JK, S, K,) and *البَصْرُ شَاهٌ*, (JK, K,) and *شَاهِيٌّ*, (JK, TA, and S and K in art. *شهو*.) the last formed by transposition from the first, (S in art. *شهو*.) A man sharp of sight. (JK, S, K.)

شَاهِيٌّ: } see the next paragraph.
شَاهِيٌّ: }

شَوَاهِيٌّ and *شَاهِيٌّ* A man possessing *شَاهٌ* [meaning sheep or goats or both]: (K:) the former is the rel. n. of *شَاهٌ*; and the latter, that of *شَاهَةٌ*: but used as a proper name of a man, it is *شَاهِيٌّ*, and, if you will, *شَوَاهِيٌّ*. (S, TA.)*

شَوَاهِيٌّ: see the next paragraph: — and see *شَاهَةٌ*.

أَشُوهُ, applied to a man, (Mṣb,) *Foul, unseemly, or ugly*, (JK, Mṣb, K,) *in face*, (JK, K,) or *in aspect*, (Mṣb,) and, as also *شَوَاهِيٌّ*, of which the pl. is *شَوَاهِيٌّ*, *in make*: (JK:) fem. *شَوَاهِيٌّ*: (JK, Mgh, Mṣb:) and pl. *شَوَاهِيٌّ*. (Mṣb.) Any created thing *incongruous in its several parts*; as also *مُسَوَّهٌ*. (TA.) And the fem., A woman *frowning, or morose, in face*; (K,* TA;) *foul, unseemly, or ugly, in make*: (TA:) and also *beautiful, goodly, or comely*; (K,* TA;) *that excites admiration and approval by her beauty*: (TA:) thus having two contr. meanings. (K, TA.) Also, the fem., *Unlucky, or inauspicious*. (K.) — And the masc. applied to a man, (Lth, S, TA,) and the fem. applied to a woman, (Lth, TA,) *That smites quickly with the [evil] eye*: (Lth, S, TA:) or *that smites people effectually with his, and her, [evil] eye*. (TA.) And *أَشُوهُ الْعَيْنِ* *Having an evil eye*. (Fr, TA in art. *شزر*.) — The fem. is also applied to a mare, (JK, T, S, K,) as an epithet of commendation, but not the masc. to a horse, meaning, it is said, *Wide in the شِدْقَانِ* [or *two sides of the mouth*]: (S:) or *long in the head, and wide in the nostrils*: (JK:) or *tall, and such as excites admiration and approval by her beauty or excellence*: (K,* TA:) or *exceedingly wide in the شِدْقَانِ* [or *two sides of the mouth*] and the nostrils: (K, TA:) or, as some say, *wide in the mouth*: (TA:) and *small in the mouth*: thus having two contr. meanings: (K, TA:) or *sharp-sighted*: (T, TA:) or *sharp in spirit*: (TA:) see also 1. — Also, the masc., *Proud, and self-conceited*. (K.) — And *خُطْبَةٌ شَوَاهِيٌّ* [An oration from the pulpit] in which a blessing is not invoked on the Prophet. (TA.)

أَرْضٌ مَشَاهَةٌ A land in which are *شَاهٌ*; (A'Obeyd, S, K;) like as one says *أَرْضٌ مَأْبَلَةٌ*: (A'Obeyd, S:) or in which are many thereof. (K.)

مُسَوَّهٌ Rendered foul, unseemly, or ugly, in face, by God: (TA:) or foul, &c., in shape. (K.) See also *أَشُوهُ*, second sentence. — And *Bad in intellect*. (TA.)

شوى

1. *شَوَى اللَّحْمَ*, (aor. *شَوَى*, TA,) inf. n. *شَوَى*, (S, MA, Mṣb, K,) *He roasted, broiled, or fried, the flesh-meat*; (MA, KL,* PṢ;) and *شَوَاهٍ* signifies the same; as also *شَوَاهٍ*; (Mṣb, TA;) or this last, (TA,) or *اشْتَوَى* [alone], (S, MA,) signifies *he prepared, or prepared for himself*, (S, MA,* TA,) *شَوَاهٍ*, (S, TA,*) or *roasted, broiled, or fried, flesh-meat*. (MA.) — And *شَوَى الْمَاءَ*, (IAar, K,) aor. as above, (TA,) *He heated the water*. (IAar, K.) — [And accord. to Freytag, *شَوَى* signifies also *He cut off from (من)* roasted flesh-meat: but for this he has named no authority.] — See also 4.

2: see 4. — Also *شَوَاهٍ لَحْمًا* *He gave him flesh-meat* [app. in an unrestricted sense]. (TA.)

3. *يُشَاوِي*, for *يُشَاوِي*: see 3 in art. *شَاو*.

4. *اشْوَى اللَّحْمَ*: see 1. — *أَشَوَاهُمْ*; (S, Mṣb, K;) and *شَوَاهُمْ*, inf. n. *تَشْوِيَةٌ*; (K;) *He fed them with شَوَاهٍ* [i. e. *roasted, or broiled, or fried, flesh-meat*]. (S, Mṣb, K.) And (both verbs with their complements) *He gave them flesh-meat that they might roast, or broil, or fry, thereof*. (AZ, K.) — And *اشْوَى* † *He left a portion remaining of his supper*: (S, K, TA:) or *he left some roasted, or broiled, or fried, flesh-meat of his supper*. (A, TA.) — And *اشْوَى الْقَمْحَ* *The wheat became fit to be rubbed with the hands and to be roasted*. (ISd, K.) — And *اشْوَى السَّعْفَ* † *The palm-branches became yellow on the occasion of their drying up*; (K, TA;) as though a roasting affected them. (TA.) — Also *He got, or acquired, the worse, or viler, sort of cattle*. (K.) — *اشْوَاهُ* said of a shooter or caster, *He hit* (S,* Mṣb,* K) *his شَوَى*, (K,) i. e. [one or more of his] *extremities*, (TA,) *not a [vital] place where a wound would occasion death*; (S, Mṣb, K;) and so *شَوَاهُ*, as in the Tekmileh: in the K, erroneously, *شَوَاهُ*. (TA.) — [Hence, *He missed it*, i. e. the object of his aim. See *مُسَوَّى*: and see also Ham p. 91.] — [Hence, also, app.,] Hr says that *اشْوَى* is allowable in the sense of *أَسْقَطَ* † [He dropped, left out, omitted, &c., anything]; like *أَسْوَى* [q. v.]. (TA in art. *سوى*.) — In the saying *مَا أَعْيَاهُ وَأَشْيَاهُ* (S, K, [in some copies of the K *وَمَا أَعْيَاهُ*,]) and so in *مَا أَعْيَاهُ وَأَشْوَاهُ*, (S,* K,* TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.)

7. *اشْوَى اللَّحْمَ* *The flesh-meat became roasted, broiled, or fried*; (MA;) quasi-pass. of *شَوَى* *اللَّحْمَ*; (S,* M, Mṣb, K;) as also *اشْتَوَى*; (M, K;) [or] the latter in this sense is not allowable. (S, Mṣb.)

8: see 1. — [Hence,] *اشْتَوَيْتَهَا*, referring to a she-camel, † *I journeyed upon her until the heat of the middays of summer emaciated her and she became as though she were burnt*. (Ham p. 783.) — See also 7.

شَاهٌ: see what next follows: and see more in art. *شوه*.

شَوَى i. q. شَاءَ [q. v. in art. شوه]; as also شَوَى; (IAar, K;) the latter is like غَنَى [الشَوَى in the CK as syn. with الشَاءَ being a mistranscription,] and is said by IAth to be a quasi-pl. n., or [what lexicographers term] a pl., of شَاءَ [n. un. of شَاءَ]. (TA.)

شَى is originally شَوَى. (ISd, TA.) One says, جَاءَ بِالْعَبِيِّ وَالشَّيِّ using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عَى]. (TA.)

شَوَى is pl. of شَوَاةٌ: [or rather the former is a coll. gen. n. of which the latter is the n. un.:] the latter signifies The skin of the head: (S, TA:) so [accord. to some] in the Kur lxx. 16: (TA:) or the exterior of the skin of the head, in which grows the hair: (Aboo-Safwán, TA in art. بشر:) and some say, the exterior of all, or of any part, of the skin: (TA in the present art.): and the former signifies the arms or hands and the legs or feet, or the fore and hind legs, (S, K,) and (K) the extremities (Msb, K) collectively, (K,) and the head of a human being, (S,) or the قُحْفُ of the head [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull], (K,) but of a horse the legs, not the head, because one says عَبِلَ الشَّوَى [i. e. thick in the legs], for this cannot relate to the head of the horse, (S,) and any part that is not a [vital] place [i. e. where a wound causes death] (S, Msb, K) such [for instance] as the legs. (Msb.) نَابِلَةُ الشَّوَى means A woman having cracked, or chapped, feet. (S and K in art. ثَلَب.) — It is also a subst. [app. meaning a quasi-inf. n.] from أَشَوَاهُ [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (S, [accord. to the TA, Khálid Ibn-Zuheyr,])

- فَإِنَّ مِنَ الْقَوْلِ الَّتِي لَا شَوَى لَهَا
- إِذَا زَلَّ عَنْ ظَهْرِ اللِّسَانِ أَنْفِلَاتُهُ

means † [And, or for] verily of speech is that sentence (كَلِمَةٌ, a word understood,) which does not hit a place where a wound will not occasion death, [i. e. which does not miss its object, when its escaping from the upper surface of the tongue is quick,] but which kills. (S, TA.) And شَوَى is used [app. in like manner, as a quasi-inf. n.,] in the case of anything that has missed an object of aim, though there be to it [really] no place where a wound would occasion death nor anything that is [properly] termed شَوَى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies † A mistake; syn. حُطَأُ. (TA.) — Also † A thing, (S,) or an affair, (K,) that is paltry, mean, despicable, or of no account or weight or worth: (S, K, TA:) in this sense, from the same word as signifying the "extremities" [of an animal]. (IAth, TA.) Hence, in a trad. of Mujáhid, كُلُّ مَا أَصَابَ الصَّائِرَ شَوَى meaning Everything that befalls the faster is a matter of no account, except absence of mind; i. e. nothing that befalls the faster annuls his fast except الغيبة, for this does annul it. (TA.) — And † The worse, or viler, sort of cattle, (S, K,

TA,) of camels, and of sheep or goats; and the small, or young, thereof. (TA.) [See also شَوَايَةٌ.] — And † A remainder, or remaining portion. (TA.) [See, again, شَوَايَةٌ.] — Also i. q. أَبْقَاءُ † [The making, or causing, or suffering, to remain; or, perhaps, to continue in life, and if it mean thus, it may be from the same word in a sense expl. above, for the animal that one hits in a part that is not vital is suffered to continue in life]. (TA.)

شَوَاةٌ: see what next follows.

شَوَاةٌ Roasted, broiled, or fried, flesh-meat; (S, MA, Msb, K, * KL;) as also شَوَاةٌ; (Ks, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from الشَّوَى اللِّحْمِ: and شَوَاةٌ [as its n. un.] signifies a piece thereof. (S.)

شَوَى (K) and مَشْوَى (Msb) [Roasted, broiled, or fried], the latter originally مَشْوَوَى. (Msb.) [In the K the former is said to be like شَوَاةٌ; but it has the signification of the latter, i. e., of a pass. part. n.] — See also شَيْبَةٌ. — Ks says, (S,) in the phrase عَيْبٌ شَيْبٌ, and so in عَيْبٌ شَوَى, (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عَى]. (S, K.)

شَوَاةٌ: see شَوَاةٌ.

شَوَاةٌ } see the next paragraph.
شَوَاةٌ }

شَوَاةٌ What is cut off from, or of, flesh-meat: (K, TA:) or what the slaughterer cuts off from, or of, the extremities of a sheep or goat. (TA.) — A small thing [or portion] of that which is large; as a piece, or detached portion, of a sheep, or goat: one says, مَا بَقِيَ مِنَ الشَّاةِ إِلَّا شَوَاةٌ [There remained not of the sheep, or goat, save a piece]. (S.) — Also, (S, K,) and شَوَاةٌ and شَوَاةٌ (K,) A قُرْصٌ [or round cake, or small round cake,] of bread. (S, K.) — And, all the three, A remaining portion of people, or of cattle, that have perished; as also شَوَاةٌ; (K;) or this last, a remaining portion of people that have perished: (S:) pl. (of the last, S) شَوَايَا. (S, K.) [See also شَوَى.] — And † The bad, or vile, sort, (K, TA,) or worse, or viler, sort, (TA,) of camels, and of sheep, or goats: (K, TA:) in this sense written by ISd with kesr and with fet-h. (TA.) [See, again, شَوَى.] — [And accord. to Freytag, شَوَاةُ الرِّضْفِ (i. e. شَوَاةُ الرِّضْفِ) is expl. by Meyd as meaning Cooked milk cast upon a hot stone, so that only a small portion remains.]

شَوَاةٌ: see the next preceding paragraph.

شَوَاةٌ A seller of roasted, broiled, or fried, flesh-meat. (KL.)

شَيَانٌ [mentioned in this art. as though originally شَوَايَانٌ] i. q. دَمُ الْأَخْوَيْنِ [The red, resinous, inspissated juice called dragon's blood: see art. دَمُو]. (S, K.) — And Far-seeing, (S, K.)

شَاوِيٌّ A possessor of شَاءَ [meaning sheep or goats or both]. (S, K. [In the CK without teshdeed. Mentioned also in art. شوه, q. v.]) — سَعْفَةٌ شَاوِيَّةٌ (with teshdeed to the ش, TA, [but in the CK without teshdeed,]) † A palm-branch that has become yellow in drying up. (K. [See 4.]

شَوْشَاءٌ (S, K, [in some copies of the K شَوْشَاءُ, but]) like مَوْمَاءٌ (S,) A swift she-camel. (S, K.)

أَشَاوَى a pl. pl. of شَى, q. v.

مَشْوَى like مَهْدَى (K, TA, [in the CK, مَشْوَى, like مَهْدَى, erroneously, as is proved by a verse cited as an ex. in the TA, pass. part. n. of 4,]) applied to a portion of a living serpent, (TA,) That has been missed by the stone [cast at it]. (K, TA.)

مِشْوَى (K in art. صول) A frying-pan. (TK in that art.)

مَشْوَى: see شَوَى.

مِشْوَى [A place of roasting, broiling, or frying, flesh-meat]. (S in art. طبخ.)

شى

أَشْيَاءُ an imitative sequent to أَعْيَاءُ in the phrase مَا أَعْيَاءُ وَأَشْيَاءُ: see 4 in art. شوى.

شَيْبَةٌ, syn. with شَاءَ: see art. شوى.

شَى: and يَا شَى مَا لِي شَى: see شَى, in art. شبا.

شَى an imitative sequent to عَى: see art. شوى.

شَيْبٌ an imitative sequent to عَيْبٌ: see شوى.

شَيَانٌ: see art. شوى.

شيا

خَافَهُ 1. شَاءَهُ (Msb,) [originally شَيْئَهُ,] like خَافَهُ [which is originally خَوْفَهُ] (MF,) first. pers. (S, K,) aor. يَشَاؤُهُ (Msb,) [and by poetic license يَشَاءُ, without ,] first pers. أَشَاؤُهُ (S, K,) inf. n. شَى (Msb, K) and مَشَيْتَةٌ (S, * K,) or this is a simple subst., (Msb,) and مَشَاءَةٌ and مَشَائَةٌ, (K,) [or these two also are simple substs.,] He, and I, willed, wished, or desired, it; syn. أَرَادَهُ (Msb) and أَرَدْتَهُ (S, * K:) most of the scholastic theologians make no difference between المَشَيْتَةُ and الإِرَادَةُ, though they are [said to be] originally different; for the former, in the proper language, signifies the causing to be or exist, syn. الإِيْجَادُ; and the latter, the willing, wishing, or desiring; syn. الطَّلَبُ. (TA.) A Jew objected, to the Prophet, his people's saying مَا شَاءَ اللَّهُ وَشِئْتُ [What God hath willed and I have willed], as implying the association of another being with God: therefore the Prophet ordered them to say مَا شَاءَ اللَّهُ ثُمَّ شِئْتُ [What God hath willed, then I have willed]. (TA.) مَا شَاءَ اللَّهُ as signifying What hath God willed! is used to express admiration, And as signifying What God willed it is a phrase often used to denote a vague, generally a great or considerable, but sometimes

a small, number or quantity or time: See De Sacy's Relation de l'Égypte par Abdallatif, pp. 246 and 394 &c.] — See also 1 in art. شَا.

2. شَاتَهُ عَلَى الْأَمْرِ [in some copies of the K (erroneously) شَتَهُ] I incited him, or made him, to do the thing, or affair. (As, S, L, K, TA.) — And شَاَ اللَّهُ وَجْهَهُ, (K, TA,) and خَلَقَهُ, (TA,) God rendered, or may God render, foul, unseemly, or ugly, his face, (K, TA,) and his make. (TA.)

4. أَشَاءَهُ إِلَيْهِ He, or it, compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; syn. أَلْجَأَهُ; (S, K;) a dial. var. of أَلْجَأَهُ; (S;) of the dial. of Temeem. (TA.) Temeem say, شَرَّمَا يُشِيؤُكَ إِلَى مَخَّةٍ عَرْقُوبٍ, meaning يُجْبِؤُكَ [q. v., i. e. It is an evil thing that compels thee to have recourse to the marrow of a hock]. (S.)

5. تَشِيءَ His anger became appeased: (K:) said of a man. (TA.)

شَيْءٌ [A thing; anything; something; somewhat;] a word of well-known meaning: (K:) [sometimes, in poetry, written and pronounced شَيْءٌ: see an ex. in a verse cited voce صَوَابَةٌ: see also the last sentence but one of this paragraph:] الشَيْءُ properly signifies what may be known, and that whereof a thing may be predicated: (Mgh, KT:) accord. to Sb, it denotes existence, and is a name for anything that has been made to have being, whether an accident, or attribute, or a substance, and such that it may be known, and that a thing may be predicated thereof: (KT:) MF says that it is app. an inf. n. used in the sense of a pass. part. n., meaning what is willed, and meant, or intended, [in which sense مَشِيئَةٌ (pl. مَشِيئَاتٌ) is often used,] without restriction to its actuality or possibility of being, so that it applies to that which necessarily is, and that which may be, and that which cannot be; accord. to the opinion adopted by the author of the Ksh: [or, as an inf. n. in the sense of a pass. part. n., it may be expl., agreeably with what is said to be the proper meaning of the verb, as signifying what is caused to be or exist; accordingly,] Er-Rāghib says that it denotes whatever is caused to be or exist, whether sensibly, as material substances, or ideally, as sayings; and Bḍ and others expressly assert that it signifies peculiarly what is caused to be or exist; but Sb says that it is the most general of general terms; and some of the scholastic theologians apply it to what is non-existent; such, however, are overcome in their argument by its not being found to have been thus used by the Arabs, and by such passages as كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ [Everything is subject to perish except Himself (Kur xxviii. last verse)] and وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِغُ بِحَمْدِهِ [And there is not anything but it glorifies Him with praising (Kur xvii. 46)], for what is non-existent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is أَشْيَاءٌ, (S, Mṣb, K, &c.) imperfectly decl., (Mṣb, TA,) or rather this is a quasi-pl. n., (Sb, TA,) respecting

the formation of which there is much difference of opinion [as will be shown hereafter], (Mṣb, TA,) and أَشْيَاءَاتٌ, (S, K,) a pl. pl. [i. e. pl. of أَشْيَاءٌ], (MF, TA,) and أَشَاوَاتٌ, [a contraction of that next preceding,] (K,) and أَشَاوَى, (S, K,) with fet-h to the و, (MF, TA,) and it is also mentioned as with kesr, (TA,) [and is written in both of my copies of the S أَشَاوَى, though if with kesr it should be either أَشَاوٍ or أَشَاوِي, but أَشَاوَى only is meant by J, as is shown by what here follows,] originally أَشَائِي, with three ي, not أَشَائِي as J says, [or rather as the word is written in copies of the S, for J may have held it to be أَشَائِي or أَشَائِي, as he says that the ء was changed into ي, thus occasioning the combination of three ي, so that he held its secondary form to be أَشَائِي, as will presently be shown,] because the first ي is radical, not augmentative, (IB, K,) the medial ي of the three being suppressed, and the final one changed into ا [though written ي], and the initial one changed into و, (S,) and another form of pl. is أَشَائِيَا, (S, Mṣb, K,) with the ي preserved, not changed into و [as it is in أَشَاوَى], (TA,) [likewise] a pl. of أَشْيَاءٌ, (Mṣb,) and أَشْيَائِيَا also is mentioned, (K,) as formed [from أَشْيَاءٌ] by the change of ء into ي and adding ا, (TA,) and أَشَاوَةٌ, which is strange, (Lḥ, K,) as there is no ء in أَشْيَاءٌ, (Lḥ,) or in شَيْءٌ: (K:) with respect to the first of these forms, [the quasi-pl. n. أَشْيَاءٌ, the most probable opinion is that of Kh: (Mṣb, TA:) accord. to him, (S, Mṣb, K,) it is originally of the measure أَفْعَالٌ, (S, K,*) in lieu of أَفْعَالٌ, (K,) and therefore imperfectly decl., (S,) [i. e.] it is originally شَيْئَاءٌ, (Mṣb,) and the two hemzels combined in the latter portion being found difficult of pronunciation, the former of them is transposed to the beginning of the word, so that it becomes of the measure لَفْعَاءٌ, (S, Mṣb,) as is shown by its having for its pls. أَشَاوَى and أَشَائِيَا and أَشْيَاءَاتٌ: (S:) accord. to Akh, it is [originally] of the measure أَفْعَالَةٌ; (S, K;) but if it were thus a broken pl., [not a quasi-pl. n.,] its dim. would not be أَشْيَاءٌ, as it is, but شَيْئَاتٌ: (S:) accord. to Ks, it is of the measure أَفْعَالٌ, and made imperfectly decl. because of frequency of usage, being likened to لَفْعَاءٌ; but were it so, أَهْنَاءٌ and أَهْمَاءٌ would be imperfectly decl.: (S, K:) accord. to Fr, شَيْءٌ is originally شَيْئٌ, and therefore has a pl. of the measure أَفْعَالَةٌ, afterwards contracted to لَفْعَاءٌ; but were it so, it would not have for its pl. أَشَاوَى. (S. [Much more respecting this pl. is added in the TA, but it is comparatively unprofitable.]) The dim. of شَيْءٌ is شَيْئٌ and شَيْئِي; (S, K, TA, but only the former in some copies of the K, the word being written in other copies شَيْئِي;) not شَوَى, or شَوِي; (the former accord. to my two copies of the S and accord. to the copies of the K followed in the TA, in which it is said to be with tesheed to the ي, and the latter accord. to the CK and my MS. copy of the K;) or this is a dial. var. of weak authority, (K,)

used by post-classical poets in their verses. (MF, TA.) — When a man says to thee, “What dost thou desire?” thou answerest, لَا شَيْءًا [Nothing]: and when he says, “Why didst thou that?” thou answerest, لِأَشْيَاءٍ [For nothing]: and when he says, “What is thine affair?” thou answerest, لَا شَيْءٌ [Nothing]: it is with tenween in every one of these cases. (As, AHát, TA.) [When one says لَا شَيْءٌ, he means thereby There is nothing.] — لَيْسَ مِنَ الْأَمْرِ means [It is nought, of no account or weight; it is not worthy of notice, or not worth anything;] it is not a good thing; or it is not a thing to be regarded. (W p. 27.) — لَيْسَ مِنَ الْأَمْرِ is a phrase of frequent occurrence, meaning He has no concern with the affair; see two exs. in the first paragraph of art. حَوْصٌ. — حَسْبَانَةٌ شَيْءٌ مِنْ الطُّولِ occurs in the TA voce حَسْبَانَةٌ, meaning In it is somewhat, or some degree, of length; i. e. it is somewhat long; and is used in the present day in this sense. — In the phrase لَيْسَ بِشَيْءٍ, the last word is for بَشَيْءٍ [i. e. He is better than thou in something; meaning he is somewhat better than thou]. (IJ, L.) — مَا أَغْفَلَهُ عَنْكَ شَيْءٌ is a phrase of the Arabs [app. lit. signifying How unmindful of thee is he as to anything!] mentioned by Sb as meaning دَعِ الشَّكَّ عَنْكَ [Dismiss doubt from thee (respecting him as to anything)]: IJ says that شَيْءٌ is here put in the accus. case as an inf. n., as though the saying were مَا أَغْفَلَهُ عَنْكَ غُفُولًا, because the verb of wonder does not require to be corroborated by the inf. n. [proper to it]: (L, TA:) [or it is a specificative:] IF says that it is a phrase of dubious meaning; and that the most probable explanation of it is this; that مَا is here lit. interrogative, but in meaning denotative of wonder; and that شَيْءٌ is governed in the accus. case by some other word, or phrase, as though the saying were dismiss a thing by which he is not occupied in mind, and dismiss doubt as to his being occupied in mind by it. (TA in art. مَا.) — شَيْئًا فَشَيْئًا means Thing by thing, part by part, bit by bit, piecemeal, inch by inch, drop by drop, little and little in succession, by little and little, by degrees, or gradually. — أَيُّ شَيْءٍ [meaning What thing?] is, by the alleviation of the ي [in أَيُّ] and the suppression of the ء [in شَيْءٍ], made into one word, أَيُّشَيْءٌ: so says El-Farábee: (Mṣb:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into أَيُّش. (TA in art. جَرْمٌ, as on the authority of Ks.) — شَيْءٌ in the Kur lx. 11 may mean Any one (Bḍ, Jel) or more. (Jel.) — [It is also applied to † The penis of a man; as in the explanation of a phrase mentioned voce ذَنْبٌ; like as its syn. هَرْنٌ is to the same and (more commonly) to the “vulva” of a woman.] — In algebra, it signifies [A square root;] a number that is multiplied into itself; which in arithmetic [and in algebra also] is called جذر [i. e. جَذْرٌ]; and in geometry, ضلع [i. e. ضِلْعٌ or ضِلْعٌ]; (“Dict. of the Techn. Terms used in the Sciences of the Musalmans,” p. 202;) an unknown number that is multiplied into itself.

(Idem, p. 730.) — It is also said, on the authority of Lth, to signify *Water*: and he cites as an ex.,

تَرَى رَكْبَهُ بِالشَّيْءِ فِي وَسْطِ قَفْرَةٍ

[*Thou seest, or wilt see, his company of riders at the water in the midst of a desert*]: but AM says, I know not *الشَّيْءِ* in the sense of “water,” nor know I what it is. (TA.) — *يَا شَيْءٌ* is an expression of regret, (El-Ahmar, Ks, TA,) or of wonder, (K, TA,) [or of both,] meaning [*Oh!* or] *O my wonder!* (Ks, Lh, TA.) One says, *يَا شَيْءٌ*, (El-Ahmar, Ks, Lh, K,) and *يَا شَيْءٍ مَا لِي*, i. e. with and without *ء*, (Ks, TA,) and *يَا هَيْءٌ مَا لِي*, (Lh, K,) or *يَا هَيْءٍ مَا لِي*, and *يَا هَيْءٍ مَا لِي*, (El-Ahmar, Ks, TA,) neither of these two with *ء*, (Ks, TA,) [meaning *Oh!* or *O my wonder!* *What has happened to me?*] in all of these, (Ks, TA,) *مَا* being in the place of a noun in the nom. case. (Ks, Lh, TA.) — Some also say, *يَا شَيْءٌ* and *يَا هَيْءٌ* and *يَا فَيْءٌ*, and some add *مَا*, saying, *يَا شَيْءٌ مَا* and *يَا هَيْءٌ مَا* and *يَا فَيْءٌ مَا*, meaning *How good, or beautiful, is this!* (Ks, TA.)

شَيْئَةٌ [*Will, wish, or desire*,] a subst. from *شَاءَ*, (Lh, K,) [and] so is *مَشِيئَةٌ* [which is mentioned in the K as an inf. n.]. (Mṣb.) One says, *كُلُّ شَيْءٍ بِشَيْئَةِ اللَّهِ*, (S, K,) i. e. *بِمَشِيئَتِهِ* [*Everything is by the will of God*]. (S.)

شَيْءٌ: see *شَوِيٌّ* or *شَوِيٌّ* and *شَيْئٌ* and *شَيْئٌ* in the middle of the paragraph.

شِيَانٌ and *شِيَانٌ*: see art. *شَوَا*.

أَشْيَاءٌ dim. of *أَشْيَاءٌ*: see *شَيْءٌ*, in the latter part of the former half of the paragraph.

مَشِيئَةٌ: see *شَيْئَةٌ*, in two places: — and see also *شَيْءٌ*, near the beginning of the paragraph.

مُشْيَاءٌ *Incongruous, unsound*, (K, TA,) *foul, or ugly*, (TA,) *in make, or formation*. (K, TA.) [See Ham p. 192.] — And accord. to Aboo-Sa'eed, *A child born preposterously, the legs coming forth before the arms*. (TA.)

شيب

1. *شَابَ*, aor. *يَشِيبُ*, inf. n. *شَيْبٌ* and *شَيْبَةٌ* (Mṣb, TA) and *مَشِيبٌ*, (TA,) *He became white-haired, or hoary*. (Mṣb, TA.) And *شَابَ* *رَأْسُهُ*, (S,) and *رَأْسَهَا*, (Mṣb, TA,) inf. n. *شَيْبٌ* and *شَيْبَةٌ*, (S,) *His head, and her head, became white, or hoary*. (S, Mṣb, TA.) — [Hence,] *شَابَتِ رُؤُوسُ الْأَكَامِرِ* [The heads, or summits, of the hills became white, or hoary]. (A.) — And *شَابَ الرَّأْسُ* *It whitened the head*: so expl. by ISk as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abraḡ: (IB, TA:)

تَصْبُو وَآتَى لَكَ التَّصَابِي

وَالرَّأْسُ قَدْ شَابَهُ الْمَشِيبُ

[*Thou inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such con-*

duct when hoariness, or the entering upon the period of hoariness, hath whitened the head?]. (S,* IB, TA.) [See also 2.]

2. *شَيْبَةُ الْحَزْنِ*, (Ks, S, A,) and *شَيْبُ الْحَزْنِ* *رَأْسُهُ*, and *بِرَأْسِهِ*, (Ks, S, Mṣb, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. *بِ*], (TA,) *Grief rendered him white-headed, or hoary-headed*; (Ks, S, A, Mṣb, K;) as also *أَشَابَهُ*, (A,) and *أَشَابَ رَأْسَهُ* and *بِرَأْسِهِ*. (Ks, S, Mṣb, K.)*

4. *أَشَابَ*, said of a man, *He had children that had become white-headed, or hoary*. (S, TA.) — See also the next preceding paragraph, in two places.

شَيْبٌ The hair (K, TA) itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is often used; as in the TA in arts. *صَبِغٌ* and *خَضَبٌ* &c.:] or (K, TA, in the CK “and”) *whiteness of the hair, or hoariness*; (A, K, TA;) as also *مَشِيبٌ*: (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. ns.]: (S:) or the former has the latter of the two significations given above; (Aḡ, S, Mgh, Mṣb;) and is *little and much* [whiteness of the hair]: one says, *عَلَاهُ الشَّيْبُ* [*Whiteness of the hair, or hoariness, came upon him*]: (TA:) but *مَشِيبٌ* signifies a man's entering upon the period of whiteness of the hair, or hoariness: (Aḡ, S, Mṣb:) see an ex. of this latter in the first paragraph. In the phrase in the Kur [xix. 3], *وَأَشْتَعَلَ الرَّأْسُ شَيْبًا*, (S,) meaning *And whiteness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood*, (Jel,) [or *the head has become glistening with whiteness of the hair, or hoariness*,] *شَيْبًا* is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said *رَأْسًا شَيْبًا*. (S, TA.)*

شَيْبٌ, of a whip, a genuine Arabic word of well-known meaning; (S;) The *thong* (K, TA) at the upper extremity (TA) of a whip: (K, TA:) there are two of such thongs, called *شِيَانٌ*. (TA.) — Also *A word imitative of the sounds made by the lips of camels* (S, K) in drinking. (S.) — And pl. of *أَشَيْبٌ* [q. v.]. (S, K, &c.)

أَشَيْبٌ a pl. of which the sing. is doubted: see *أَشَيْبٌ*.

شَيْبَةٌ an inf. n. of 1 [q. v.]. (S, Mṣb.) — And accord. to El-Khafájee, *A white, or hoary, beard*: but MF says that this is a conventional post-classical meaning. (TA.) — [Also, in the present day, applied to *A species of artemisia*; (Forskál's Flor. Egypt. Arab., p. lxxiii., no. 439;) the *artemisia arborescens* of Linn.: (Delile's Flor. Egypt. Illustr., no. 799;) — and *Lichen*; (Forskál ubi supra;) the *lichen prunastri* of Linn. (Delile, ib., no. 976+) And *شَيْبَةُ الْجَبَلِ* *Lichen scyphifer*. (Forskál, p. lxxviii., no. 559.)]

شِيَانٌ: see *أَشَيْبٌ*; near the end of the paragraph: — and see also the paragraph here following.

مَلْحَانٌ and *شِيَانٌ*, (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Selemeh, with *kesr* to the *ش* and *م*, (S,) or the former word is written *شِيَانٌ*, and sometimes *شِيَانٌ*, and the latter is as above, (K,) and sometimes *مَلْحَانٌ*, (TA,) † *The two months of winter*; (A, TA;) [as though meaning *the second of the Six Seasons, commencing two months after the autumnal equinox*; (see the former of the two tables in p. 1254;)] i. q. *شَهْرًا قِيَاحَ*, (S, A, K, TA,) which are *the two coldest months*; (S, K, TA;) so called because of the earth's being then white with snow and hoar frost; (S, TA;) *falling at the period of the [auroral] rising of the Scorpion and the Vulture, التَّسْرُ والعَقْرَبُ*, [by which latter is meant *التَّسْرُ الوَاقِعُ*, i. e. the star α of Lyra,] *said by him who knows not to be the two Kánoons* [i. e. *كَانُونُ الأوَّلِ* and *كَانُونُ الثَّانِي*, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Kazweenee and others say that *الْقَلْبُ* (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and *التَّسْرُ الوَاقِعُ* rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see *مَنَازِلُ الْقَمَرِ* in art. *نَزَل*), was on the 25th of November O.S.: see also *مَلْحَانٌ*, and *قِيَاحَ*: it is also said that *شِيَانٌ* [used alone] is a name of [the month] *كَانُونُ الأوَّلِ*, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)

شِيَابٌ and *شِيَابَةٌ* [the former erroneously written by Golius *شِيَابٌ*]: see *شَوْبٌ*, in art. *شَوْبٌ*.

أَشَيْبٌ: see *شَوْبٌ*.

شَانِبٌ [*Being, or becoming, white-haired, or hoary*]: see *أَشَيْبٌ*. — *شَيْبٌ شَانِبٌ* is a phrase like *شَعْرٌ شَاعِرٌ*, (S,) or like *تَبَلٌ لَانِبٌ*, (S,) it means *Intense whiteness of the hair*. (TA.)

أَشَيْبٌ *White-haired, white-headed, or hoary*: (S, A, Mgh, Mṣb, K;) [it is said to be] anomalous in form; (S, Mgh, Mṣb;) for an epithet of this measure is only formed [by rule] from a verb of the measure *فَعَلٌ*, aor. *يَفْعُلُ*; (S, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour: but *أَشَيْبٌ* signifies *white-headed, or hoary-headed*; [so that it does denote a colour;] and El-Khafájee says that it is reckoned among epithets denoting defects, or blemishes, like *أَعْمَى* and *أَعْرَجٌ*: (MF, TA:) it is said in the K that it has no *فَعْلَاءٌ*, i. e., (TA,) the epithet *شَيْبَاءٌ* is not applied to a woman; (Mṣb, TA;) though one says *شَابَ رَأْسَهَا*: (Mṣb, TA:) [but see Har p. 418, where *شَيْبَاءٌ* is mentioned, applied to a woman, as meaning *aged*, and *white, or hoary, in the head*: and see *شَيْبَاءٌ* in art. *شَوْبٌ*:] the pl. is *شَيْبٌ*; (S, A, Mgh, Mṣb, K;) with which is syn. *شَيْبٌ*; (TA, as from the K; [but not found by me in the copies of the K to

which I have had access;]) and **شَيْبٌ** (K, TA:) this last is said by IM to be allowable in poetry, **عَلَى التَّمَامِ** [here meaning as though it were a word composed of sound letters]; and this is the assertion of the lexicologists [in general]: ISd thinks it to be pl. of **شَائِبٌ** [q. v.], like as **بَارِئٌ** is of **بَارِئٌ**; or pl. of **شَيْبٌ** [which app. means *very white or hoary in the head*], accord. to the dial. of the people of El-Hijáz, who say **دَجَاجَةٌ** **بَيْضٌ** and **دَجَاجٌ** **بَيْضٌ** (TA.) — [Hence,] one says, **رَأَيْتُ الْجِبَالَ شَيْبًا** † *I saw the mountains white with snow and hoar frost.* (A, TA.) And **شَيْبٌ** [used alone] signifies † *Mountains upon which snow falls, and which are white, or hoary, therewith:* (S, L:) or *mountains white with snow or with dust:* and, some say, *white clouds:* sing. **أَشْيَبٌ**. (L, TA.) And, applied to truffles (**كَمَاةٌ**), † *White and large:* (TA:) or simply *white.* (Id. voce **تَعَاشِبٌ**.) — **يَوْمٌ أَشْيَبٌ** † *A day in which are cold and clouds and صُرَادٌ* [correctly **صُرَادٌ**, meaning *thin clouds, or cold and humid clouds, in which is no water*]; as also **يَوْمٌ شَيْبَانٌ**. (K.) — **لَيْلَةٌ شَيْبَاءٌ** (K,) or **لَيْلَةٌ شَيْبَاءٌ** (TA,) and **لَيْلَةٌ شَيْبَاءٌ** (TA voce **حُرٌّ**), † *The last night of the [lunar] month:* (K, TA:) its first night is called **لَيْلَةٌ حَرَّةٌ** and **لَيْلَةٌ حَرَّةٌ**. (K voce **حُرٌّ**.) **لَيْلَةٌ شَيْبَاءٌ**: see in art. **شَوْبٌ**.

مَشَيْبٌ: see **شَيْبٌ**, in two places.

شَيْح

1. **شَايَحٌ**: see 4. — [Also, accord. to Freytag, on the authority of the "Kitáb el-Addád," *He was brave, or bold:* thus having two contr. significations. — Another meaning assigned to it by him, in common with **شَائِحٌ** and **أَشَايَحٌ**, as on the authority of the K, i. e. "Diligens fuit," is a mistake.]

2. **شَيْحَةٌ** (O,) inf. n. **تَشْيِيحٌ** (K,) *He cautioned him; or made him to fear, or be in fear.* (O, K.)* — And *He removed him, or it, far away.* (O.) — And **شَيْحٌ** (O, TA,) inf. n. as above, (K,) *He looked at his adversary, or antagonist, and straitened him, or treated him with hardness or harshness:* (O, K,* TA:) from IAqr. (TA.)

3: see the next paragraph, in two places. — Also *He fought.* (T, K.)

4. **أَشَايَحٌ** (S, A, K,) inf. n. **إِشَايَحَةٌ** (IAqr, TA,) *He was cautious, or in fear,* (S, A, K,) **مَنْهُ** [of it], (A, TA,) i. e. a thing, or an affair, (TA,) and **عَلَى حَاجَتِهِ** [for the thing that he wanted]; (K;) as also **شَائِحٌ** (S, A, K,) inf. **مَشَائِحَةٌ** and **شَيْحٌ**; and **شَايَحٌ** (K:) or *he was cautious and in fear, endeavouring to repel death.* (L.) — But in the dial. of Hudheyl, (S,) *He strove, laboured, toiled, or exerted himself, فى أمرٍ* [in an affair]; and so **شَائِحٌ**. (S, A.) — And *He continued journeying, or going on.* (O.) — **أَشَايَحٌ** **بِوَجْهِهِ** *He turned*

away his face, (S, A, TA,) from a [person or] thing, or from the heat of fire, or a hot odour, and from something hurtful: (TA:) or *he exerted himself in aversion or turning away.* (IAqr, TA.) One says, **كَلَّمْتُهُ فَأَشَايَحَ بِوَجْهِهِ** *I spoke to him, and he turned away his face.* (A.) — **أَشَايَحٌ** also signifies *He advanced, or came forward;* syn. **أَقْبَلَ**. (Fr, O, TA.) [Thus it has two contr. meanings. See also the part. n., **مَشْيِيحٌ**.] — And *He defended what was behind his back.* (IAth, TA.) [See, again, the part. n.] — **أَشَايَحَ بِذَنَبِهِ**, said of a horse, *He let his tail hang down loosely.* (Lth, S.) F, in the K, following Az and Sgh, says that this is a mistranscription of the verb, for **أَسَايَحَ**; but his assertion requires proof. (MF.) [See the latter verb, in art. **سَبِيحٌ**.] — **أَشَايَحَتِ الْأَرْضُ** *The land produced the plant called شَيْحٌ.* (AHn, O, K.)

شَيْحٌ *Cautious, or fearing;* (A, K;) as also **شَائِحٌ** (A, TA,) and **مَشْيِيحٌ** (As, O:) or this last, *cautious, or fearing, and at the same time striving, labouring, toiling, or exerting himself:* (Az, TA:) or all signify *prudent; discreet; or having, or using, precaution, or good judgment;* (Ham p. 281;) and so **شَيْحَانٌ**. (Id. p. 43.) — In the dial. of Hudheyl, (S, O,) *Striving, labouring, toiling, or exerting himself,* (S, A, O, K,) in affairs; (S, O, K;) and so **شَائِحٌ** (A, K,) and **مَشْيِيحٌ** (As, O, K:) pl. of the first [and app. of the second also] **شَيْحَانٌ**. (S, O.) — Also [The *artemisia Judaica*; and *absinthium Ponticum*; species of wormwood;] *a certain plant,* (AHn, S, A, O, K,) *well known,* (AHn, O, K,) *of several species,* (AHn, O,) *of some [species] whereof brooms are made,* (L,) [and which is also used for fumigation,] *the leaves of which are [of the kind called] هَدْبٌ*; (AHn, O, L;) *it has a sweet odour, but its taste is bitter; is pasture for horses and camels; and the places of its growth are the plains and the meadows:* (AHn, O, L:) pl. **شَيْحَانٌ**. (Fr, O, L.) — Accord. to the K, [probably on the authority of Lth,] it signifies also *A [garment of the kind called] بُرْدٌ, of El-Yemen:* but Az says that there is no kind of garment so called: the correct word is **سَبِيحٌ**, with [the unpointed] **س** [and with fet-h]. (TA.)

شَيْحَانٌ [and probably with tenween also]: see **شَيْحٌ**. — Also *Very jealous;* (S, O, K;) because such is cautious for his wives, or women under covert, or household or family; (S, O;) and so **شَائِحٌ**. (K.) — Also, (O, K,) and **شَيْحَانٌ** (As, O, K,) *Tall:* (O, K:) or *goodly in tallness.* (L.) — And the former, *That makes, or utters, a low sound in running;* [so I render **يَتَهَمَسُ عَدْوًا** in the K and TA; in the O and in my MS. copy of the K, **يَتَهَمَسُ**; but the former I think the right reading; app. by reason of quickness, or swiftness; for it is added,] *quickness, or swiftness, is meant thereby:* (O, TA:*) mentioned by Az, on the authority of Khálid Ibn-Jembah. (TA.) [In this sense it seems to be with tenween: for] **شَيْحَانَةٌ** [is its fem. and] means *A quick, or swift,*

she-camel. (S, O.) — Also *A horse strong in spirit;* syn. **شَدِيدُ النَّفْسِ**; (O, K, TA; in the CK, **النَّفْسِ** [i. e. in breath];) and so **شَيْحَانٌ**: thus expl. by Skr. (O.)

شَيْحَانٌ: see the next preceding paragraph, in two places.

شَيْحَانٌ *Mutual caution or fear.* (And *The act of striving, labouring, toiling, or exerting oneself, in anything.* (K.)) [But in both of these senses it seems to be an inf. n. of **شَيْحٌ**, q. v.] — Also (K) *Drought, dearth, scarcity.* (O, K.)

شَائِحٌ: see **شَيْحٌ**, in two places: — and see also **شَيْحَانٌ**.

مَشْيِيحٌ: see **شَيْحٌ**, in two places. It is also expl. as meaning *Striving, labouring, toiling, or exerting himself, and persevering in his work:* (A:) and *striving &c., and hastening, or going quickly.* (TA.) — Also *Advancing, or coming forward, to one.* (Fr, O, K.) — And *Defending what is behind one's back.* (Fr, O, K.)

مَشْيِيحٌ is expl. as meaning *Striped;* applied to a garment: but Az says that there is no such word, so applied: the correct word is **مَشْيِيحٌ**, with [the unpointed] **س**. (TA.)

مَشْيِيحِي:
مَشْيِيحَاءٌ:
مَشْيِيحِي:

see the following paragraph.

مَشْيُوخَاءٌ (S, O, K) and **مَشْيِيحِي** (O, K) *A state of haste:* (S, O, K:) or *a state of confusion:* (K:) the latter meaning mentioned in the L: (TA:) you say, **هُرِفِي مَشْيُوخَاءٌ مِنْ أَمْرِهِمْ** (S, O, K) and **فِي مَشْيِيحِي مِنْ أَمْرِهِمْ** (O, K) *They are in a state of haste in respect of their affair:* (S, O, K:) or *in a state of confusion in their affair:* (L, K:) as having the latter meaning, Ibn-Málik says that it is **مَشْيِيحَاءٌ**, with **ج** and **medd**, of the measure **فَعِيلَاءٌ**, not **مَفْعَلَاءٌ**; but this requires consideration: Ibn-Umm-Málik and others, following AHei, say that **مَشْيِيحَاءٌ** **الْقَوْمِ فِي مَشْيِيحَاءٍ** means *the people, or party, are in a state of striving, labour, toil, or exertion, and determination, or resolution, in respect of their affair.* (TA.) — **مَشْيُوخَاءٌ** also signifies *A land that produces the plant called شَيْحٌ;* (S, O, K;) and so **مَشْيُوخِي**: (O, K:) or it signifies *many plants of the kind so called:* thus in the T, on the authority of As and A'Obeyd, and so says AHn, as is stated [in the O and] in the R; (TA:) AHn saying further that it is like **مَشْيُوخَاءٌ** meaning a company of **شَيْخُوخٌ** [or elderly men], and **مَشْيُوخَاءٌ** meaning a herd of **عَبُورٌ** [or asses], &c.; (O;) [so that it is a quasi-pl. n.]; but this is disallowed by El-Mufáddal Ibn-Selemeh. (TA.)

شَيْخ

1. **شَايَحٌ** (S, A, Msh, K,) aor. **يَشْيِيحُ** (S, Msh, K,) inf. n. **شَيْحٌ**, with fet-h to the **ي**, (S, K,) and

شَيْخَةٌ (K) and شَيْخَةٌ (TA) and شَيْخِيَّةٌ (K) and شَيْخِيَّةٌ (Zbd, TA) and شَيْخُوخَةٌ [the most common form, respecting which see what follows,] (S, A, Mṣb, K) and شَيْخُوخِيَّةٌ; (K;) and شَيْخٌ, inf. n. تَشْيِيخٌ; (S, A, K;) and تَشْيِيخٌ; (K;) *He became a شَيْخٌ* [i. e. an old, or elderly, man; &c.]: (S, A, Mṣb, K:) in شَيْخُوخَةٌ, the *ي* is originally movent [with fet-ḥ], and afterwards made quiescent, for there is not in the language a word of the measure فَعْلُولٌ [except صَعْفُولٌ, as is said in the § in art. حِيدٌ]: as to the similar words whose medial radical letter is *و*, as كَيْنُونَةٌ and قَيْدُودَةٌ and ذَيْبُومَةٌ and هَيْعُوعَةٌ, these are originally كَيْنُونَةٌ [for كَيْنُونَةٌ, of the measure فَعْلُولَةٌ,] and the like, and are contracted; for were it not so, they would be كَوْنُونَةٌ and the like. (S, L.)

2. شَيْخٌ: see the preceding paragraph. = شَيْخَةٌ, (S, K,) inf. n. تَشْيِيخٌ, (TA,) *He called him by the appellation of شَيْخٌ, to pay him honour, or respect.* (S, K, TA.) — And شَيْخٌ عَلَيْهِ *He attributed or imputed to him, or charged him with, a vice, or fault; blamed, or reproached, him;* (K, TA;) *cast a bad, an evil, a foul, or an excessively bad or evil or foul, imputation upon him.* (TA.) And شَيْخٌ بِهِ [and so شَيْخُهُ accord. to an explanation of الرَّجُلُ, as on the authority of AZ, in the TA, but this may be a mistranscription for الرَّجُلُ بِالرَّجُلِ,] *He exposed his vices, faults, or evil actions; disgraced him; or put him to shame.* (K, TA.)

5. تَشْيِيخٌ: see 1. — [It signifies also] *He feigned, or made a show of, old age.* (KL.)

شَيْخٌ (S, A, Mgh, L, Mṣb, K, &c.) and شَيْخُونٌ, (K,) but the latter is a strange word, mentioned by some of the expositors of the Fṣ, as expressing more than the former word, (MF,) [An old, or elderly, man; an elder, as meaning a man whose age gives him a claim to reverence or respect; a senior;] one advanced in age, (Mgh,) such as is beyond him who is termed كَهْلٌ, (Mgh, Mṣb,) which means him whose شَبَابٌ [i. e. youthfulness, or prime of manhood,] is ended: (Mgh:) one in whom age has become apparent, (L, K,) and hoariness: (L:) or a man from the age of fifty, or fifty-one, to the end of his life, or to the age of eighty: (L, K:) also expl. as meaning a man advanced in age but having strength, or vigour, to fight: and an old and weak, or a decrepit, man, who is of no service: (Mgh:) [in the present day, شَيْخٌ is used in the senses above mentioned; and is also especially applied, as an appellation of honour, to a doctor of religion and law; a head, or chief, of a religious confraternity; a chief of a tribe or the like, and of a village; and to a reputed saint:] fem. شَيْخَةٌ, (S, A, Mṣb, K,) an old, or aged, woman; syn. عَجُوزٌ: (A:) [and applied in the present day particularly to a learned woman; an instructress; and the like:] the pl. [of pauc.] of شَيْخٌ is أَشْيَاخٌ (S, A, Mgh, Mṣb, K) and

شَيْخَةٌ (Kr, ISd, A, Mgh, Mṣb, K) and [of mult.] شَيْخٌ (S, A, Mgh, Mṣb, K) and شَيْخَانٌ (S, A, Mṣb, K) and شَيْخَةٌ (S, Mgh, K) and شَيْخَةٌ (A [there said to be like عَبْدَةٌ]) and مَشَيْخَةٌ, (K,) and so in one of my copies of the S, or this last is a quasi-pl. n., (Mgh, Mṣb,) and [so are] مَشَيْخَةٌ and مَشَيْخَةٌ and مَشَيْخَةٌ (TA) and مَشَيْخَةٌ (K, and so in one of my copies of the S,) and مَشَيْخَوَاتٌ, (S, K,) the last like مَشَيْخَوَاتٌ and مَعْلُوجَاتٌ and مَسْلُومَاتٌ and مَعْبُودَاتٌ and مَعْبُورَاتٌ, which are said to be the only other instances of this form, (TA,) [but to these should be added مَحْمُورَاتٌ and مَكْبُورَاتٌ and مَتَبُوسَاتٌ and perhaps some other instances,] and مَشَيْخَاءُ, (K,) and another pl. is مَشَايِخٌ, (S, A, K,) or this last is pl. of مَشَيْخَةٌ, (Mgh, Mṣb,) and is disallowed by IDrd and Kz (TA) [though very commonly used in the present day, especially as applied to doctors of religion and law]; and the pl. of أَشْيَاخٌ is أَشْيَاخِيخٌ, like أَتَابِيخٌ pl. of أَتَابٌ: (Z, TA:) the dim. of شَيْخٌ is شَيْخِيخٌ (S, A, K) and شَيْخِيخٌ, (S, K,) with kesr to the ش: (S:) شَيْخِيخٌ is not allowable, (S, A,) or is rare. (K.) — [الشَيْخَانِ, The two Sheykhs, is a title peculiarly applied to the first two Khaleefehs, Aboo-Bekr and 'Omar.] — شَيْخٌ also signifies † A woman's husband, (K,) though young: and in like manner, a man's wife, whether old or young, is called his عَجُوزٌ. (AZ, TA in art. عَجُزٌ.) — [And † An ancestor. Accord. to a copy of the A that seems to have been used by the author of the TA, one says, وَرِثَ مِنْ أَشْيَاخِهِ الكُورَ and مَشَيْخَةِ الكُورِ, which is tropical, meaning مِنْ آبَائِهِ: but the right reading is evidently مِنْ مَشَيْخَتِهِ and الكُورَ; and the meaning, † He inherited, from his ancestors, generosity.] — شَيْخٌ النَّارِ means † Iblees: because he was created of fire, or because his ultimate place will be the fire of Hell. (Har p. 130.) — And الشَيْخُ † The mountain-goat that is advanced in age, or full-grown. (TA.) — And † The milk-skin. (TA.) — أَشْيَاخُ النُّجُومِ i. q. أَصُولُهَا, (K,) i. e. † The seven [or five] planets; (TK;) or the دَرَارِيُّ [also applied by some to the five planets, Mercury, Venus, Mars, Jupiter, and Saturn]; accord. to IAqr, أَشْيَاخُ النُّجُومِ, (TA in this art.,) or أَشْيَاخٌ (سنخ,) as is related by Th, (TA in art. النُّجُومِ,) means the stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الْأَخْدِ: ISd says, I think that he means, by the نُّجُومِ, the fixed stars: Th says that they are called only أَشْيَاخُ النُّجُومِ, i. e. the أَصُولُ thereof, around which the [other] stars revolve, and pursue their courses. (TA. [See also سَنَخٌ, last sentence.]) = شَيْخٌ signifies also A certain tree; (AZ, K, TA;) also called شَجَرَةُ الشَّيْخِ, the fruit of which is a جَرُورٌ [q. v.] like

that of the خَرَبِيعِ, which is the bastard saffron (شَجَرَةُ الْعَصْفَرِ); it grows in the meadows, and the قُورِيَانِ [or places where water runs to, or in, or into, meadows, &c.]. (AZ, TA.)

شَيْخَةٌ fem. of شَيْخٌ, q. v. (S, A, Mṣb, K.)

شَيْخُونٌ: see شَيْخٌ.

شَيْخِيخٌ and شَيْخِيخٌ and شُوَيْخٌ: dims. of شَيْخٌ, q. v.

مَشَيْخَةٌ and مَشَيْخَةٌ &c.; and the pl. مَشَايِخٌ: see شَيْخٌ, in seven places.

مَشَيْخَاءُ: } see شَيْخٌ.
مَشَيْخَوَاتٌ: }

شيد

1. شَادَةٌ, aor. يَشِيدُ, (S, Mṣb, K,) inf. n. شَيْدٌ, (S,) *He plastered it (a wall) with شيد*, (S, K,) i. e. gypsum, or the like: (K:) he built it (a structure) with شيد, meaning gypsum. (Mṣb.)

— See also 2. — شَادُوا الدِّينَ † They strengthened and exalted the religion: from شَادَ in the first of the senses expl. above: (Har p. 5:) [or rather from this verb as syn. with شَدَّ and أَشَادَ.] — See also 4. — As inf. n. of شَادَ in the phrase شَادَ بِالْإِبِلِ, aor. as above, (TK,) شَادٌ signifies † The calling camels, (Ibn-'Abbád, O, K, TA,) as also † إِشَادَةٌ, (Ibn-'Abbád, O,) raising the voice in doing so. (TA.) — Also, (K,) as inf. n. of the same verb, (TK,) † The rubbing perfume with the skin; (K;) as also † تَشِيدٌ; in some copies of the K, † تَشْيِيدٌ: (TA:) [the former of these two seems to be the right; and the meaning seems to be, the rubbing the skin with perfume; for,] accord. to AA, one says بِهَذَا الطِّيبِ تَشِيدٌ, meaning Rub thy skin with this perfume. (O.) = شَادٌ, (said of a man, TA,) aor. as above, (K,) inf. n. شَيْدٌ, (TA,) also signifies *He perished, or died.* (K.)

2. شَيْدَةٌ, (A, L, Mṣb, TA,) inf. n. تَشْيِيدٌ, (L, Mṣb, TA,) *He raised it high;* (A, Mṣb, TA;) namely, a palace, (A,) or a building; (Mṣb, TA;) as also † إِشَادَةٌ, (A, L, TA,) and † شَادَةٌ: (A: [this last is app. included with the two other verbs, in the A, as having this meaning, which is confirmed, as pertaining to it, by an explanation of its pass. part. n., مَشِيدٌ, q. v.]) or شَيْدَةٌ [implies a repetition of the act of building: (see مَشِيدٌ:) or] signifies *he built it firmly, or strongly, and raised it high.* (L.) — See also 1.

4. إِشَادَةٌ: see 2. — Hence, (L,) إِشَادَةٌ signifies † The raising the voice in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; like تَنْدِيدٌ. (Lth, L.) See also 1. You say, إِشَادَ صَوْتَهُ and بَصَوْتِهِ † He raised his voice. (A.) And إِشَادَ بِهِ † He proclaimed it, or cried it, raising his voice; namely, a stray, or any other thing: (A, L:) † he made it known; (AA, S, A,

ك;*) namely, a stray. (S, K.) And **اشاد بذكره** † *He raised his good fame, by praising him; raised a good report of him*: (S, * A, L:) and *he raised his ill fame, by dispraising him; raised an evil report of him*: and **اشاده** and **شاده** † *he raised his notoriety or fame*. (L.) And **اشاد عليه** † *He published against him something disliked, disapproved, or odious*: one says, **اشاد عليه قبيحا**, and **بقيح** † [*He published against him something bad, evil, abominable, or foul*]. (A.) — And **اشادة** also signifies † *The act of destroying*: (K, TA:) from the same word as syn. with **تديد**. (TA.)

5: see 1, in two places.

شيد, a Pers. word, [or rather of Pers. origin, from **شيدا**], *Possessed; or mad, or insane: or intoxicated*. (TA.)

شيد *Anything with which a wall is plastered*, (S, A, K,) consisting of *gypsum and the like*; (A, K;) J says, of *gypsum or بلاء*; but this last word is a mistake, [probably originated by an early transcriber of the S,] for **ملاط**, i. e. *mud, or clay*: (K:) or [peculiarly] *gypsum*. (Msb.) — Az says that some of the Arabs sometimes call thus *A حصن* [i. e. *fortress, fort, or fortified place*]. (TA.)

مشيد *Plastered with شيد*; and so, as some say, **مشيد**: (T:) or *built with gypsum*: (Msb:) or *made with شيد*, (S, A, K,) i. e. *gypsum*; and so, some say, **مشيد**: (A:) or the latter signifies *raised high, or made lofty*; (A'Obeyd, S, A, K;) and so the former, applied to a palace, (A,) or building: (TA:) the former has this meaning in the Kur xxii. 44: (Jel:) J says in the S, Ks says, **مشيد** is applied to a sing., from the saying in the Kur, [ubi supra], **وقصر مشيد**; and **مشيد**, to a pl., from the saying in the same, [iv. 80], **في بروج مشيدة**: but this is a mistake: what Ks says is that **مشيدة**, with **ة** and **teshdeed**, is a pl. [i. e. a lexicological, not a grammatical, pl.] of **مشيد**: (IB, K:*) or the saying of Ks [if as quoted in the S] may be expl. accord. to the opinion of those who hold that **مشيد** and **مشيد** both signify *plastered with شيد*, on the supposition that the Arabs did not use **مشيدة** as applied to a pl., but only to a sing.: (Az, L:) [for] Fr says that the pass. part. n. of the unaugmented verb only is used when applied to a sing. and not denoting repetition, or muchness; but either this or the pass. part. n. of the verb of the measure **فعل** may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say **كباش مذبح** ["a slaughtered ram"]; but not **مذبح**; but you may say **ثوب مخرق** [as meaning "a garment in which holes have been repeatedly made," or "in which many holes have been made," or "much pierced with holes," as well as **ثوب مخروق** meaning "a garment in which a hole has been made," or "in

which holes have been made,"] and **كباش مذبحه** ["slaughtered rams"]; and hence you may say **قصر مشيد**; because **تشيد** denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.)

مشيد: see the next preceding paragraph, in four places.

شهر

6. **تشاير**: see 6 in art. شور.

شير: n. un. with **ة**: pl. of the latter **شيرات**: and dim. **شيرة** and **شيرة**: see **شجر**.

شيار: }
شير: } see art. شور.

شيز

شيز and **شيزي** *A kind of black wood, of which bowls (قصاص) are made*: (S, K:) or the latter is *a certain black wood of which combs and bowls (جفان) are made*: (Mgh:) or *ebony*: or **ساسر** [a certain wood of which bows or arrows are made]: (AA, K:) or *walnut-wood*: (Aḡ, Ed-Deenāwaree [AHn], Mgh, K:) Aḡ says of the **شيزي**, by the name of which the Arabs call *bowls (جفان and قصاص) and the sheaves of pulleys*, that it is *walnut-wood*, but it becomes blackened by grease, and therefore is thus called, and it is not **شيز**: so says AHn: and he adds, the case is as he has described it; for the **شير** does not become thick so as that bowls may be carved from it: (Sgh, TA:) of this latter, only combs and the like are made; and it is black: it is also said, in the T, that *bowls made from the walnut-tree are called شيزي*. (TA.)

شيزي: see the preceding paragraph.

شيش

4. **اشاشت التخله** *The palm-tree produced dates such as are termed شيش*. (O, K.)

شيش and **شيشاء** *A sort of dates which do not organize and compact stones*; (Fr, O, K;) or, *if they do so, they do not become hard; and when they dry, they become such as are termed حشف, not sweet*: (O, K:) dial. vars. of **شيش** and **شيشاء**: (S:) accord. to AHn, (TA,) of Persian origin. (O, TA.)

شيشاء: see the next preceding paragraph.

شيص

2: see the next paragraph.

4. **اشاشت التخله** *The palm-tree was not fecundated by the flowers, or pollen, of the male tree*: (A, K:) or *its dates dried up*: and *it bore dates such as are termed شيص*: (Msb:) or *it became bad, and its dates became such as are termed شيص*; (TA;) as also **شيصت**. (K, TA.)

5. **تشيص التمر** *The dates became such as are termed شيص*. (S.)

شيص *Dates of which the stones do not become hard*; as also **شيشاء**; (S, A, K;) which is only the case when the palm-tree has not been fecundated by the flowers, or pollen, of the male tree: (S:) and sometimes, *having no stones*: (Fr, TA:) or *bad dates*: (A:) or the *worst of dates*; (IF, Msb, K;) as also † the latter word: (Msb:) or the *worst of dates when full-grown but unripe*: (Lth, TA:) called in the dial. of Belhārith Ibn-Kaḡb, **شيص**; and by the people of El-Medeeneh, **سطل**: (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA:) n. un. with **ة**; (A, Msb, K;) i. e., **شيشاء** and **شيشاء**. (A, Msb.)

شيشاء: n. un. with **ة**: see **شيص**, in two places.

شيط

1. **شاط**, (S, Msb, K,) aor. **يشيط**, (Msb, K,) inf. n. **شيط** and **شيطا** (K) and **شيطوط**, (Lth, K,) *It (a thing, Msb, TA, or, as some say, particularly, olive-oil, and rob, TA) burned, or became burnt*; (Msb, K, TA;) as also **تشيط**, (K,) said of *flesh-meat*: (TA:) or both, said of *flesh-meat, signify its upper part became burnt by the contact of fire*: (Lth, TA:) the latter is also said of *wool*; and the former likewise, of *wool, and of hair*: (TA:) the former also signifies *it was near to becoming burnt*: (TA:) and, said of *clarified butter, and of olive-oil*, (S, K,) *it became cooked so much that it burned*; (S;) because, in that case, it perishes; (O;) [which implies that a signification hereafter to be mentioned is held to be the primary one;] or *became thick*; or *became cooked so much that it almost perished*. (K.) You say also, **شاطت القدر** *The cooking-pot burned, and had something sticking in it*: (S:) or *had something burnt sticking in the bottom of it*. (O, K.) — **شاط**, (S, K,) aor. as above, (S,) also signifies *He (a man) perished, or died*. (S, K.) [The art. in the S commences with this signification, which, as remarked above, seems to be regarded by some as the primary one.] — Also *He burned with anger*. (TA in art. شطن.) — And *It was, or became, null, void, of no account, or of no force*. (Msb, TA.) — *His (a man's) blood*, (S,) or *it, (his blood)*, (Mgh, Msb, K,) *went* (S, Mgh, Msb, K) *for nothing, unretaliated, and uncompensated by a mulct*; *it was, or became, of no account*. (S, Mgh, * Msb.) — And *It (anything) went away; passed away*. (TA.) — **شاطت الجوز** † *The slaughtered camel became dispensed*; syn. **تنفقت**; (S, K, TA;) *there remained not of it any portion that was not divided and given*: (Aḡ, S;) and **شاط لحم الجوز** *The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining*. (A, TA.) — **شاط** also signifies † *He hastened* (S, K, TA) in an affair. (K, TA.) — [**شاط** seems to be a dial. var. of **ساط**, as signifying *He mixed it*. — And hence,] **شاط الدماء** † *He mixed the bloods*; as *though he shed, or poured forth, the blood of the slayer upon that of the slain*. (S, K, TA.) A poet, (S,) namely, El-Mutalemmis, (TA,) uses the expression **لو تشاط وماؤنا** [*If our bloods were*

mixed]; (§, TA;) accord. to one relation; but accord. to another, the verb is with س. (TA.) — شَطَا بِدَمِهِ: see 4.

3: see the next paragraph, in five places.

4. اشاطه, (Mṣb, K,) inf. n. اشاطة, (Mṣb,) He burned it, or made it to burn; (Mṣb, K;) namely, a thing, (Mṣb,) as, for instance, olive-oil; (TA;) as also شيطه, (K,) inf. n. تشييط. (TA.) † The latter also signifies He burned its wool, namely, that of a sheep, in order to cleanse it; and so شوطه: (§, TA:) and each of these, he (a cook) set it on fire, namely the foot of a bull or cow, or of a sheep or goat, and the head, so that what was upon it, of hair, or wool, became burnt. (TA.) You say also, شاط القدر He made the cooking-pot to burn, and to have something sticking in it. (§.) And شيط القدر He made the cooking-pot to boil; as also شوطها. (El-Kilábee.) And شيط اللحم He cooked thoroughly the flesh-meat; as also شوطه: (Ibn-'Abbád:) or he smoked it, or made it smoky, and did not thoroughly cook it; (§;) and so the latter. (TA in art. شوط.) And شيط الضبع التبت and الدواجر الجرح; † The year of drought burned the herbage; and the medicine, the wound. (A, TA.) [See also شوط.] — Also, (K,) inf. n. as above, (§,) He destroyed him, or it. (§, K.) — اشاط دمه, (S, Mgh, Mṣb, K,) and بدمه, (S, K,) He (the Sultán, Mgh, Mṣb) made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account: (Mgh, Mṣb, K,* TA:) or the latter, (TA,) or both, (K,) he laboured to destroy him, or to kill him: (K, TA:) or both, he exposed him to slaughter: (§, K:) or, accord. to IAMB, you say, شاط بدمه, meaning he exposed him to destruction. (TA.) You say also, اشاط دمر الجوز He shed the blood of the camel that was to be slaughtered. (Aṣ, K.) — اشاط اللحم † He distributed the flesh, (K, TA,) i. e. the flesh of a slaughtered camel: (TA:) or اشاط الجوز he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed. (§, TA.) Also † He cut up, or cut in pieces, the flesh of the slaughtered camel before the distribution. (Ish.)

5: see 1, first sentence.

10. اشتشاط † He became inflamed by anger; عَلَيْهِ against him: (K, TA:) or he became as though he were inflamed in his anger; accord. to Aṣ, from مشيط as applied to a she-camel: (§, TA:) [or] he burned, and became inflamed, by vehement anger. (TA.) — † He (a man, TA) became brisk, or sharp; (K,* TA;) he burned; (TA;) by reason of the thing, or affair. (K, TA.) — † It (a pigeon) flew briskly. (K, TA.) — † He sought to be slain in war or fight. (TA.) — † He became at the point of destruction. (TA.) — † He (a camel) became fat: (§, TA:) [as though he desired, or demanded, that he should be slaughtered, and that his flesh should be distributed:] or fatness spread in him. (TA.)

شيطان [i. e. شيطان or شيطان, accord. to dif-

ferent authorities, as shown below, A devil; and with the article ال, the devil, Satan;] is, accord. to some, from شاط, (Mṣb, K, TA,) as signifying “it was, or became, null, void, of no account;” and the like: (Mṣb, TA:) or “he perished:” (K, TA:) or “he went away:” or “it burned,” or “became burnt:” two reasons given for this derivation are, that among the names of the devil are المذهب and الباطل: and another is this; that several read, in the Kṣur xxvi. 210, الشياطين [instead of الشياطين]: but some say that it is from شطن, signifying “he became distant,” or “remote:” Sb gives both of these derivations: respecting the former of which, it should be observed that if from شاط as signifying “it burned,” or “became burnt,” it is proper; but if from the same in any of the other senses mentioned above, it is tropical: and if belonging to this art., it is imperfectly decl., being of the measure نعلان: (§ in art. شطن, in which see it:) [but in the Kṣur-án it is always perfectly decl.: and SM says that] it is perfectly decl., unless used as a proper name; in the latter case being imperfectly decl. (TA.)

شيط The smell of a piece of cotton burning, or burnt. (§, K.) — See also مشيط.

شاط and شاط, like هانر and هار, [the latter being formed by transposition from the former, شاط and هار being for شاطي and هاري,] Flesh-meat [&c.] burning, or being burnt. (TA.)

شيط Flesh-meat roasted, (K,) or made good, and roasted, (TA,) for a company of men: (K:) a subst., like تميمين. (K, TA.) [In the CK, for واسر كالتميمين, we find كالتميمين.]

مشيط † A she-camel that quickly becomes fat: (Aṣ, S, A, K:) applied also to a he-camel: (TA:) pl. مشاييط; (§, K;) in some of the copies of the S, مشاييط: and you say also † ابل شيط [app. a mistake for مشيط, which is fem., like ابل, as well as masc.]: AA says that مشاييط, [or مشاييط,] applied to camels, signifies assigned for slaughter; from شاط said of a person's blood. (TA.)

مشيط † A fat camel. (K.) [See 10.] — † Laughing exceedingly; (K;) laughing vehemently, like one exerting himself in his laughing. (Ish.)

شيع

1. شيع, aor. يشيع, (§, O, Mṣb, K,) inf. n. شيوغ (O, Mṣb, K) and شيوغة (§, O, K) and شيعان (O, K, the last, in the CK, and مشاع, said of information, an announcement, a piece of news, or a narrative, or story, (TA,) or of a thing, (O, Mṣb,) It became spread, published, divulged, revealed, made known, or disclosed; (§, O, K, TA;) or it became apparent, or manifest; (Mṣb, TA;) في الناس [among the people]; so as to reach every one, becoming equally known by the people, not known by some

exclusively of others. (TA.) — [Hence, app.,] شاع, aor. as above, said of a thing, signifies also † It became scattered, or dispersed; like شاع. (TA in art. شاع.) You say, شاع اللبن في الماء, (Mṣb,) or شاعت قطرة من اللبن في الماء, and تشيعت, (TA,) † The milk, (Mṣb,) or the drop of milk, (TA,) became dispersed in the water, (Mṣb, TA,) and mixed: (Mṣb:) and شيع فيه likewise signifies it became dispersed in it. (TA.) And شيعان, inf. n. شيع and شيعان and شيعان, † Whiteness of the hair, or hoariness, appeared, and became scattered: and شاع فيه الشيب, inf. n. as above, † Whiteness of the hair, or hoariness, spread upon him; as also تشيعه [or تشيع فيه, agreeably with what has been said above]. (TA.) And شاع الصدغ في الزجاج † The crack spread, and became dispersed, in the glass, or glass vessel. (Th, TA.) And شاعت الإبل † The camels became scattered, or dispersed; or they scattered, or dispersed, themselves. (TA.) — As trans. by means of ب: see 4, in two places. — [It is also trans. by itself.] شاعكم السلام is like the saying عليكم السلام [Safety, or peace, &c., be, or light and abide, on you]; (§, O, K;) but is only said by a man to his companions when he desires to quit them: (§, O:) or it means [may safety, &c.,] follow you: (O, K:) or, not quit you: (K:) whence, (TA,) one says also شاعك الخير may prosperity not quit thee; and in like manner Lebeed says of praise (حمد): (O, TA:) [and J says that] شاعه, inf. n. شيع, signifies he, or it, followed him: (§) or شاعكم السلام, (Yoo, O, K,) aor. يشاعكم, inf. n. شيع, (Yoo, O,) means [may safety, &c.,] fill you: (Yoo, O, K:) [app. from what next follows.] — One says also شعت الإناء, (K, TA,) aor. أشعته, inf. n. شيع, (TA,) I filled the vessel. (K, TA.)

2. شيع فيه: see 1. — شيع said of a pastor, He blew in the reed-pipe [called شيع, by means of which the camels are called together]. (Lth, K, TA.) — شيع بالإبل He (a pastor) called to the camels, whereupon they followed one another; (Mṣb;) in [some of] the copies of the K, i. q. أشاع بها, [in the CK أشابها,] but correctly بها شاعها, (TA,) which means he called to the camels, (K in another part of the art., and TA,) when some of them remained, or lagged, behind: (TA:) and [in like manner] شاعه بابله, (§, K,) inf. n. مشاعة and شيعان, (§,) he (a pastor, S) shouted and called to his camels, (§, K,) when some of them remained, or lagged, behind: (§:) or شيع إبله he (a pastor) called out among his camels, whereupon they went along, following one another: (Mgh:) and شيع الغنم he urged on the sheep, or goats, (K,* TA,) because of their lagging behind, (TA,) in order that they might follow the others. (K, TA.) [The last two phrases are app. from the second of the explanations here following.] — تشيعه, inf. n. تشيع,

شيع

also signifies *He sent, or sent on, him, or it.* (TA.) — And *He made him, or it, to follow.* (TA.) — [And *He made it to be followed* by another thing.] One says, *شيعت رمضان بست من شوال* [or rather *بسته*] + *I made* [the fasting of] *Ramadan* to be followed by [the fasting of] *six* [days] of *Show-mal*; expl. by *اتبعت بها* [a well-known phrase, of frequent occurrence, but one which I have not found in any of the lexicons, except in explanations; the approved phrase used in its stead being *اتبعت اباها*, lit. meaning "I made them to follow it," this being virtually the same as "I made it to be followed by them"] (Mṣb:) [and in like manner, the elliptical phrase] *شيع شهر* (K,) or *شيع رمضان*, (O, TA,) means *He fasted after Ramadan, or the month of Ramadan, six days*; (O, K, TA;) i. e. *اتبعت بها*. (TA.) — *شيعته عند رحيله* (Lth, *S, O, Mṣb, K*) *I went forth with him* (Lth, O, Mṣb, K) *on the occasion of his departure*, (O, Mṣb,) namely, a guest, (Mṣb,) *in order to bid him farewell, and to conduct him to his place of alighting*, [app. meaning, *to his first place of alighting*,] (Lth, O, K,) or *to show honour, or courtesy, to him*; and *I bade him farewell*: (Mṣb:) or *شيع الضيف* signifies *he followed the guest* [app. on the occasion of his departure, in order to bid him farewell, &c.]: (Mgh:) or *شيعه عند رحيله* *he went forth with him on the occasion of his departure, desiring to cheer him by his company to some place*: and *شايعة* signifies the same. (TA.) — [*شيعه* sometimes signifies *He followed him, not coming up with him, but always going behind him*]. See *المشيعة*, voce *مُشيع*. — [And *He followed, or imitated, him*; conformed, agreed, or complied, with him; like *شايعة*]. See 3, in three places. — *شيع فلاناً* + *He encouraged such a one, and emboldened him*, (O, K, TA,) and *strengthened him*. (TA.) One says, *شيع فلاناً يشيعه على ذلك* + *Such a one strengthens him to do that*. (TA.) And *شيع هذا بهذا* + *He strengthened this with this*. (TA.) — *شيع النار* + *He threw, or put, firewood upon the fire to make it blaze or flame, burn up, or burn brightly or fiercely*. (ISK, S, K, TA.) — And *شيعه بالنار* + *He burned him, or it, with fire*. (S, K, TA.) Of anything that has been burned, one says, *شيع*. (TA.)

3. *مُشايعة* primarily signifies *The following another, or conforming with him, in, or as to, an affair, and an opinion*; as also *شيع*; [an inf. n. of *شايعة*, like the former;] and so too signifies *شايعة* [if not a mistranscription for *تَشيع*, which I rather think it to be, agreeably with what follows]: and the *agreeing, or complying, with him, or obeying him*. (TA.) You say, *شايعة*, (Lth, O, Mṣb, K,) inf. n. *مُشايعة* (Mṣb) [and *شيع*], *He followed him, or conformed with him, [&c.] in, or as to, an affair*: (Lth, O, Mṣb:) or *he did so, and strengthened him*; and likewise *على رأي* in, or as to, an opinion; as also *شيعه* referring to an opinion [and an

affair]. (TA.) And *ما تشايعني رجلى ولا ساقى* *My leg does not conform with [my wish] nor aid me to walk, nor does my shank*. (TA.) And *شيعته* *His soul conformed [or complied] with him, [i. e. with his wish,] and encouraged him, to do that*; as also *شيعته*. (L, TA.) — Also (O, K) *He befriended him, or was friendly to him*; syn. *والاه*, (S, O, K,) from *الولى*. (S.) — *شايعة عند رحيله*: see 2, in the latter part of the paragraph. — *شايع يابله*: see 2, near the beginning. [Hence, app.,] one says also, *شايع بهم الدليل فابصروا الهدى* *The guide called to them [and they saw the right direction]*. (TA.) — *الشيع* occurs in a trad., as some relate it, and is expl. as there meaning *المفاخرة بكثرة الجماع*: but AA says that it is a mistranscription for *السباع*, with *س* and *ب*; or that it may be from *شاعة* signifying "a wife." (Iath, TA.)

4. *اشاع الخبر*, (S, O,) or *اشاع الشيء*, (Mṣb, K,) or rather *السر*, as in the L; (TA;) and *اشاع به*; (O, *K;) as also *شاع به*, first pers. *شعت به*; (Mṣb, K;) *He spread, published, divulged, revealed, made known, or disclosed*, (S, O, K,) and (K) *made apparent or manifest*, (Mṣb, K,) *the information, announcement, news, narrative, or story*, (S, O,) or *the thing*, (Mṣb, K,) or *the secret*. (L, TA.) And *اشاع ذكر الشيء* *He made the mention, or fame, of the thing to fly [abroad, or to spread]*. (TA.) — *اشعت المال بين القوم* + *I dispersed, or distributed, the property among the people, or party*; and *القدر في الحى* the [contents of] *the cooking-pot among the tribe*. (A'Obeyd, TA.) [See also its pass. part. n.] — *اشاعت ببولها* + *She (a camel) ejected her urine, scattering it*, (K,) and *stopped it*; (S, K; expl. in the K in two places;) but this is only when the stallion has leaped her, and is only said in relation to camels; and *اشاعت ببولها* signifies the same: and in like manner *اشاع* is said of a he-camel. (TA.) — *اشاعكم الله السلام*, (S, O,) or *بالسلام*, (K,) or both, (TA,) as also *اشاعكم الله بالسلام*, (K,) *May God make safety, or peace, &c., [to light and abide upon you, or] to accompany and follow you*. (S, O, K.) [See also 1, latter half.] — *اشاع بالابل*: see 2. — [*اشاعت* is also expl. in the TA as meaning *خرجت*: but I suspect a mistranscription or an omission in this case.]

5: see 1, in two places. — *شيع* said of a man, (S, O,) *He asserted himself to hold the tenets of the شيعة* [q. v.]: (S, O, K, KL, TA;) or *he became a شيعى*: a verb similar to *تحنف* and *تشفع*. (TA.) — [Accord. to Golius, it is expl. in the KL as meaning *He left a portion of a thing undistributed*: but this explanation is not in my copy of that work.] — *شيع في الشيء* *He strove, or laboured, or he distressed himself, or he courted death, (استهلك) in his love of the thing*. (TA.) — *شيعه الغضب* *Anger excited him to*

lightness, levity, or unsteadiness; or flurried, or disquieted, him. (TA.) — See also 3, first sentence.

6. *تشايعت الابل*: see 1. — *اشاعوا* is from *شيع*, (S, O,) and signifies *They became شيع* [i. e. *separate parties, &c.*, pl. of *شيعة*, q. v.]. (TA.) — And *They went, or went along, together*. (KL.) — [See also the part. n., voce *شيع*.]

8. *اشاعت ببولها*, said of a she-camel: see 4. — [See also the part. n., voce *شيع*.]

شاع, originally *شائع*: see the latter word. — Also *The urine of the she-camel, that becomes scattered when the stallion leaps her*. (As, O, K.) And, (As, O, [accord. to the K "or,"]) *The urine of the he-camel when he is excited by lust*. (As, O, K.)

شيع *A space* [of time]. (S, O, K.) One says, *شيعه اقام فلان شهرا او شيعه* (S, O) i. e. *Such a one remained, or stayed, a month or the space thereof*: or *nearly the space thereof*. (TA.) — One says also, *شيعه اتيك غدا او شيعه* *I will come to thee to-morrow or after it*: (S, O, K;) or *to-morrow or the day after it*. (L, TA.) — And *شيع هذا* *This is he that was born next after this*; like *شوعه*: (S, O, K, all in art. شوع:) or *this is the like of this*. (A'Obeyd, O and K in the present art.) — *شيع* signifies also *A follower*: and a *friend, or a comrade, or an assistant*. (KL.) — And *A lion's whelp*: (Lth, IDrd, S, O, K;) or *when he has attained to taking prey*; so in the L: and some say the *lion* [himself]. (TA.) — See also *شائع*.

شيع نساء *One who follows after women, and mixes, associates, or converses, with them*. (K, *TA.)

شاعة *A wife*: because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) — See also *شائع*.

شيعة *A certain tree*, (O, K,) *below the stature of a man, having knotted, or jointed, rods, and small, dark-red blossoms, smaller than the jasmine*: (O:) *the bees feed upon it*; (O, K;) and *men eat its tender extremities, being rendered healthy, or sound, thereby*; (*يتصحنون به*;) and *it has a hot quality in the mouth*; and *is sweet in odour*: (O:) *clothes become sweet-scented by adhering to it*, (O, K, *TA,) i. e. *to its blossom*, agreeably with what is said in the "Book of Plants," not to the tree, to which the pronoun refers in the O and K; (TA;) and *its honey is clear*, (O, K,) *very clear, and is well known*: *it is a pasture*; and *grows in the plains, and near to seed-produce*. (O.)

شيعة *A separate, or distinct, party, or sect*, (O, K, TA,) of men: this is the primary signification: so called from their agreeing together, and following one another: or, accord. to some, the *ى* is originally *و*, and it is from *قومه*, which means "he collected his people or party:"

(TA:) the followers and assistants (S, O, Mṣb, K) of a man: (S, O, K:) any people that have combined in, or for, an affair: (Mṣb, TA:) accord. to Az, persons who follow, or conform with, one another, [though] not all of them agreeing together: (TA:) and any assistant and partisan of a man: (O, TA:) [for] the word is applied to one and to two and to a pl. number and to the male and to the female, (K, TA,) without variation: (TA:) the pl. is شَيْعٌ and أَشْيَاعٌ, (S, O, Mṣb, K,) the latter a pl. pl.; (Mṣb;) and the former is applied to any people, or party, whose affair, or case, is one, who follow one another's opinion. (S.) The saying, in the Qur [xxxiv. last verse], كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ means As was done with the likes of them, of the same persuasion as they, of the peoples that have gone before: (S, TA:) and similar to this is the saying in the Qur liv. 51. (TA.) — Afterwards, الشَّيْعَةُ became a name of a particular party [or sect]; (Mṣb, K;) being predominantly applied to all who took as their friends, or lords, 'Alee and the people of his house: (K:) those who followed 'Alee, saying that he was the [rightful] Imám after the Apostle of God, and believing that the office of Imám should not depart from him and his descendants: (KT:) they are an innumerable people, who are innovators; the extravagant zealots among them are the Imámeeh, who revile the Two Sheykhhs [Aboo-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykhhs disbelievers: some of them rise to the pitch of [that misbelief which is termed] الرِّدْقَةُ [q. v.]. (TA.) [It is also applied to a single person of this party, or sect; agreeably with what has been said above; and such a person is likewise called شَيْعِيٌّ: see 5.]

شَيْعِيٌّ: see the next preceding sentence.

[شَيْعِيَّةٌ and شَيْعِيَّةٌ The way of doctrine and practice, or the system of tenets, of the sect called الشَّيْعَةُ.]

شَيْعَانٌ: see the next paragraph.

شَيْعَانٌ The reed-pipe of the pastor; (IAqr, O, K;) the instrument with which the pastor blows; so named because he calls together the camels with it: (A, TA:) or the sound of the pastor's reed-pipe. (S, O, K.) — And Callers, or summoners; syn. دُعَاةٌ, (O, K,) pl. of دَاعٍ: (K:) in the Tekmileh, دُعَاةٌ [a call, or calling, &c.]. (TA.) — Also, (S, O, K,) and شَيْعَانٌ, (O, K,) but the former is the more chaste, (O, [and the same is implied in the K,]) † Slender firewood, with which a fire is made to blaze or flame, burn up, or burn brightly or fiercely: (S, O, K, TA:) and شَيْعَانٌ signifies [the same, i. e.] slender firewood (AHn, O, K) that is quickly kindled by a weak fire, so that it prevails over the thick, or large, firewood. (AHn, O.)

شَيْعَانٌ: see next preceding sentence.

شَيْعَانٌ A sharer, or partner: (TA:) pl. شَيْعَاءٌ. (O, K, TA.) One says, هُمْ شَيْعَاءٌ فِيهَا [They are Bk. I.

sharers, or partners, in it, i. e. a house (دَارٌ) or land;] i. e. every one of them is a شَيْعٌ to his fellow [or fellows]. (O, K.) And هُمَا مُتَشَايِعَانٌ † (O, K,) or أَزْوَاجٌ; (O;) and مُتَشَايِعَانٌ, (O, TA,) in the copies of the K, erroneously, مُتَشَاعَانٌ; (TA;) They two are sharers, or partners, in a house, (O, K,) or land. (O.) — And الدَّارُ شَيْعَةٌ بَيْنَهُمُ The house is undivided [i. e. shared] among them; syn. مُشَاعَةٌ. (O, K.) [See also شَائِعٌ.]

شَائِعٌ Information, an announcement, a piece of news, a narrative, or a story, spreading; or becoming spread, published, divulged, revealed, made known, disclosed, apparent, or manifest; [among the people]; so as to reach every one, becoming equally known by the people, not known by some exclusively of others: (TA:) and شَاعَةٌ [is app. a pl. thereof, like as بَاعَةٌ is of بَائِعٌ, signifying, or so أَخْبَارٌ شَاعَةٌ,] news, or tidings, &c., spreading, or becoming spread. (IAqr, O, K.) — [† A thing scattered, or dispersed, or in a state of dispersion: fem. with ة: pl. of the latter شَوَائِعٌ; which may also be pl. of the former applied to a rational being, like جَاءَتِ الخَيْلُ شَوَائِعٌ. [فَارِسٌ] pl. of فَوَارِسٌ. One says, جَاءَتِ الخَيْلُ شَوَائِعٌ, † The horsemen came scattered, or dispersed, or in a state of dispersion; as also شَوَاعِيٌّ, formed by transposition. (TA. [But the latter is also mentioned as belonging to art. شَعُو.] — Also A lot, share, or portion, (سَهْمٌ, S, O, Mṣb, K, and نَصِيبٌ, TA,) undivided; and so شَاعٌ, (S, O, K, TA,) like as one says سَارَهُ الشَّيْءُ and سَارَهُ, (S, O;) and مُشَاعٌ; (S, K;) [i. e. shared in common; as though] spread; (TA;) so called because mixed, not being separated: (Mṣb;) [and it seems, from the usage of a phrase in art. خَلط of the K, (المَشَارِكُ فِي الشُّيُوعِ), that شَيْعٌ, as sing. of شُيُوعٌ, signifies an undivided portion.] — Also Anything that is a supplement to a thing: or an addition, or augment, thereto. (TA.)

شَيْعٌ and شَائِعٌ: see مُشَاعٌ; and its fem., with ة: see شَائِعٌ and شَيْعٌ.

مُشَيِّعٌ Filled; (O, K;) applied to a vessel. (K.) — [Hence,] † Very rancorous, malevolent, malicious, or spiteful; filled with baseness, meanness, or sordidness. (K, TA. [In the CK, erroneously said to be, in this sense, مُشَيِّعٌ, like مَكِيلٌ; instead of مُشَيِّعٌ, like مَكِيلٌ.] Hence also, هُوَ ضَبٌّ مُشَيِّعٌ † He is [like a lizard of the kind called ضَبٌّ that is] very rancorous, &c. (TA.) IAqr says, I heard Abu-l-Mekárim revile a man, saying, هُوَ ضَبٌّ مُشَيِّعٌ, [perhaps correctly ضَبٌّ, but see this word, which is used as a syn. sequent to ضَبٌّ,] meaning He is like a ضَبٌّ that is very rancorous, &c., and unprofitable; (O, TA;) مُشَيِّعٌ, here, being with fet-ḥ to the م; (O;) from شَعْنُهُ "I filled it." (O, TA.)

مُشَيِّعَةٌ A قَفَّةٌ [or kind of basket, of palm-leaves,] in which a woman puts her cotton and

other things: (IDrd, O, L, K:) so called because it accompanies and follows her. (TA.)

مُشَيِّعٌ One who will not keep, or conceal, a secret; or one who is unable to conceal his information, news, or tidings; [a babbler of secrets &c.]; syn. مُذْيَاعٌ. (S, O, K.)

مُشَيِّعٌ † Courageous: (S, O, K, TA:) as though he were encouraged and emboldened and strengthened by another, or encouraged and emboldened by the strength of his heart: (O, K:) or whose heart is encouraged and emboldened by every formidable affair in which he has embarked. (A, TA.) — And † Very quick or speedy or hasty. (Ibn-'Abbád, Z, O, K.) — المُشَيِّعَةُ, in a trad. relating to sheep or goats to be slaughtered as victims on the day of sacrifice, in which trad. such are forbidden, (O, Mṣb, K,) means the sheep or goat (Mgh) that requires one to urge it on after the [other] sheep or goats, (Mgh, O, Mṣb, K,) because of its weakness (Mgh, K) and leanness, (Mgh,) or because of its lack of strength to follow them: (O:) or, as some relate it, the word is المُشَيِّعَةُ, (Mgh, O, Mṣb, K,) meaning that ceases not to follow the [other] sheep or goats, (Mgh, O, K,) or that ceases not to lag behind the [other] sheep or goats, (Mṣb,) not coming up with them, (Mgh, TA,) but always going behind them, (TA,) because of its leanness; (Mgh, Mṣb, K;) from شَيْعَ الضَّيْفِ [expl. above (see 2)]; (Mgh;) or as though urging on the [other] sheep or goats. (Mṣb.)

المُشَيِّعَةُ: see what next precedes.

مُشَيِّعٌ Overtaking, or coming up with another or others; or one that overtakes, &c.: (S, K, TA:) as in the saying of Lebeed,

كَمَا ضَمَّ أُخْرَى التَّالِيَاتِ المُشَيِّعُ *
[Like as he that overtakes collects together the last of those cattle that go behind the others]. (TA.)

مُشْتَاعٌ: }
مُتَشَايِعٌ: } see the dual of each, voce شَيْعٌ.

شيف

شُوفٌ [from شَيْفٌ]: see 2 in art. شُوفٌ.

شَيْفٌ The prickles (شُوكٌ) that are at the back of the عَسِيب [or leafless portion, next above the lowest and thickest part, of the branch] of the palm-tree: (O, K:) so says AHát: (O:) but Lth says that the word is [شَيْفٌ, q. v.,] with the unpointed س. (TA.)

شُوفٌ, originally شُوفٌ: }
شَيْفَانٌ and شَيْفَةٌ: } see art. شُوفٌ.

شيق

شَيْقٌ, (S,) inf. n. شَيْقٌ إِلَى الوُتْدِ, (TA,) is like نَطْنُهُ. (S.) [See 1 (last sentence but one) in art. شُوقٌ.]

شيق *A mountain*: (IAqr, S:) or the highest part of a mountain: (Skr, O, K:) or a part that is even, (Lth, O, K,) and small in breadth, in the face of a mountain, resembling a wall, (في لثب جبل,) (Lth, O,) that cannot be ascended: (Lth, O, K:*) or the most difficult place in a mountain. (S, O, K.) A poet says, cited as using it in the last sense,

شعواء توطن بين الشيق والنيق

[An eagle dwelling between the most difficult place in a mountain and the highest part thereof]. (S, O.) See also a verse of Aboo-Dhu-eyb cited voce حافة, in art. خوف. — A long, or tall, mountain; (جبل طويل;) (K;) thus accord. to some in the verse of Aboo-Dhu-eyb. (TA.) — And accord. to some, it signifies in that verse (TA) A narrow cleft in a mountain: or in the head thereof: or a cleft between two rocks. (K, TA.) — A side; syn. جانب. (Skr, O, K.) One says, امتلأ من الشيق إلى الشيق It became filled from side to side. (TA.) — The head [or glans] of the penis. (IAqr, O, K.) — The hair of a horse's tail: n. un. with ة. (IAqr, O, K.) — A species of fish. (IAqr, O, K.) — The aquatic bird [or rather birds] called برك [pl. of بركة, q. v.]: (K:) n. un. with ة. (TA. [In the K, شيقه is mentioned in another place as meaning a certain aquatic bird: and in the O as meaning a species of aquatic birds.]) — And accord. to Ibn-'Abbád, i. q. كتاب [A writing, or book, &c.]. (O.) — See also art. شوق.

شيق: } see art. شوق.
شيق:

شيل

1. شيل is a bad [or vulgar] dial. var. of شول: one says, شلت به, [and now, more commonly, شلته, like شلته, meaning I raised it; and, as now used, I lifted it; and hence, I removed it, or took it away; and I carried it; and I loaded it, namely, luggage upon a beast &c.]; aor. أشيل, inf. n. شيل and مشيل, the latter [in measure] like مفعد. (TA.)

شيلة The occupation of the شيل, i. e. porter, or carrier of burdens. (TA.)

شيل and شيل pls. of شائل. (K in art. شول, in which see the singular.)

شيل, from شلت به [expl. above], A porter, or carrier of burdens. (TA.)

شيل الخلق A horse incongruous, unsound, faulty, or weak, in make: (AO, O and TA in the present art.:) mentioned in the L in art. شول. (TA.)

شيم

1. [يشيم] inf. n. [aor. يشيم], (K,) [aor. يشيم], (TA,) He hid, or concealed, the thing in the thing: (K, TA:) and he inserted the thing in

the thing. (TA.) [Hence,] شام سيفه, (K,) first pers. شمته, (S,) aor. as above, (K,) inf. n. شيم, (TA,) He sheathed his sword; (S, K;) and [in like manner] شام نبله [He put his arrows into the quiver]: (TA:) and the former signifies also He drew his sword: thus having two contr. meanings: (S, K:) A'Obeyd doubted of the latter meaning; and Sh knew it not; but the verb is said to have this meaning in a verse of El-Farezdaq. (TA.) It is said in a trad. of Aboo-Bekr that a complaint was made to him against Khálid Ibn-El-Weleed, and he said, لا أشيم سيفاً i. e. I will not sheath a sword [which God has drawn against the believers in a plurality of gods]. (TA.) [Hence also,] one says, شام أبا عمير, (K, TA) i. e. [He sheathed] the ذكر; (TA;) meaning + he attained his desire of the virgin. (K, TA.) — And شام شام في الفرس ساقه He struck the mare with his shank to make her run: (K:) or he impressed (lit. inserted) his leg [or shank] in the belly of the mare, striking her [with it]. (Aboo-Málik, TA.) — شمت مخابل الشئ I directed my look towards the indications, or symptoms, of the thing, waiting, or watching, for it. (S.) — And [hence, or the reverse may be the case,] شمت البرق, (S, Mṣb, K,*) aor. and inf. n. as above, (Mṣb, TA,) I looked at, (S, K,*) or watched, or observed, (Mṣb,) the lightning, (Mṣb, K,) or the cloud thereof, to see where it would rain, (S,) or to see where it would pour, or bring rain, (Mṣb,) or to see whither it tended and where it would rain: (K:) this is done only when it flickers and disappears without delay: and [it is said, but, in my opinion, fancifully, and with little reason, that] the drawing and sheathing of a sword are likened to lightning flickering and disappearing. (TA.) [Hence the phrase, شمت برق فلان + I looked hoping for the benefits of such a one: mentioned by Freytag on the authority of Meyd: and the like is said in Har p. 319.] And شام السحاب He looked at the clouds from afar: and [in like manner,] النار the fire. (TA.) It is said in a prov.,

لا تَشِيرُ الغَيْثَ فَتَقْدُ أودَى النَّقْدِ

i. e. [Look not thou hoping for rain, for] the lambs have perished: addressed to him who mourns for that which has past. (Meyd.) And one says, فلان موبسّر ولا أشيمه من فقر, [Such a one is wealthy, and I do not look at him in hope by reason of poverty]; meaning that he is independent of him. (Z, TA.) — [Hence also,] شمر ما بينهما Compute thou, or estimate, or consider, (K, TA,) and look, or see, (TA,) what [relation, or difference,] is between them two. (K, TA. [In the CK, شيم is erroneously put for شمر; and قدرة, in the explanation, for قدره.]) — شام also signifies It (a thing, TA) entered, into a thing; (K, TA;) quasi-pass. of the same verb in the latter of the two senses expl. in the first sentence of this art.; (TA;) and so انشام, (S, K, TA,) and اشام, and اشام, and

تشيم, and شيم. (K, TA.) — Also, (K,) aor. as above, (TA,) inf. n. شيم and شوم, He made a valid charge, or assault, or attach, in war, or battle. (K.) — Also, (K,) aor. as above, (TA,) He (a man) had a black رقمة [app. meaning spot, or mole, i. e. شامة,] apparent in his skin. (K.) And شيم, inf. n. شيم, [perhaps a mistranscription for شيم,] He was marked with a شامة [or mole]: or, as some say, [the pass. part. n.] مشوم [signifying “marked with a شامة”] has no verb: and AZ says that شيم, signifying the having upon him a شامة, has no known verb: (TA:) or شيم is an inf. n. signifying the having upon him شام [i. e. moles]. (Ham p. 361.) — شام فلان, (K,) aor. as above, (TA,) He soiled the legs, or feet, of such a one with dust, or earth: (K, TA:) in [some of] the copies of the K, and in my MS copy of the K, غبر رجله بالشيام; but correctly, [as in the CK and in my MS copy of the K,] غبر; and accord. to the M, from الشيام, [meaning that the verb is derived from this word,] i. e. التراب. (TA.)

2: see 1, in the latter half. — شيم يديه في رأسه, or ثوبه, He seized his head, or his garment, fighting him. (K.)

4: see 1, in the latter half.

5: see 1, in the latter half. — تشيمه الصرام The kindling of fire entered it; namely, a wood; as used in a verse of Sá'idh: or, as some relate it, تشيم الحريق القصب [q. v.]. (S, TA.) And تشيم الحريق القصب The fire entered, and mixed with, the reeds, or canes. (TA.) — And تشيمه الشيب; Hoariness came upon him, (K, TA,) and became intermixed upon him: or, accord. to IAqr, became abundant upon him, and spread; (TA;) as also تشيمه. (IAqr, M and TA in art. سنير.) — تشيم أباه He resembled his father in شيمه i. e. nature, or natural disposition. (IAqr, K, TA.)

7: see 1, in the latter half. — Also He (a man) became one who was looked at. (S, K.)

8: see 1, in the latter half.

شام: see شامة, in three places. — The country of الشام [i. e. Syria] has been mentioned in art. الشام [as originally الشام].

شيم A certain species of fish. (S, K,*) — Also pl. of أشيم [q. v.]. (S, TA.) — And pl., in one sense, of شيام [q. v.]. (K.)

شيم: see 1, near the end. — Also Any land, or ground, in which one has not yet dug, remaining in its [original] hard state, (Aboo-Sa'eed, K, TA,) so that the digging therein is more difficult [than elsewhere] to the digger. (Aboo-Sa'eed, TA.)

شامة A mole, syn. خال. (S, Mṣb, TA,) upon the person; (Mṣb;) [i. e.] a pimple inclining to blackness, upon the person; (Mgh;) or a [natural] mark differing from the colour of the person upon which it is: (K, TA:) its medial radical letter is originally ي: (S, TA:) and it is

also with *س*, i. e. *شامة*: (IAth, TA:) pl. *شامر*, (*س*, *م*, *ب*, *ك*;) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *شامات*. (*م*, *ب*, *ك*;) *شامة* [So that ye may be as though ye were a mole amid the people], occurring in a trad., means [that ye may] be in the goodliest garb or guise, appearing like the *شامة*, at which one looks exclusively of the rest of the person. (IAth, TA.) And one says, *صاروا شاماً*, meaning † They became scattered [in the countries] like the *شام* [or moles] upon the person. (TA.) — Also A black mark upon the person, [an explanation which seems to apply, like the former in the *ك*, to a mole, though given as differing therefrom,] and upon the ground: pl. [or coll. gen. n.] *شامر*. (*ك*;) — It is also [A mark, or spot,] upon a mare, upon a place that is disapproved, and sometimes upon her *دوائر* [which means what are termed feathers, pl. of *دائرة*, q. v.]. (ISh, TA.) — And A spot (*نكته*) [upon the face] of the moon. (*ك*;) — And † A black she-camel: (IAq, *س*, *ك*, TA:) accord. to Niftaweyh, *شامة*, with *س*; but ISd says, I know not the reason of this, unless it be extr., like *الخاتم* and *العالم*. (TA.) One says, *ما له شامة ولا زهراء*, meaning, † He has not a black she-camel nor a white one. (*س*, *ك*, TA.)

شيمة Nature; natural, native, or innate, disposition, temper, or other quality or property; (*س*, *م*, *ب*, *ك*;) as also *شيمة*, (*ك*;) which is an extr. dial. var.: (TA:) pl. *شيمر*. (*م*, *ب*, *ك*;) — Also Dust, or earth, dug from the ground; (*س*, *ك*;) and so *شيامر*. (*س*, as on the authority of *As*; but only in one of my two copies of the *س*.)

شيامر Soft, or plain, land; (AA, *ك*, TA:) of which the earth is soft, or uncompact. (TA.) — See also the paragraph here following, in two places.

شيامر Dust, or earth, (*ك*, TA,) in a general sense; (TA;) as also *شيامر*: (*ك*;) see also *شيمة*: [or,] accord. to Kh, a hollow dug in the ground: or, as some say, land of which the earth is soft, or uncompact. (*س*, TA.) — And A [covert such as is termed] *كناس*: so called because of the wild animal's entering (*لا نشيامر الوحش* i. e. *دخوله*) into it. (*As*, *س*, TA.) — Also The rat, or mouse; syn. *فار*: (IAq, *ك*, TA:) but written by Aboo-Amr Ez-Zahid *شيامر*, and said by him to be the *جرود* [generally meaning a large field-rat]: (TA:) pl. *شيمر*. (*ك*;) .

قوم شومر A people, or party, in a state of security: occurring in a trad.: and it is said that *شومر* is an Abyssinian word: but, as some relate the trad., it is *سيومر* [q. v., voce *سائر*, of which it is said to be pl.]. (TA.)

اشير A man (*س*, *م*, *ب*) having a *شامة* [or mole] upon his person; (AZ, *س*, *Mgh*, *م*, *ب*, *ك*;) and

مشير (*س*, *ك*) and *مشومر* (*ك*) and *مشيومر* (*س*, *ك*) signify the same [or rather marked with a mole]: (*س*, *ك*;) or *اشير* signifies having upon him *شام* [or moles]: (Ham p. 361:) fem. *شيماء*: (TA:) and pl. *شيمر*. (*س*, TA.) — And A beast, (Lth, AO, TA,) and anything, (Lth, TA,) having upon him, or it, a [mark such as is termed] *شامة*, (Lth, AO, TA,) or [marks such as are termed] *شام*. (AO, TA.) — And *شيمر الإبل* † Such as are black, of camels: sing., masc. and fem., as above: (TA:) occurring in this sense in a verse of Aboo-Dhuyb, as related by AA: but as heard by *As*, in this verse, *شومها*, and thought by him to be a pl. [originally *شيمر*] of *اشير*. (*س*;) See also *اشامر* (in art. *شام*), last sentence.

مشومر: see the next preceding paragraph. — And see *مشومر*, in art. *شام*.

مشير: see *اشير*: — and see also the paragraph here next following.

مشيمة The *غرس*; (*س*, TA;) i. e. (TA) the place of, (*ك*, TA,) or [membrane that encloses, or forms the] covering of, (*م*, *ب*, *ك*, TA) of a human being: (*م*, *ب*, *ك*;) originally *غرس*: [see *غرس*:] originally *مشيمة*: (*س*, *م*, *ب*, *ك*;) pl. *مشاير* (*س*, *ك*) and [coll. gen. n.] *مشير*. (IB, *ك*;) [See also *سلي*.]

اشيومر: see *اشير*.

شين

1. *شانه*, aor. *يشينه*, (*س*, *م*, *ب*, *ك*, &c.) inf. n. *شين*, (*س*, *م*, *ب*, TA,) He, or it, disgraced him, or dishonoured him; rendered him ugly or unseemly, disfigured him, or blemished him; (MA, PS;) i. q. *عابه*; (*م*, *ب*, TA;) contr. of *زانه*; (*س*, *ك*;) [and *شينه*, inf. n. *تشيين*, signifies the same, (the verb alone rendered by Freytag, on the authority of Meyd, “dehonestavit,”) like as the contr. *زينه* signifies the same as *زانه*.] — The saying of Lebeed,

• *يشين صواح البيد كل عيبة*
• *بعوج السراء عند باب محجب*

[They deface what is unmarred of the deserts, every evening, with the crooked things (i. e. the bows) of the wood of the tree called *سراء*, at a veiled door, (referring to a company of men, and therefore the verb is sing.,)] means that they vie, one with another, in glorying, or boasting, and make marks, or lines, with their bows, upon the ground, as though they disfigured it (*شانوها*) with those marks, or lines. (*س*.)

2: see 1. — *شين شينا حسناً* (T, TA) or *حسنة* (*ك*) He made, (Th, TA,) or wrote, (*ك*;) a beautiful *ش*. (Th, *ك*, TA.)

شين is the contr. of *زين*: (*س*, *م*, *ب*;) and *مشاير* [in the CK *مشاير*] is an anomalous pl.

thereof: (TA:) the latter signifies *Disgraces* or *dishonours*, i. e. things, or qualities, that cause to be disgraced or dishonoured; things that render ugly or unseemly, that disfigure, or that blemish; syn. *معاييب*, (*س*, *ك*, TA,) and *مقايح*; (*س*, TA;) on the authority of Fr.: (TA:) [*شائنة*], also, signifies the same; and its pl. is *شوائن*; one says *هذه شائنة من الشوائن* [This is one of the things that disgrace or dishonour, &c.]. (TA.) — [It is also used as epithet, like as is its contr. *زين*:] one says, *وجهه شين*, i. e. His face is ugly, or unseemly; for *ذو شين*; mentioned by Az. (TA.)

شين One of the letters of the alphabet, (*س*, *ك*;) [i. e. the name of that letter; (see art. *ش*)] of the letters termed *مهموسة* [expl. in art. *ش*], with somewhat of *التغخيم* and *التغشية* [app. meaning that kind of utterance which is undertoned, and muffled, exactly like our “sh”], its place of utterance being the *شجر*, i. e. the place of the opening of the mouth, (*ك*, TA,) near the place of utterance of *ج*: masc. [as meaning a حرف, or letter], and fem. [as meaning a كلمة, or word]: pl. *شيان* and *شيانات* [a mistranscription for *شيانات*]. (TA.) — Also, thus with kesr, A man having many *رقاع* [i. e. patches in his garment, pl. of *رقعة*]. (Kh, TA.) — And A long *مركب* [app. meaning ship or boat]. (TA.)

فعل شائن [An action that disgraces or dishonours, &c.]. (TA.)

شائنة [a subst. from *شائن*]: see *شين*.

مشين Disgraced, or dishonoured; rendered ugly or unseemly, disfigured, or blemished; pass. part. n. of 1. (*م*, *ب*.)

مشاير an anomalous pl. of *شين*, q. v. (TA.)

شيه

1. *شاهه*, aor. *يشيهه*, (*ك*;) inf. n. *شيهه*, (TA,) i. q. *عانه*, (Ibn-Buzurj, *ك*, TA, [in the CK, erroneously (Ibn-Buzurj, *ك*, TA, [in the CK, erroneously put for *عيون*].]) i. e. He smote him with the [evil] eye. (TA.) [See also 1 in art. *شوه*.]

شيهه and *شيهه*: see *شاة* (of which they are quasi-pl. ns.) in art. *شوه*.

شياهه: see *شاة* (of which it is a pl.) in art. *شوه*.

شيهوه That smites vehemently with the [evil] eye. (Ibn-Buzurj, *ك*, TA. [In the CK, *عيوب* is erroneously put for *عيون*].])

شيهه: see *شاة* (of which it is a quasi-pl. n.) in art. *شوه*.

اشيهه [More, and most, wont to smite with the evil eye]. One says, *هو من اشيه الناس* [He is of the most wont, of men, to smite with the evil eye: this meaning being indicated by the context]. (Ibn-Buzurj, *ك*, TA.)